00083274

THE
ASIATIC SOCIETY OF BOMBAY.
TOWN HALL, BOMBAY-400 023.

Digitized with financial assistance from the
Government of Maharashtra
on 04 April, 2016

OBSERVATIONS

ON THE

POPULAR ANTIQUITIES

OF

GREAT BRITAIN:

CHIEFLY ILLUSTRATING

THE ORIGIN OF OUR VULGAR AND PROVINCIAL CUSTOMS, CEREMONIES, AND SUPERSTITIONS.

83274

BY

JOHN BRAND, M.A.,

FELLOW AND SECRETARY OF THE SOCIETY OF ANTIQUARIES OF LONDON.

ARRANGED, REVISED, AND GREATLY ENLARGED, BY

SIR HENRY ELLIS, K.H., F.R.S., SEC. S.A., &c.

PRINCIPAL LIBRARIAN OF THE BRITISH MUSEUM.

2 e 13

A NEW EDITION, WITH FURTHER ADDITIONS.

IN THREE VOLUMES.—VOL. III.

LONDON:

BELL & DALDY, YORK STREET, COVENT GARDEN.

1870.

LONDON : PRINTED BY WILLIAM CLOWES AND SONS, STAMFORD STREET AND CHARING CROSS.

CONTENTS OF VOL. III.

	PAGE
[illegible]RCERY or WITCHCRAFT	1
Fascination of Witches	44
Toad-Stone	50
The Sorcerer, or Magician	55
[illegible]OSTS, or APPARITIONS	67
[illegible]ISIES	91
[illegible] VULGAR PUNISHMENTS—	
[illegible]	102
[illegible]anks, another punishment for [illegible]olding women	108
[illegible]unkard's Cloak	109
[illegible]winkes, or Pyrewinkes	ib.
[illegible]	ib.
[illegible]	110
[illegible]'s Caul, or Silly How	114
[illegible]	119
[illegible]	127
[illegible] Moon	141
[illegible] in the Moon	153
[illegible] Sight	155
[illegible] Falling, &c.	160
[illegible] Omens	166
[illegible]ing-glass Omens	169
[illegible]ingling of the Ears, &c.	171
Omens relating to the Cheek, Nose, and Mouth	174
[illegible] Omens	176
Hand and Finger-Nails	177
Candle Omens	180
Omens at the Bars of Grates, Purses, and Coffins	183
[illegible] Howling of Dogs	184
OMENS—	
Cats, Rats, and Mice	187
Crickets, Flies	189
Robin Redbreast	191
Swallows, Martins, Wrens, Lady-Bugs, Sparrows, and Titmouse	193
Hare, Wolf, or Sow, crossing the way, &c.	201
The Owl, &c.	206
Spiders, Snakes, Emmets, &c.	223
The Death-Watch	225
Death Omens peculiar to Families	227
Corpse Candles, &c.	237
Omens among Sailors	239
Weather Omens	241
Vegetables	247
Stumbling	249
Knives, Scissors, Razors, &c.	250
Of Finding or Losing Things	ib.
Names	251
Moles	252
CHARMS	255
Saliva, or Spitting	259
Charm in Odd Numbers	263
Physical Charms	269
Love Charms	306
Rural Charms	309
Characts	319
Amulets	324
The Lee-Penny, or Lee-Stone	327

PAGE

Divination 329
Divining Rod 332
Divination by Virgilian, Homeric, or Bible Lots 336
Divination by the Spear, or Blade Bone 339
Divination by the erecting of Figures Astrological . . . 341
Chiromancy, or Manual Divination by Palmistry, or Lines of the Hand 345
Onychomancy, or Onymancy, Divination by the Finger-Nails 350
Divination by Sieve and Shears 351
Physiognomy. 355
Divinations by Onions and Faggots in Advent . . . 356
Divinations by a Green Ivie Leaf 357
Divination by Flowers . . 358

VULGAR ERRORS—
The Wandering Jew . . . 360
Barnacles. 361
Haddock 362
Doree . . . . . ib.
The Ass 363
Dark Lanterns . . . 364
That Bears form their Cubs into shape by licking them . . ib.
Ostriches Eating and Digesting Iron 365
The Phœnix 366
Bird of Paradise. Pelican . . ib.

VULGAR ERRORS—
The Remora, of which the story is that it stays Ships under Sail . . . . .
That the Chameleon lives on Air only . . . . .
The Beaver . . . . .
Mole. Elephant . . . 369
Oculus Anguinum . . . ib.
Salamander 372
Manna . . . . . ib.
Tenth Wave and Tenth Egg . ib.
The Swan Singing before Death 373
Basilisk or Cockatrice . . 374
Unicorn 375
Mandrake . . . . . ib.
Rose of Jericho, Glastonbury Thorn . . . . . ib.
Various Vulgar Errors . . 379

MISCELLANEOUS—
Neck Verse 382
Bishop in the Pan . . . 383
Dining with Duke Humphrey . 384
Miller's Thumb 387
Turning Cat in Pan . . . 388
Putting the Miller's Eye out . 389
Lying for the Whetstone . ib.
To bear the Bell . . . 390
To pluck a Crow, &c. . . ib.
Epping Stag Hunt . . . 395
Will with a Wisp . . . ib.
Mermaids, Water-Bulls, &c. . 4[illegible]

GENERAL INDEX . . . . 4[illegible]

OBSERVATIONS

ON

POPULAR ANTIQUITIES.

SORCERY OR WITCHCRAFT.

WAIVING the consideration of the many controversies formerly kept up on this subject, founded on misinterpretation of various passages in the sacred writings, it is my purpose in the present section to consider witchcraft only as a striking article of popular mythology; which, however, bids fair in another century to be entirely forgotten.

Witchcraft is defined by Reginald Scot, in his Discovery, p. 284, to be, "in estimation of the vulgar people, a supernatural work between a corporal old woman and a spiritual devil;" but he adds, speaking his own sentiments on the subject, "it is, in truth, a cozening art, wherein the name of God is abused, prophaned, and blasphemed, and his power attributed to a vile creature." Perkins defines witchcraft to be "an art serving for the working of wonders by the assistance of the Devil, so far as God will permit;" and Delrio, "an art in which, by the power of the contract entered into with the Devil, some wonders are wrought which pass the common understanding of men."

Witchcraft, in modern estimation, is a kind of sorcery (especially in women), in which it is ridiculously supposed that an old woman, by entering into a contract with the Devil, is enabled in many instances to change the course of nature, to raise winds, perform actions that require more than

human strength, and to afflict those that offend her with sharpest pains.[1]

King James's reason, in his Dæmonology, why there or were twenty women given to witchcraft for one man curious. "The reason is easy," as this sagacious monar thinks, "for, as that sex is frailer than man is, so is it easie to be entrapped in these grosse snares of the Divell, as was ever well proved to be true by the serpent's deceiving of Eva at the beginning, which makes him the homelier with that sexe sensine." His majesty, in this work, quaintly calls the Devil "God's ape and hangman."

Gibbon, in his Decline and Fall of the Roman Empire, viii. ed. 1789-90, p. 157, speaking of the laws of the Lombard A.D. 643, tells us: "The ignorance of the Lombards, in the state of Paganism or Christianity, gave implicit credit to the malice and mischief of witchcraft; but the judges of the seventeenth century might have been instructed and confounded by the wisdom of Rotharis, who derides the absurd superstition, and protects the wretched victims of popular and judicial cruelty." He adds in a note: "See Leges Rotharis, No. 379, p. 47. Striga is used as the name of witch. It is of the purest classic origin (Horat. Epod. v. 20; Petron. c. 134); and from the words of Petronius (quæ Striges commederunt nervos tuos?) it may be inferred that the prejudice was of Italian rather than barbaric extraction."

Gaule, in his Select Cases of Conscience, touching Witches and Witchcrafts, 1646, observes, p. 4: "In every place and parish, every old woman with a wrinkled face, a furred brow, a hairy lip, a gobber tooth, a squint eye, a squeaking voice, a scolding tongue, having a rugged coate on her back, a skull-cap on her head, a spindle in her hand, a dog or cat by her side, is not only suspected but pronounced for a witch."

[1] *Witch* is derived from the Dutch *witchelen*, which signifies whin and neighing like a horse: in a secondary sense, also, to foretell and phesy; because the Germans, as Tacitus informs us, used to divine foretell things to come by the whinnying and neighing of their h His words are "*hinnitu et fremitu.*" In Glanvil's Sadducismu umphatus, posteript, p. 12, witch is derived from the verb "to we know, i. e. "the knowing woman," answering to the Latin saga, is of the same import. Wizard he makes to signify the same, wit difference only of sex.

very new disease, notable accident, miracle of Nature, rarity of art, nay, and strange work or just judgment of God, is of them accounted for no other but an act or effect of witchcraft." He says, p. 10: "Some say the devill was the first witch when he plaied the impostor with our first parents, possessing the serpent (as his impe) to their delusion (Gen. iii.); and it is whispered that our grandame Eve was a little guilty of such kind of society."

Henry, in his History of Great Britain, iv. 543, 4to., speaking of our manners between A.D. 1399 and 1485, says: "There was not a man then in England who entertained the least doubt of the reality of sorcery, necromancy, and other diabolical arts."

According to the popular belief on this subject, there are three sorts of witches: the first kind can hurt but not help, and are with the propriety called the black witches.

The second kind, very properly called white ones, have gifts directly opposite to those of the former; they can help, but not hurt. By the following lines of Dryden, however, the white witch seems to have a strong hankering after mischief:

> "At least as little honest as he could,
> And like *white witches* mischievously good."

Gaule, as cited before, says: "According to the vulgar conceit, distinction is usually made between the *white* and the *black witch*, the good and the bad witch. The *bad witch* they are wont to call him or her that workes malefice or mischiefe to the bodies of men or beasts; the *good witch* they count him or her that helps to reveale, prevent, or remove the same."

Cotta, in the Tryall of Witchcraft, p. 60, says: "This kinde is not obscure, at this day swarming in this kingdom, whereof no man can be ignorant who lusteth to observe the uncontrouled liberty and licence of open and ordinary resort in all places unto *wise men* and *wise women*, so vulgarly termed for their reputed knowledge concerning such deceased persons as are supposed to be bewitched." The same author, in his Short Discoverie of Unobserved Dangers, 1612, p. 71, says: "The mention of witchcraft doth now occasion the remembrance of the next place of a sort (*company*) of practitioners whom our customs and country doth call wise men and wise women, re-

puted a kind of good and honest harmless witches or wizards who by good words, by hallowed herbes, and salves, and other superstitious ceremonies, promise to allay and calme divel practices of other witches, and the forces of many diseases." Perkins by Pickering, 8vo. Cambr. 1610, p. 256, concludes with observing: "It were a thousand times better for the land if all witches, but specially the *blessing witch*, might suffer death. Men doe commonly hate and spit at *the dammifying sorcerer*, as unworthie to live among them, whereas they flie unto the other in necessitie, they depend upon him as their God, and by this meanes thousands are carried away to their finall confusion. Death, therefore, is the just and deserved portion of *the good witch*."

Baxter, in his World of Spirits, p. 184, speaks of those men that tell men of things stolen and lost, and that show men the forms of a thief in a glass, and cause the goods to be brought back, who are commonly called *white witches*. "When I lived," he says, "at Dudley, Hodges, at Sedgley, two miles off, was long and commonly accounted such a one, and when I lived at Kederminster, one of my neighbours affirmed, that, having his yarn stolen, he went to Hodges (ten miles off), and he told him that at such an hour he should have it brought home again and put in at the window, and so it was; and as I remember he showed him the person's face in a glass. Yet I do not think that Hodges made any known contract with the devil, but thought it an effect of art."

The third species, as a mixture of white and black, are styled the gray witches; for they can both help and hurt.

Thus the end and effect of witchcraft seems to be sometimes good and sometimes the direct contrary. In the first case the sick are healed, thieves are bewrayed, and true men come to their goods. In the second, men, women, children, or animals, as also grass, trees, or corn, &c., are hurt.

The Laplanders, says Scheffer, have a cord tied with knots for the raising of the wind: they, as Ziegler relates it, tie three magical knots in this cord; when they untie the first there blows a favorable gale of wind; when the second, a brisker; when the third, the sea and wind grow mighty, storm and tempestuous. This, he adds, that we have reported concerning the Laplanders, does not in fact belong to them, but to the Finlanders of Norway, because no other writers mention

it, and because the Laplanders live in an inland country. However, the method of selling winds is this: "They deliver a small rope with three knots upon it, with this caution, that when they loose the first they shall have a good wind; if the second, a stronger; if the third such a storm will arise that they can neither see how to direct the ship and avoid rocks, or so much as stand upon the decks, or handle the tackling." The same is admitted by King James in his Dæmonology, p. 117. See also the notes to Macbeth.

Pomponius Mela, who wrote in the reign of the Emperor Claudius (P. Mela, iii. c. 6), mentions a set of priestesses in the Island of Sena, or the Ile des Saints, on the coast of Gaul, who were thought to have the quality, like the Laplanders, or other Finlanders, of troubling the sea, and raising the winds by their enchantments, being, however, subservient only to seafaring people, and only to such of them as come on purpose to consult them.

Ranulph Higden, in the Polychronicon, p. 195, tells us that the witches in the Isle of Man anciently sold winds to mariners, and delivered them in knots tied upon a thread, exactly as the Laplanders did.[1]

The following passage is from Scot's Discovery, p. 33: "No one endued with common sense but will deny that the elements are obedient to witches and at their commandment, so that they may, at their pleasure, send rain, hail, tempests, thunder, lightning, when she, being but an old doting woman, casteth a flint stone over her left shoulder towards the west, or casteth a little sea-sand up into the element, or wetteth a broom-sprig in water, and sprinkleth the same in the air; or diggeth a pit in the earth, and, putting water therein, stirreth it about with her finger; or boileth hog's bristles; or layeth sticks across upon a bank where never a drop of water is; or burneth eggs till it be rotten: all which things are confessed by witches, and affirmed by writers to be the means that witches use to move extraordinary tempests and rain."

"Ignorance," says Osbourne, in his Advice to his Son, 8vo. Oxford, 1656, "reports of witches that they are unable to hurt

[1] The Power of confining and bestowing is attributed to Eolus in the Odyssey. Calypso, in other places of the same work, is supposed to have been able to confer favorable winds. See Gent. Mag. for Jan. 1763, xxxiii. 13, with the signature of T. Row [the late Dr. Pegge].

till they have received an almes; which, though ridiculou itselfe, yet in this sense is verified, that charity seldom to the gate but it meets with ingratitude," p. 94.

Spotiswood, as cited by Andrews, in his Continuatic Henry's History of Great Britain, p. 503, says, "In the N (of Britain) there were "matron-like witches and ign witches." It was to one of the superior sort that Satan, pressed to kill James the Sixth, thus excused himse French, "Il est homme de Dieu."

Camden, in his Ancient and Modern Manners of the says: "If a cow becomes dry, a witch is applied to, wh spiring her with a fondness for some other calf, make yield her milk." (Gough's Camden, iii. 659.) He t ibid.: "The women who are turned off (by their husl have recourse to witches, who are supposed to inflict ba ness, impotence, or the most dangerous diseases, on the fo husband or his new wife." Also, "They account every man who fetches fire on May-day a witch, nor will they it to any but sick persons, and that with an imprecation lieving she will steal all the butter next summer. On day they kill all hares they find among their cattle, suppo them the old women who have designs on the butter. imagine the butter so stolen may be recovered if they t some of the thatch hanging over the door and burn it.

The mode of becoming a witch, according to Grose, i follows: "A decrepit superannuated old woman is tempted a man in black to sign a contract to become his both soul body. On the conclusion of the agreement[1] he gives h piece of money, and causes her to write her name and n her mark on a slip of parchment with her own blood. So times, also, on this occasion, the witch uses the ceremon putting one hand to the sole of her foot, and the other t crown of her head. On departing, he delivers to her an or familiar.[2] The familiar, in the shape of a cat or

[1] In making these bargains, it is said, there was sometimes of haggling. The sum given to bind the bargain was some at other times half-a-crown.

[2] In Cotgrave's Treasury of Wit and Language, p. 263

"Thou art a soldier,
Followest the great duke, feed'st his vi
As witches do *their serviceable spirits*
Even with thy prodigal blood."

millerfly, or some other insect or animal, at stated
f the day, sucks her blood through teats on different
her body." There is a great variety of the names of
nps or familiars.

witch," (as I read in the curious tract entitled, Round
ur Coal Fire,) "according to my nurse's account, must
aggard old woman, living in a little rotten cottage,
hill, by a wood-side, and must be frequently spinning
door; she must have a black cat, two or three broom-
an imp or two, and two or three diabolical teats to
her imps. She must be of so dry a nature, that if you
into a river she will not sink; so hard then is her
is to undergo the trial, if she does not drown,
as many have been within the memory of"

nt occurs in Cotgrave's English Treasury of
nguage, p. 298:

"Thus witches
ossess'd, ev'n in their death deluded, say
hey have been wolves and dogs, and sailed in egge-shels'
Over the sea, and rid on fiery dragons,
Pass'd in the air more than a thousand miles
All in a night: the enemy of mankind
So pow'rfull, but false and falshood confident."

ker, in his History of Whalley, 4to. 1818, p. 216,
from a paper in the Bodleian library (MS. Dodsw.
p. 47) the confession of one of the poor persons in
orest, accused of witchcraft, in 1633, describing mi-
ne manner in which she was made a witch.

e Relation of the Swedish Witches, at the end of
Sadducismus Triumphatus, we are told that "the
es them a beast about the bigness and shape of a
at, which they call a carrier. What this carrier brings
st receive for the devil. These carriers fill themselves
sometimes, that they are forced to spew by the way,
pewing is found in several gardens where colworts
d not far from the houses of those witches. It is of
colour like gold, and is called 'butter of witches.'"

Connoisseur, No. 109, says: "It is a common notion that a
make a voyage to the East Indies in an egg-shell, or take a
of two or three hundred miles across the country on a broom-

p. 494. Probably this is the same substance which i
in Northumberland, fairy butter.

In a Discourse of Witchcraft, MS., communica
John Pinkerton, Esq., written by Mr. John Bell, Mi
the Gospel at Gladsmuir, 1705, p. 23, on the sub
witches' marks, I read as follows: "This mark is sor
like a little teate, sometimes like a blewish spot; and
self have seen it in the body of a confessing witch
little powder-mark of a blea (blue) colour, somewha
and withal insensible, so as it did not bleed when I pric

From the News from Scotland, &c., 1591 (a trac
will be more fully noticed hereafter), it appears th
tortured in vain a suspected witch with "t
upon her fingers, which is a grievous tortu
wrenching her head with a cord or rope, w
torture also, they, upon search, found the en
in her forecrag, or forepart of her throat, and t
fessed all." In another the devil's mark was foun
privities.

Dr. Fian was by the king's command consigned on
casion "to the horrid torment of the boots," and aft
strangled and burnt on the Castle-hill, Edinburgh, on
day in the end of January, 1591.

The Sabbath of witches is a meeting to which the si
after having been anointed with certain magical oi
provided by their infernal leader, are supposed to t
through the air on brooms, coul-staves, spits, &c. I
his Hudibras, I. iii. 105, has the following on this su

> "Or trip it o'er the water quicker
> Than witches when their staves they liquor,
> As some report."

Reginald Scot, in his Discovery of Witchcraft, b.
p. 40, speaking of the vulgar opinion of witches fly
serves that "the devil teacheth them to make ointme
bowels and members of children, whereby they ride in
and accomplish all their desires. After burial they st
out of their graves and seeth them in a cauldron, till t
be made potable, of which they make an ointment, b
they ride in the air." Wierus exposes the folly of this
in his book De Præstigiis Dæmonum, provi

bolical illusion, and to be acted only in a dream. And it is exposed as such by Oldham (Works, 6th edit. p. 254):

> "As men in sleep, though motionless they lie,
> Fledg'd by a dream, believe they mount and flye;
> So witches some enchanted wand bestride,
> And think they through the airy regions ride."[1]

Lord Verulam tells us that "the ointment that witches use is reported to be made of the fat of children digged out of their graves; of the juices of smallage, wolfbane, and cinquefoil, mingled with the meal of fine wheat; but I suppose the soporiferous medicines are likest to do it, which are henbane, hemlock, mandrake, moonshade, or rather nightshade, tobacco, opium, saffron, poplar-leaves, &c."

There had been about the time of Lord Verulam no small stir concerning witchcraft. "Ben Jonson," says Dr. Percy, "has left us a witch song which contains an extract from the various incantations of classic antiquity. Some learned wiseacres had just before busied themselves on this subject, with our British Solomon, James the First, at their head. And these had so ransacked all writers, ancient and modern, and so blended and kneaded together the several superstitions of different times and nations, that those of genuine English growth could no longer be traced out and distinguished."

The Witch Song in Macbeth is superior to this of Ben Jonson. The metrical incantations in Middleton's Witch are also very curious. As the play is not much known, the following is given as a specimen of his incantations:

> "1 *Witch.* Here's the blood of a bat.
> *Hec.* Put in that, oh put in that.
> 2 *Witch.* Here's libbard's bane.
> *Hec.* Put in againe.
> 1 *Witch.* The juice of toade, the oile of adder.
> 2 *Witch.* Those will make the yonker madder.
> *Hec.* Put in: ther's all, and rid the stench.
> *Firestone.* Nay, here's three ounces of the red-hair'd wench.
> *All.* Round, around, around," &c.[2]

---

[1] See more authorities in the notes upon Hudibras, III. i. 411-12; Grey's Illustrations on Shakespeare, ii. 140.

[2] The witches' caldron is thus described by Olaus Magnus: "Olla enim omnium maleficarum commune solet esse instrumentum, quo venenos, herbas, vermes, et exta decoquant, atque ea venefica dape ignavos juvenes vota alliciunt, et instar bullientis ollæ, navium et equitum aut cursorum imitant celeritatem." Olai Magni Gent. Septentr. Hist. Brevis. p. 96.

At these meetings they have feastings, music, and dancing, the devil himself condescending to play at them on the pipe or cittern. They afterwards proceed at these assemblies to the grossest impurities and immoralities, and it may be added blasphemies, as the devil sometimes preaches to them a mock sermon. Butler has an allusion to something of this kind in Hudibras, III. i. 983:

"And does but tempt them with her riches
To use them as the devil does witches;
Who takes it for a special grace
To be their cully for a space,
That, when the time's expir'd, the drazels
For ever may become his vassals."

The Sabbath of the witches is supposed to be held on a Saturday; when the devil is by some said to appear in the shape of a goat, about whom several dances and magic ceremonies are performed. Before the assembly breaks up the witches are all said to have the honour of saluting Satan's posteriors. (See King James's remarks on this subject in his Dæmonology.) Satan is reported to have been so much out of humour at some of these meetings, that, for his diversion, he would beat the witches black and blue with the spits and brooms, the vehicles of their transportation, and play them divers other unlucky tricks. There is a Scottish proverb, "Ye breed of the witches, ye can do nae good to yourself."

They afterwards open graves for the purpose of taking out joints of the fingers and toes of dead bodies, with some of the winding-sheet, in order to prepare a powder for their magical purposes. Here also the devil distributes apples, dishes, spoons, or other trifles, to those witches who desire to torment any particular person, to whom they must present them. Here also, for similar purposes, the devil baptises waxen images. King James, in his Dæmonology, book iii. chap. 5, tells us that "the devil teacheth how to make pictures of wax or clay, that by roasting thereof, the persons that they bear the name of may be continually melted or dried away by continual sickness."[1]

[1] See Servius on the 8th Eclogue of Virgil; Theocritus, Idyl. ii. 23; Hudibras, part II. canto ii. l. 351. Ovid says:

"Devovet absentes, simulachraque cerea figit
Et miserum tenues in jecur urget acus." Heroid. Ep. vi. l. 91.

See also Grafton's Chronicle, p. 587, where it is laid to the charge (among others) of Roger Bolinbrook, a cunning necromancer, and Margery

It appears from Strype's Annals of the Reformation, i. 8, under anno 1558, that Bishop Jewel, preaching before the queen, said: "It may please your grace to understand that witches and sorcerers within these few last years are marvellously increased within your Grace's realm. Your Grace's subjects pine away, even unto the death, their colour fadeth, their flesh rotteth, their speech is benumbed, their senses are bereft. I pray God they never practice *further than upon the subject*. . . This," Strype adds, "I make no doubt was the occasion of bringing in a bill, the next parliament, for making enchantments and witchcraft felony." One of the bishop's strong expressions is, "*These eyes have seen* most evident and manifest marks of their wickedness."[1]

Andrews, in his Continuation of Henry's History of Great Britain, 4to. p. 93, tells us, speaking of Ferdinand Earl of Derby, who in the reign of Queen Elizabeth died by poison: "The credulity of the age attributed his death to witchcraft. The disease was odd, and operated as a perpetual emetic; and a *waxen image with hair like that of the unfortunate earl*, found in his chamber, reduced every suspicion to certainty."[2]

[1] Joane, the cunning witch of Eye, that they, at the request of Eleanor, Duchess of Gloucester, had devised an image of wax representing the King (Henry the Sixth), which by their sorcery a little and little consumed; intending thereby in conclusion to waste and destroy the king's person. Shakespeare mentions this, 2 Henry VI. act i. sc. 4.

It appears from the same work, iv. 7, sub anno 1589, that "one Mrs. Dier had practised conjuration against the queen, to work some mischief to her Majesty; for which she was brought into question; and accordingly her words and doings were sent to Popham, the queen's attorney, and Egerton, her solicitor, by Walsingham, the secretary, and Sir Thomas Heneage, the vice-chamberlain, for their judgment, whose opinion was that Mrs. Dier was not within the compass of the statute touching witchcraft, for that she did no act, and spake certain lewd speeches tending to that purpose, but neither set figure nor made pictures." Ibid. ii. 545, sub anno 1578, Strype says: "Whether it were the effect of magic, or proceeded from some natural cause, but the queen was in some part of this year under excessive anguish *by pains of her teeth*, insomuch that she took no rest for divers nights, and endured very great torment night and day."

[2] "The wife of Marshal d'Ancre was apprehended, imprisoned, and beheaded for a witch, upon a surmise that she had enchanted the queen to dote upon her husband; and they say the young king's picture was found in her closet, in virgin wax, with one leg melted away. When asked by her judges what spells she had made use of to gain so powerful an ascendency over the queen, she replied, 'That ascendency only which strong minds ever gain over weak ones.'" Seward's Anecdotes of some Distinguished Persons, &c. iii. 215.

Blagrave, in his Astrological Practice of Physick, p. 89, observes that "the way which the witches usually take for to afflict man or beast, in this kind is, as I conceive, done by image or model, made in the likeness of that man or beast they intend to work mischief upon, and by the subtilty of the devil made at such hours and times when it shall work most powerfully upon them by thorn, pin, or needle, pricked into that limb or member of the body afflicted." This is farther illustrated by a passage in one of Daniel's Sonnets:

> "The slie inchanter, when to work his will
> And secret wrong on some forspoken wight,
> Frames waxe, in forme to represent aright
> The poore unwitting wretch he meanes to kill,
> And prickes the image, fram'd by magick's skill,
> Whereby to vexe the partie day and night."[1]

Again, in Diaria, or the Excellent Conceitful Sonnets of H. C. (Henry Constable), 1594:

> "Witches which some murther do intend
> Doe make a picture and doe shoote at it;
> And in that part where they the picture hit,
> The parties self doth languish to his end."

Coles, in his Art of Simpling, p. 66, says that witches "take likewise the roots of mandrake, according to some, or I rather suppose the *roots of briony*, which simple folke take for the true mandrake, and make thereof an ugly image by which they represent the person on whom they intend to exercise their witchcraft." He tells us, ibid. p. 26: "Some plants have roots with a number of threads, like beard, as mandrakes, whereof witches and impostors make an ugly image, giving it the form of the face at the top of the root, and leave those strings to make a broad beard down to the feet."

Sometimes witches content themselves with a revenge less mortal, causing the objects of their hatred to swallow pins, crooked nails, dirt, cinders, and trash of all sorts; or by drying up their cows and killing their oxen; or by preventing butter from coming in the churn, or beer from working. Sometimes, to vex squires, justices, and country parsons fond of hunting, they change themselves into hares, and elude the speed of the fleetest dogs.

[1] Son. 10; from Poems and Sonnets annexed to Astrophil and Stella, 4to. 1591.

It was a supposed remedy against witchcraft to put some of the bewitched person's water, with a quantity of pins, needles, and nails, into a bottle, cork them up, and set them before the fire, in order to confine the spirit; but this sometimes did not prove sufficient, as it would often force the cork out with a loud noise, like that of a pistol, and cast the contents of the bottle to a considerable height. Bewitched persons were said to fall frequently into violent fits and to vomit needles, pins, stones, nails, stubbs, wool, and straw. See Trusler's Hogarth Moralized, art. Medley.

It is related in the Life of Lord Keeper Guildford, p. 131, that, when his lordship was upon the circuit at Taunton Dean, he detected an imposture and conspiracy against an old man charged with having bewitched a girl about thirteen years of age, who, during pretended convulsions, took crooked pins out of her mouth, and spit them afterwards into bystanders' hands.[1] "As the judge went down stairs out of the court, an hideous old woman cried 'God bless your worship!' 'What's the matter, good woman?' said the judge. 'My lord,' said she, 'forty years ago they would have hanged me for a witch, and they could not; and now they would have hanged my poor son.' The first circuit his lordship went afterward, Mr. Justice Rainsford, who had gone former circuits there, went with him; and he said that the year before a witch was brought to Salisbury, and tried before him. Sir Francis Long came to his chamber and made a heavy complaint of his witch, and said that if she escaped, his estate would be worth anything, for all the people would go away. It happened that the witch was acquitted, and the knight continued extremely concerned; therefore the judge, to save the poor gentleman's estate, ordered the woman to be kept in gaol, and that the town should allow her 2*s.* 6*d.* a week, for which he was very thankful. The very next assizes he came the judge to desire his lordship would let her come back

[1] Jorden, in his curious Treatise of the Suffocation of the Mother, 1603, 4to, says: "Another policie Marcellus Donatus tells us of, which a physician used towardes the Countesse of Mantua, who, being in that disease which we call *melancholia hypochondriaca*, did verily believe that she was bewitched, and was cured by conveying of nayles, needles, feathers, and the like things into her close-stoole when she took physicke, making believe that they came out of her bodie."

to the town. And why? They could keep her for one shilling and sixpence there, and in the gaol she cost them a shilling more." p. 130.

[WITCHCRAFT.—Our Wick contemporary gives the following recent instance of gross ignorance and credulity: "Not far from Louisburgh there lives a girl who, until a few days ago, was suspected of being a witch. In order to cure her of the witchcraft, a neighbour actually put her into a creed half-filled with wood and shavings, and hung her above a fire, setting the shavings in a blaze. Fortunately for the child and himself she was not injured, and it is said that the gift of sorcery has been taken away from her. At all events, the intelligent neighbours aver that she is not half so witch-like in her appearance since she was singed."—Inverness Courier. —Times, Dec. 8, 1845.]

In ancient times even the pleasures of the chase were checked by the superstitions concerning witchcraft. Thus, in Scot's Discovery, p. 152: "That never hunters nor their dogs may be bewitched, they cleave an oaken branch, and both they and their dogs pass over it."

Warner, in his Topographical Remarks relating to the South-western Parts of Hampshire, 1793, i. 241, mentions Mary Dore, the "parochial witch of Beaulieu," who died about half a century since, says: "Her spells were chiefly used for purposes of self-extrication in situations of danger; and I have conversed with a rustic whose father had seen the old lady convert herself more than once into the form of a hare or cat, when likely to be apprehended in wood-stealing, to which she was somewhat addicted." Butler, in his Hudibras, II. iii. 149, says, speaking of the witch-finder, that of witches some be hanged

> ——— "for putting knavish tricks
> Upon green geese and turkey-chicks,
> Or pigs that suddenly diseas'd
> Of griefs unnat'ral, as he guess'd."

Henry, in his History of Great Britain, i. 99, mentions Pomponius Mela as describing a Druidical nunnery, which he says, "was situated in an island in the British sea, and contained nine of these venerable vestals, who pretended that they could raise storms and tempests by their incantations,

could cure the most incurable diseases, could transform themselves into all kinds of animals, and foresee future events."

For another superstitious notion relating to the enchantment of witchcraft, see Lupton's First Book of Notable Things, 1660, p. 20, No. 82. See also Guil. Varignana, and Arnoldus de Villa Nova.

In vexing the parties troubled, witches are visible to them only; sometimes such parties act on the defensive against them, striking at them with a knife, &c.

Preventives, according to the popular belief, are scratching or pricking a witch; taking the wall of her in a town or street, and the right hand of her in a lane or field; while passing her, by clenching both hands, doubling the thumbs beneath the fingers; and also by saluting her with civil words before she speaks; but no presents of apples, eggs, or other things must be received from her on any account.

It was a part of the system of witchcraft that drawing blood from a witch rendered her enchantments ineffectual, as appears from the following authorities: In Glanville's Account of the Dæmon of Tedworth, speaking of a boy that was bewitched, he says: "The boy drew towards Jane Brooks, the woman who had bewitched him, who was behind her two sisters, and put his hand upon her, which his father perceiving, immediately *scratched her face and drew blood from her.* The youth then cried out that he was well." Blow at Modern Sadducism, 12mo. 1668, p. 148. In the First Part of Shakespeare's Henry the Sixth, act i. sc. 5, Talbot says to the Pucelle d'Orleans,

> ——— "I'll have a bout with thee;
> Devil, or devil's dam, I'll conjure thee:
> *Blood will I draw on thee*, thou art a witch."

Thus also in Butler's Hudibras:

> "Till *drawing blood o' the dames* like witches,
> They're forthwith cur'd of their capriches."

And again, in Cleveland's Rebel Scot:

> "Scots are like witches; do but whet your pen,
> *Scratch till the blood come*, they'll not hurt you then."

This curious doctrine is very fully investigated in Hathaway's trial, published in the State Trials. The following passage is in Arise Evan's Echo to the Voice from Heaven,

1652, p. 34: "I had heard some say that, when a witch had power over one to afflict him, *if he could but draw one drop of the witch's blood*, the witch would never after do him hurt."

The Observer newspaper of March 6, 1831, copies the following from the newspaper called the Scotsman: "*Witchcraft.*—During a thunder-storm last week in Edinburgh, an elderly female, who resides near Craigmillar, and who bears the reputation of being *uncanny*, went to a neighbour's house and asked for a piece of coal; being refused, she said 'they might repent that.' The female to whom this was said instantly concluded that she was bewitched, and was immediately seized with a great tremor. Some days after her husband, while under the influence of liquor, taken we presume to inspire him with sufficient courage for the task, along with another man, went to the house of the old woman, and, with a sharp instrument, inflicted a deep wound across her forehead, under the impression that *scoring her above the breath* would destroy her evil influence in time coming. The poor woman is so severely injured, that the sheriff has deemed it necessary to take a precognition of the facts."

Coles, in his Art of Simpling, p. 67, observes that, "if you hang misletoe about their neck, the witches can have no power of him. The roots of angelica doe likewise availe much in the same case, if a man carry them about him, as Fuchsius saith." In the comparatively modern song of the Laidly Worm, in Ritson's Northern Garland, p. 63, we read:

> "The spells were vain; the hag returnes
> To the queen in sorrowful mood,
> Crying that witches have no power
> Where there is rown-tree wood!"

Butler, in Hudibras, II. iii. 291, says of his conjuror that he could

> "Chase evil spirits away by dint
> Of sickle, *horse-shoe*, hollow flint."

Aubrey tells us, in his Miscellanies, p. 148, that "a thing very common to nail horseshoes on the thresholds of doors, which is to hinder the power of witches that enter in the house. Most houses of the west end of London have a horseshoe on the threshold. It should be a horseshoe that one finds. In the Bermudas they used to put an iron into

the fire when a witch comes in. Mars is enemy to Saturn." He adds, ibid.: "Under the porch of Staninfield Church, in Suffolk, I saw a tile with a horseshoe upon it, placed there for this purpose, though one would imagine that holy water would alone have been sufficient. I am told there are many other similar instances."

Misson, in his Travels in England, p. 192, on the subject of the horseshoe nailed on the door, tells us: "Ayant souvent remarqué un fer de cheval cloüe au seuils des portes (chez les gens de petite etoffe) j'ai demandé a plusieurs ce que cela vouloit dire. On m'a repondu diverses choses differentes, mais la plus generale reponse a eté, que ces fers se mettoient pour empêcher les sorciers d'entrer. Ils rient en disant cela, mais ils ne le disent pourtant pas tout-a-fait en riant; car ils croyent qu'il y a là dedans, ou du moins qu'il peut y avoir quelque vertu secrete; et s'ils n'avoient pas cette opinion, ils ne s'amuseroient pas a clouer ce fer à leur porte."

In Gay's fable of the Old Woman and her Cats, the supposed witch complains as follows:

——"Crowds of boys
Worry me with eternal noise;
Straws laid across my pace retard,
The horseshoe's nail'd (each threshold's guard);
The stunted broom the wenches hide,
For fear that I should up and ride;
They stick with pins my bleeding seat,
And bid me show my secret teat."

In Monmouth street, probably the part of London alluded to by Aubrey, many horseshoes nailed to the thresholds are still to be seen (1797).[1] There is one at the corner of Little Queen street, Holborn.

"That the horse-shooe may never be pul'd from your threshold," occurs among the good wishes introduced by Holiday in his comedy of the Marriage of the Arts, Sig. E b. Nailing of horseshoes seems to have been practised as well to keep witches in as to keep them out. See Ramsey's Elminthologia, p. 76, who speaks of nailing horseshoes on the witches' doors and thresholds. Douce's manuscript notes

[1] The editor of this work, April 26, 1813, counted no less than seventeen horseshoes in Monmouth street, nailed against the steps of doors. Five or six are all that now remain, 1841.

say: "The practice of nailing horseshoes to thresholds resembles that of driving nails into the walls of cottages among the Romans, which they believed to be an antidote against the plague: for this purpose L. Manlius, A. U. C. 390, was named dictator, to drive the nail. See Lumisden's Remarks on the Antiquities of Rome, p. 148.

[One of the weaknesses of the late Duchess of St. Albans, which was displayed by her grace in early life, and one which did not fail to operate upon her actions, was that of an excessive degree of superstition. To such an extent, indeed, was the feeling carried by Mr. Coutts, as well as by herself, that they caused two rusty old broken *horseshoes* to be fastened on the highest marble step, by which the house at Holly Lodge was entered from the lawn. There are anecdotes of her dreams, often mentioned by herself, and attested to this day by those to whom they were related. The fantastic interpretation given to those chance visions by two different dream-readers both parties have lived to see verified, together with their own promised advantage therefrom. One was a dream which haunted her with such peculiar vividness for a length of time, that her mind was filled with it by day also; and when her dresser, and Anderson, the theatrical *coiffeur*, were preparing her for the theatre, she used to tell them of the dream of each preceding night, viz. "that she was tried for her life, sentenced to be hanged, and was actually executed." The hairdresser, who was considered skilful in the internal vagaries of the head, as well as its external decoration, used to say it was a fine dream, indicating she was to be a grand lady, and to hold her head very high, perhaps to attend the court.]

The bawds of Amsterdam believed (in 1687) that a horseshoe, which had either been found or stolen, placed on the chimney-hearth, would bring good luck to their houses. They also believed that horses' dung, dropped before the house, and put fresh behind the door, would produce the same effect. See Putanisme d'Amsterdam, 12mo. pp. 56-7.

In Beaumont and Fletcher's play of Women Pleased are the following lines:

> "The devil should think of purchasing that egg-shell
> To victual out a witch for the Burmoothes."

To *break the eggshell after the meat is out* is a relique of

superstition thus mentioned in Pliny: "Huc pertinet ovorum, ut exsorbuerit quisque, calices, cochlearumque, protinus frangi aut eosdem cochlearibus perforari." Sir Thomas Browne tells us that the intent of this was to prevent witchcraft;[1] for lest witches should draw or prick their names therein, and veneficiously mischief their persons, they broke the shell, as Dalecampius has observed. Delrio, in his Disquisit. Magicæ, lib. vi. c. 2, sect. 1, quæst. 1, has the following passage on this subject: "Et si ova comederint, eorum testas, non nisi ter cultro perfossas in catinum projiciunt, timentes neglectum veneficiis nocendi occasionem præbere."

Scot, in his Discovery, p. 157, says: "Men are preserved from witchcraft by sprinkling of holy water, receiving consecrated salt, by candles hallowed on Candlemas-day, and by green leaves consecrated on Palm Sunday." Coles, in his Art of Simpling, p. 67, tells us that "Matthiolus saith that herba paris takes away evill done by witchcraft, and affirms that he knew it to be true by experience." Heath, in his History of the Scilly Islands, p. 120, tells us that "some few of the inhabitants imagine (but mostly old women) that women with child, and the first-born, are exempted from the power of witchcraft." The following occurs in Aubrey's Miscellanies, p. 147:

> "Vervain and dill
> Hinders witches from their will."

[SUPERSTITION IN THE FENS.—A carpenter residing at Ely, named Bartingale, being lately taken ill, imagined that a woman named Gotobed, whom he had ejected from one of his houses, had bewitched him. Some matrons assembled in the sick man's chamber agreed that the only way to protect him from the sorceries of the witch was to send for the blacksmith, and have three horseshoes nailed to the door. An operation to this effect was performed, much to the anger of the supposed witch, who at first complained to the Dean, but was laughed at by his reverence. She then rushed in wrath

[1] We read in Persius:

"Tunc nigri Lemures *ovoque pericula rupto*."—Sat. v. 185.

Among the wild Irish, "to eat an odd egg endangered the death of their horse." See Memorable Things noted in the Description of the World, p. 112. Ibid. p. 113, we read: "The hoofs of dead horses they accounted and held sacred."

to the sick man's room, and, miraculous to tell, passed the Rubicon despite the horseshoes. But this wonder ceased when it was discovered that, in order to make the most of the job, Vulcan had substituted donkey's shoes. The patient is now happily recovering.—Cambridge Advertiser.]

I find the subsequent in Scot's Discovery of Witchcraft, p. 152: "To be delivered from witches, they hang in their entries an herb called pentaphyllon, cinquefoil, also an olive-branch; also frankincense, myrrh, valerian, verven, palm, antirchmon, &c.; also hay-thorn, otherwise whitethorn, gathered on May-day." He tells us, p. 151: "Against witches, in some countries, they nail a wolf's head on the door. Otherwise they hang *scilla* (which is either a root, or rather in this place garlick) in the roof of the house, to keep away witches and spirits; and so they do *alicium* also. Item. Perfume made of the gall of a black dog, and his blood besmeared on the posts and walls of the house, driveth out of the doors both devils and witches. Otherwise: the house where herba betonica is sown is free from all mischiefs," &c.

[A respectable farmer near Helmsley having, within the last few months, lost a number of ewes and lambs, besides other cattle, imbibed the idea that they were bewitched by some poor old woman. He applied to a person called a wise man, who pretends to lay these malignant wretches, and who has, no doubt, made pretty good inroads upon the farmer's pocket, but without having the desired effect. The following are a few of the methods they practised. Three small twigs of elder wood, in which they cut a small number of notches, were concealed beneath a bowl, in the garden, according to the instructions of their advisers, who asserted that the sorceress would come and remove them, as she would have no power as long as they were there. Strict watch was kept during the night, but nothing appeared; yet strange, as they relate, on examination next morning, one of the twigs had somehow or other escaped from its confinement. The night the twigs were replaced, and a few bold adventu[illegible] were stationed to watch; but about midnight they were much alarmed by a rustling in the hedge, and a shaking of the trees, and made their exit without any further discovery. As soon as a calf is dropt, they immediately lacerate the ear by slitting it with a knife; and in passing through the fields it is ridicu-

lous to see the young lambs sporting by the side of their dams, with a wreath or collar of what is commonly called *rowan-tree* round their necks: but all proves ineffectual, as they die thus foolishly ornamented, or perhaps rather disguised, with the emblem of ignorance."—The Yorkshireman, A.D. 1846.]

Various were the modes of trying witches. This was sometimes done by finding private marks on their bodies; at others by weighing the suspected wretch against the church Bible; by another method she was made to say the Lord's Prayer.[1] She was sometimes forced to weep, and so detected, as a witch can shed no more than three tears, and those only from her left eye.[2] Swimming a witch was another kind of popular ordeal. By this method she was handled not less indecently than cruelly; for she was stripped naked and cross bound, the right thumb to the left toe, and the left thumb to the right toe. In this state she was cast into a pond or river, in which, if guilty, it was thought impossible for her to sink.

Among the presumptions whereby witches were condemned, what horror will not be excited at reading even a part of the following item in Scot's Discovery, p. 15: "If she have any privy mark under her armpit, under her hair, under her lip, or *****, *it is presumption sufficient for the judge to proceed and give sentence of* DEATH *upon her!!!*" By the following caution, p. 16, it is ordered that the witch "must come to her arreignment backward, to wit, with her tail to the judge's face, who must make many crosses at the time of her approaching to the bar." King James himself, in his Dæmonology, speaking of the helps that may be used in the trial of witches, says, "the one is, the finding of their marke and trying *the insensibleness* thereof."

Strutt, in his Description of the Ordeals under the Saxons, tells us that "the second kind of ordeal, by water,[3] was to

[1] Butler, in his Hudibras, part I. c. iii. l. 343, alludes to this trial:

"He that gets her by heart must say her
The back way, like a witch's prayer."

[2] King James, in the work already quoted, adding his remarks on this mode of trying witches, says: "They cannot even shed tears, though women in general are like the crocodile, ready to weep upon every light occasion."

[3] For an account of the ancient Ordeal by Cold Water, see Dugd. Orig. Juridiciales, p. 87.

thrust the accused into a deep water, where, if he struggled in the least to keep himself on the surface, he was accounted guilty; but if he remained on the top of the water without motion he was acquitted with honour. Hence, he observes, without doubt, came the long-continued custom of swimming people suspected of witchcraft. There are also, he further observes, the faint traces of these ancient customs in another superstitious method of proving a witch. It was done by weighing the suspected party against the church Bible, which if they outweighed, they were innocent; but, on the contrary, if the Bible proved the heaviest, they were instantly condemned."

In the Gent. Mag. for Feb. 1759, xxix. 93, we read: "One Susannah Haynokes, an elderly woman, of Wingrove, near Aylesbury, Bucks, was accused by a neighbour for bewitching her spinning-wheel; so that she could not make it go round, and offered to make oath of it before a magistrate; on which the husband, in order to justify his wife, insisted upon her being tried by the church Bible, and that the accuser should be present. Accordingly she was conducted to the parish church, where she was stripped of all her clothes, to her shift and under-coat, and weighed against the Bible; when, to the no small mortification of the accuser, she outweighed it, and was honorably acquitted of the charge."

In the MS. Discourse of Witchcraft, communicated by John Pinkerton Esq., written by Mr. John Bell, minister of the gospel at Gladsmuir, 1705, p. 22, I read: "Symptoms of a witch, particularly the witches' marks, mala fama, *inability to shed tears*, &c., all of them providential discoveries of so dark a crime, and which like avenues lead us to the secret of it."

King James, in his Dæmonology, speaking of this mode of trying a witch, i. e. "fleeting on the water," observes that "it appeares that God hath appointed for a supernatural signe of the monstrous impietie of witches, that the water shall refuse to receive them in her bosom that have shaken off them the sacred water of baptism, and wilfully refused the benefit thereof."

Other methods of detecting a witch were by burning the thatch of her house, or by burning any animal supposed to be bewitched by her—as a hog or ox: these, it was held, would

force a witch to confess. There were other modes of trial, by the stoöl,[1] and by shaving off every hair of the witch's body. They were also detected by putting hair, parings of the nails, and urine of any person bewitched into a stone bottle, and hanging it up the chimney.

In that rare play, the Witch of Edmonton, 1658, p. 39, act iv. sc. 1 (*Enter Old Banks and two or three Countrymen*), we read:

"*O. Banks.* My horse this morning runs most piteously of the glaunders, whose nose yesternight was as clean as any man's here now coming from the barber's; and this, I'll take my death upon't, is long of this jadish witch, mother Sawyer.

(*Enter W. Hamlac, with thatch and a link.*)

Haml. Burn the witch, the witch, the witch, the witch.

Omn. What hast got there?

Haml. A handful of thatch pluck'd off a hovel of hers; and they say, when 'tis burning, if she be a witch, she'll come running in.

O. Banks. Fire it, fire it; I'll stand between thee and home for any danger.

(*As that burns, enter the witch.*)

1 *Countryman.* This thatch is as good as a jury to prove she is a witch.

O. Banks. To prove her one, we no sooner set fire on the thatch of her house, but in she came, running as if the divel had sent her in a barrel of gunpowder, which trick as surely proves her a witch as ——

Justice. Come, come; firing her thatch? Ridiculous! Take heed, sirs, what you do: unless your proofs come better arm'd, instead of turning her into a witch, you'll prove yourselves starke fools."

[1] Shakespeare, in Troilus and Cressida, act ii. sc. 1, says: "Thou stool for a witch." And Dr. Grey's Notes (ii. 236) afford us this comment on the passage: "In one way of trying a witch, they used to place her upon a chair or a stool, with her legs tied cross, that all the weight of her body might rest upon her coat, and by that means, after some time, the circulation of the blood would be much stopped, and her sitting would be as painful as the wooden horse; and she must continue in this pain twenty-four hours, without either sleep or meat; and it was no wonder that, when they were tired out with such an ungodly trial, they would confess themselves many times guilty to free themselves from such torture." See Dr. Hutchinson's Historical Essay on Witchcraft, p. 63.

Old Banks then relates to the justice a most ridiculous instance of her power: "Having a dun cow tied up in my back-side, let me go thither, or but cast mine eye at her, and if I should be hanged I cannot chuse, though it be ten times in an hour, but run to the cow, and, taking up her tail, kiss (saving your worship's reverence) my cow behinde, that the whole town of Edmonton has been ready ******* with laughing me to scorn." As does a countryman another, p. 58: "I'll be sworn, Mr. Carter, she bewitched Gammer Washbowl's sow, to cast her pigs a day before she would have farried; yet they were sent up to London, and sold for as good Westminster dog-pigs, at Bartholomew fair, as ever great-belly'd ale-wife longed for."

Cotta, in his Short Discoverie of the Unobserved Dangers, p. 54, tells us: "Neither can I beleeve (I speake it with reverence unto graver judgements) that *the forced coming of men or women to the burning of bewitched cattell*, or to *the burning of the dung or urine of such as are bewitched*, or floating of bodies above the water, or the like, are any trial of a witch." Gaule, in his Select Cases of Conscience touching Witches and Witchcraft, also (p. 75) mentions "some marks or tokens of tryall altogether unwarrantable, as proceeding from ignorance, humour, superstition. Such are—1. The old paganish sign, the witch's long eyes. 2. The tradition of the witches not weeping. 3. The witches making ill-favoured faces and mumbling. 4. To burn the thing bewitched, &c. (I am loth to speak out, lest I might teach these in reproving them). 5. The burning of the thatch of the witch's house, &c. 6. The heating of the horseshoe, &c. 7. The scalding water, &c. 8. The sticking of knives acrosse, &c. 9 The putting of such and such things under the threshold, and in the bedstraw, &c. 10. The sieve and the sheares, &c. 11. The casting the witch into the water with thumbes and toes tied across, &c. 12. The tying of knots, &c."

In A Pleasant Grove of New Fancies, by H. B., 8vo, Lond 1657, p. 76, we have

"*A charm to bring in the witch.*
To house the hag you must do this,
Commix with meal a little ****
Of him bewitch'd; then forthwith make
A little wafer, or a cake;
And this rarely bak'd will bring
The old hag in: no surer thing."

It occurs also among the following experimental rules whereby to afflict witches, causing the evil to return back upon them, given by Blagrave in his Astrological Practice of Physic, 1689: "1. One way is by watching the suspected party when they go into their house; and then presently to take some of her thatch from over the door, or a tile, if the house be tyled: if it be thatch, you must wet and sprinkle it over with the patient's water, and likewise with white salt; then let it burn or smoke through a trivet or the frame of a skillet: you must bury the ashes that way which the suspected witch liveth. 'Tis best done either at the change, full, or quarters of the moon; or otherwise, when the witch's significator is in square or opposition to the moon. But if the witch's house be tiled, then take a tile from over the door, heat him red hot, put salt into the patient's water, and dash it upon the red-hot tile, until it be consumed, and let it smoak through a trivet or frame of a skillet as aforesaid. 2. Another way is to get two new horseshoes, heat one of them red hot, and quench him in the patient's urine; then immediately nail him on the inside of the threshold of the door with three nails, the heel being upwards; then, having the patient's urine, set it over the fire, and set a trivet over it; put into it three horse-nails and a little white salt. Then heat the other horseshoe red hot, and quench him several times in the urine, and so let it boil and waste until all be consumed: do this three times, and let it be near the change, full, or quarters of the moon; or let the moon be in square or opposition unto the witch's significator. [redacted]nother way is to stop the urine of the patient close up in [redacted] put into it three nails, pins, or needles, with a [redacted]keeping the urine always warm. If you let [redacted] the bottle, it will endanger the witch's life; for I have found by experience that they will be grievously tormented, making their water with great difficulty, if any at all, and the more if the moon be in Scorpio, in square or opposition to his significator, when its done. 4. Another way is either at the new, full, or quarters of the moon, but more especially when the moon is in square or opposition to the planet which doth personate the witch, to let the patient blood, and while the blood is warm put a little white salt into it, then let it burn and smoak through a trivet. I conceive this way doth more afflict the witch than any of the other

three before mentioned." He adds, that sometimes the witches will rather endure the misery of the above torments than appear, "by reason country people ofttimes will fall upon them, and scratch and abuse them shrewdly."

I find the following in Articles to be enquired of within the Archdeaconry of Yorke, by the Church Wardens and Sworne Men, A. D. 163— (any year till 1640), 4to. Lond. *b. l.*: "Whether there be any man or woman in your parish that useth *witchcraft, sorcery, charmes,* or *unlawfull prayer,* or *invocations in Latine or English,* or otherwise, upon any Christian body or beast, or any that resorteth to the same for counsell or helpe?"

Some persons were supposed by the popular belief to have the faculty of distinguishing witches. These were called witch-finders. Matthew Hopkins, one of the most celebrated witch-finders of his day, is supposed to have been alluded to by Butler, in the following lines of Hudibras, II. iii. 139:

> "Has not this present parliament
> A leger to the devil sent,
> Fully empower'd to treat about
> Finding revolted witches out;
> And has not he, within a year,
> Hang'd threescore of 'em in one shire?
> Some only for not being drown'd,
> And some for sitting above ground
> Whole days and nights upon their breeches,
> And feeling pain, were hang'd for witches;
> Who after prov'd himself a witch,
> And made a rod for his own breech."

The old, the ignorant, and the indigent (such as could neither plead their own cause nor advocate, were the miserable victims of this [illegible] spleen, and avarice. He pretended to be a great critic in *special marks,* which were only moles, scorbutic spots, or warts, which frequently grow large and pendulous in old age, but were absurdly supposed to be teats to suckle imps. His ultimate method of proof was by tying together the thumb and toes of the suspected person, about whose waist was fastened a cord, the ends of which were held on the banks of a river, by two men, in whose power it was to strain or slacken it.

The experiment of swimming was at length tried upon Hopkins himself, in his own way, and he was, upon the event,

condemned, and, as it seems, executed, as a wizard. Hopkins had hanged, in one year, no less than sixty reputed witches in his own county of Essex. See Granger's Biographical History, 1775, ii. 409. Compare also Dr. Grey's Notes on Hudibras, ii. 11, 12, 13.

In Gardiner's England's Grievance in Relation to the Coal Trade, p. 107, we have an account that, in 1649 and 1650, the magistrates of Newcastle-upon-Tyne sent into Scotland to agree with a Scotchman, who pretended knowledge to find out witches by pricking them with pins. They agreed to give him twenty shillings a-piece for all he could condemn, and bear his travelling expenses. On his arrival the bellman was sent through the town to invite all persons that would bring in any complaint against any woman for a witch, that she might be sent for and tried by the persons appointed. Thirty women were, on this, brought into the town-hall and stripped, and then openly had pins thrust into their bodies, about twenty-seven of whom he found guilty. His mode was, in the sight of all the people, to lay the body of the person suspected naked to the waist, and then he ran a pin into her thigh, and then suddenly let her coats fall, demanding whether she had nothing of his in her body but did not bleed; the woman, through fright and shame, being amazed, replied little; then he put his hand up her coats and pulled out the pin, setting her aside as a guilty person and a child of the devil. By this sort of evidence, one wizard and fourteen witches were tried and convicted at the assizes, and afterwards executed. Their names are recorded in the parish register of St. Andrew's. See Brand's History of Newcastle-upon-Tyne.

Nash, in his History of Worcestershire, ii. 38, tells us that, "14th May, 1660, four persons accused of witchcraft were brought from Kidderminster to Worcester Gaol, one Widow Robinson, and her two daughters, and a man. The eldest daughter was accused of saying that, if they had not been taken, the king should never have come to England; and, though he now doth come, yet he shall not live long, but shall die as ill a death as they; and that they would have made corn like pepper. Many great charges against them, and little proved, they were put to the ducking in the river: they would not sink, but swam aloft. The man had five teats, the woman three, and the eldest daughter one. When they went to search

the women none were visible; one advised to lay them on their backs and keep open their mouths, and then they would appear; and so they presently appeared in sight."

The Doctor adds that "it is not many years since a poor woman, who happened to be very ugly, was almost drowned in the neighbourhood of Worcester, upon a supposition of witchcraft; and had not Mr. Lygon, a gentleman of singular humanity and influence, interfered in her behalf, she would certainly have been drowned, upon a presumption that a witch could not sink."

It appears from a Relation printed by Matthews, in Long Acre, London, that, in the year 1716, Mrs. Hicks, and her daughter, aged nine years, were hanged in Huntingdon for witchcraft, for selling their souls to the devil, tormenting and destroying their neighbours, by making them vomit pins, raising a storm, so that a ship was almost lost, by pulling off her stockings, and making a lather of soap.

By the severe laws once in force against witches, to the disgrace of humanity, great numbers of innocent persons, distressed with poverty and age, were brought to violent and untimely ends. By the 33 Henry VIII. c. viii. the law adjudged all Witchcraft and Sorcery to be felony without benefit of clergy. By statute 1 Jac. I. c. xii. it was ordered that all persons invoking any evil spirit, or consulting, covenanting with, entertaining, employing, feeding, or rewarding any evil spirit; or taking up dead bodies from their graves to be used in any witchcraft, sorcery, charm, or enchantment, or killing or otherwise hurting any person by such infernal arts, should be guilty of felony without benefit of clergy, and suffer death. And if any person should attempt by sorcery to discover hidden treasure, or to restore stolen goods, or to provoke unlawful love, or to hurt any man or beast, though the same were not effected, he or she should suffer imprisonment and pillory for the first offence, and death for the second.

On March 11, 1618, Margaret and Philip Flower, daughters of Joane Flower, were executed at Lincoln for the supposed crime of bewitching Henry Lord Rosse, eldest son of Francis Manners, Earl of Rutland, and causing his death; also, for most barbarously torturing by a strange sickness Francis, second son of the said Earl, and Lady Katherine, his daughter; and also, for preventing, by their diabolical arts, the said earl

and his countess from having any more children. They were tried at the Lent Assizes before Sir Henry Hobart, Lord Chief Justice of the Common Pleas, and Sir Edward Bromley, one of the Barons of the Exchequer, and cast by the evidence of their own confessions. To effect the death of Lord Henry "there was a glove of the said Lord Henry buried in the ground, and, as that glove did rot and waste, so did the liver of the said lord rot and waste." The spirit employed on the occasion, called Rutterkin, appears not to have had the same power over the lives of Lord Francis and Lady Katherine. Margaret Flower confessed that she had "two familiar spirits sucking on her, the one white, the other black-spotted. The white sucked under her left breast, the black-spotted," &c. When she first entertained them, she promised them her soul, and they covenanted to do all things which she commanded them.

In the Diary of Robert Birrell, preserved in Fragments of Scottish History, 4to. Edinb., 1708, are inserted some curious memorials of persons suffering death for witchcraft in Scotland. "1591, 25 of Junii, Euphane M'Kalzen ves brunt for vitchcrafte. 1529. The last of Februarii, Richard Grahame wes brunt at ye Crosse of Edinburghe, for vitchcrafte and sorcery. 1593. The 19 of May, Katherine Muirhead brunt for vitchcrafte, quha confest sundrie poynts therof. 1603. The 21 of Julii, James Reid brunt for consulting and useing with Sathan and witches, and quha wes notably knawin to be ane counsellor with witches. 1605. July 24th day, Henrie Lowrie brunt on the Castel Hill, for witchcrafte done and committed be him in Kyle, in the parochin." The following is from the Gent. Mag. for 1775, xlv. 601: "Nov. 15. Nine old women were burnt at Kalisk, in Poland, charged with having bewitched and rendered unfruitful the lands belonging to a gentleman in that palatinate." For the Manks Statutes (Train's History of the Isle of Man, v. ii. p. 167).

By statute 9 Geo. II. c. v. it was enacted that no prosecution should in future be carried on against any person for conjuration, witchcraft, sorcery, or enchantment. However, the misdemeanour of persons pretending to use witchcraft, tell fortunes, or discover stolen goods by skill in the occult sciences, is still deservedly punished with a year's imprisonment, and till recently by standing four times in the

pillory. Thus the Witch Act, a disgrace to the code of English laws, was not repealed till 1736.

In the Statistical Account of Scotland, v. 240, parish of Old Kilpatrick, co. Dumbarton, we read: "The history of the Bargarran witches, in the neighbouring parish of Erskine, is well known to the curious. That this parish in the dark ages partook of the same frenzy, and that innocent persons were sacrificed at the shrine of cruelty, bigotry, and superstition, cannot be concealed. As late as the end of the last century a woman was burnt for witchcraft at Sandyford, near the village, and the bones of the unfortunate victim were lately found at the place. Ibid. p. 454, parish of Spott, co. East Lothian, Parochial Records. "1698: The Session, after a long examination of witnesses, refer the case of Marion Lillie, for imprecations and supposed witchcraft, to the Presbytery, who refer her for trial to the civil magistrate. Said Marion generally called the Rigwoody Witch. Oct. 1705: Many witches burnt on the top of Spott loan." Ibid. vii. 280, parish of East Monkland, co. Lanark: "Upon a rising ground there is still to be seen an upright granite stone, where, it is said, in former times they burnt those imaginary criminals called witches." Ibid. viii. 177, parish of Newburgh, co. Fife: "Tradition continues to preserve the memory of the spot in the lands belonging to the town of Newburgh, on which more than one unfortunate victim fell a sacrifice to the superstition of former times, intent on punishing the crime of witchcraft. The humane provisions of the legislature, joined to the superior knowledge which has, of late years, pervaded all ranks of men in society, bid fair to prevent the return of a frenzy which actuated our forefathers universally, and with fatal violence." The following is extracted from the Parish Records: "Newburgh, Sept. 18, 1653. The minister gave in against Kath'rine Key severall poynts that had come to his hearing, which he desyred might be put to tryell. 1. That, being refused milk, the kow gave nothing but red blood; and being sent for to sie the kow, she clapped (stroked) the kow, and said the kow will be weill, and thereafter the kow becam weill. 2. (A similar charge.) 3. That the minister and his wife, having ane purpose to take ane child of theirs from the said Kathrine, which she had in nursing, the child would suck none woman's breast, being only one quarter old; but, being brought again

to the said Kathrine, presently sucked her breast. 4. That, thereafter the chyld was spayned (weaned), she came to sie the child and wold have the bairne (child) in her arms, and thereafter the bairne murned and gratt (weeped sore) in the night, and almost the day tyme; also, that nothing could stay her untill she died. Nevertheless, before her coming to see her and her embracing of her, took as weill with the spaining and rested as weill as any bairne could doe. 5. That she is of ane evill brutte and fame, and so was her mother before her." The event is not recorded. Ibid. ix. 74, parish of Erskine, is a reference to Arnot's Collection of Criminal Trials for an account of the Bargarran Witches. Ibid. xii. 197, parish of Kirriemuir, co. Forfar: "A circular pond, commonly called *the Witch-pool*, was lately converted into a reservoir for the mills on the Gairie; a much better use than, if we may judge from the name, the superstition of our ancestors led them to apply it."

Ibid. xiv. 372, parish of Mid Calder, county of Edinburgh: Witches formerly burnt there. The method taken by persons employed to keep those who were suspected of witchcraft awake, when guarded, was, "to pierce their flesh with pins, needles, awls, or other sharp-pointed instruments. To rescue them from that oppression which sleep imposed on their almost exhausted nature, they sometimes used irons heated to a state of redness." The reference for this is also to Arnot's Trials. Ibid. xviii. 57, parish of Kirkaldy, county of Fife, it is said: "A man and his wife were burnt here in 1633, for the supposed crime of witchcraft. At that time the belief of witchcraft prevailed, and trials and executions on account of it were frequent, in all the kingdoms of Europe. It was in 1634 that the famous Urban Grandier was, at the instigation of Cardinal Richelieu, whom he had satirized, tried, and condemned to the stake, for exercising the black art on some nuns of Loudun, who were supposed to be possessed. And it was much about the same time that the wife of the Marechal d'Ancre (see p. 9) was burnt for a witch, at the Place de Grève, at Paris." In the Appendix, ibid. p. 653, are the particulars of the Kirkaldy witches. The following items of execution expenses are equally shocking and curious:

	£	s.	d.	
"For ten loads of coals to burn them . .	3	6	8	Scots.
For a tar-barrel	0	14	0	
For towes	0	6	0	
For harden to be jumps to them . .	0	3	10	
For making of them	0	0	8"	&c. &c.

Ibid. xx. 194, parishes of Dyke and Moy, county of Elgin and Forres, it is said: "Where the (parish) boundary crosses the heath called the Hardmoor, there lies somewhere a solitary spot of classic ground, unheeded here, but much renowned in Drury for the Thane of Glammis's interview with the wayward or weird sisters in Macbeth." Ibid. p. 242, parish of Collace, county of Perth; Dunsinnan Castle: "In Macbeth's time witchcraft was very prevalent in Scotland, and two of the most famous witches in the kingdom lived on each hand of Macbeth—one at Collace, the other not far from Dunsinnan House, at a place called the Cape. Macbeth applied to them for advice, and by their counsel built a lofty castle upon the top of an adjoining hill, since called Dunsinnan. The moor where the witches met, which is in the parish of St. Martin's, is yet pointed out by the country people, and there is a stone still preserved which is called *the Witches' Stone*." For an account of the witches of Pittanweam, in the county of Fife, about the beginning of the last century, see the Edinb. Mag. for Oct. 1817, pp. 199-206.

Mr. Pennant, in his Tour in Scotland, tells us, p. 145, that the last instance of the frantic executions for witchcraft, of which so much has been already said, in the north of Scotland, was in June, 1727,[1] as that in the south was at Paisley

[1] In the Statistical Account of Scotland, parish of Loth, co. Sutherland, vi. 321, it is stated that the unhappy woman here alluded to was burnt at Dornoch, and that "the common people entertain strong prejudices against her relations to this day." From the same work, however, xv. 311, it should seem that the persecution of supposed witches is not yet entirely laid aside in the Orkneys. The minister of South Ronaldsay and Burray, two of those islands, says: "The existence of fairies and witches is seriously believed by some, who, in order to protect themselves from their attacks, draw imaginary circles, and place knives in the walls of houses. The worst consequence of this superstitious belief is, that, when a person loses a horse or cow, it sometimes happens that a poor woman in the neighbourhood is blamed, and *knocked in some part of the head, above the breath, until the blood appears.* But in these parishes there are many decent, honest, and sensible people who laugh at such absurdities, and treat them with deserved contempt."

1696, where, among others, a woman, young and handsome, suffered, and with a reply to her inquiring friends worthy a Roman matron, being asked why she did not make a better defence on her trial, answered, 'My persecutors have destroyed my honour, and my life is not now worth the pains of defending.' The last instance of national credulity on this head was the story of the witches of Thurso, who, tormenting for a long time an honest fellow under the usual form of cats, at last provoked him so, that one night he put them to flight with his broad sword, and cut off the leg of one less nimble than the rest: on his taking it up, to his amazement he found it belonged to a female of his own species, and next morning discovered the owner, an old hag, with only the companion leg to this. But these relations of almost obsolete superstitions must never be thought a reflection on this country as long as any memory remains of the tragical end of the poor people at Tring, who, within a few miles of our capital, in 1751, fell a sacrifice to the belief of the common people in witches; or of that ridiculous imposture in the capital itself, in 1762, of the Cock-lane ghost, which found credit with all ranks of people."

"April 22, 1751: At Tring, in Hertfordshire, one B—d—d, a publican, giving out that he was bewitched by one Osborne and his wife, harmless people above 70, had it cried at several market-towns that they were to be tried by ducking this day, which occasioned a vast concourse. The parish officers having removed the old couple from the workhouse into the church for security, the mob, missing them, broke the workhouse windows, pulled down the pales, and demolished part of the house; and, seizing the governor, threatened to drown him and fire the town, having straw in their hands for the purpose. The poor wretches were at length, for public safety, delivered up, stripped stark naked by the mob, their thumbs tied to their toes, then dragged two miles, and thrown into a muddy stream; after much ducking and ill usage, the old woman was thrown quite naked on the bank, almost choked with mud, and expired in a few minutes, being kicked and beat with sticks, even after she was dead: and the man lies dangerously ill of his bruises. To add to the barbarity, they put the dead witch (as they called her) in bed with her husband, and tied them together. The coroner's inquest have

since brought in their verdict *wilful murder* against Thomas Mason, William Myatt, Richard Grice, Richard Wadley, James Proudham, John Sprouting, John May, Adam Curling, Francis Meadows, and twenty others, names unknown. The poor man is likewise dead of the cruel treatment he received."—Gent. Mag. 1751, vol. xxi. p. 186.

In another part of the same volume, p. 198, the incidents of this little narrative are corrected: "Tring, May 2, 1751. A little before the defeat of the Scotch, in the late rebellion, the old woman Osborne came to one Butterfield, who then kept a dairy at Gubblecot, and begged for some buttermilk, but Butterfield told her with great brutality that he had not enough for his hogs: this provoked the old woman, who went away, telling him that the Pretender would have him and his hogs too. Soon afterwards several of Butterfield's calves became distempered, upon which some ignorant people, who had been told the story of the buttermilk, gave out that they were bewitched by old mother Osborne; and Butterfield himself, who had now left his dairy, and taken the public-house by the brook of Gubblecot, having been lately, as he had been many years before at times, troubled with fits, mother Osborne was said to be the cause: he was persuaded that the doctors could do him no good, and was advised to send for an old woman out of Northamptonshire, who was famous for curing diseases that were produced by witchcraft. This sagacious person was accordingly sent for and came; she confirmed the ridiculous opinion that had been propagated of Butterfield's disorder, and ordered six men to watch his house day and night with staves, pitchforks, and other weapons, at the same time hanging something about their necks, which she said was a charm that would secure them from being bewitched themselves. However, these extraordinary proceedings produced no considerable effects, nor drew the attention of the place upon them, till some persons, in order to bring a large company together, with a lucrative view, ordered, by anonymous letters, that public notice should be given at Winslow, Leighton, and Hempstead, by the crier, that witches were to be tried by ducking at Longmarston on the 22 [illegible] April. The consequences were as above related, except that no person has as yet been committed on the coroner's inquest except one Thomas Colley, chimney-sweeper; but several of

the ringleaders in the riot are known, some of whom live very remote, and no expense or diligence will be spared to bring them to justice." It appears, ibid. p. 378, that Thomas Colley was executed, and afterward hung in chains, for the murder of the above Ruth Osborne.

Such, it would seem, was the folly and superstition of the crowd, that, when they searched the workhouse for the supposed witch, they looked even into the salt-box, supposing she might have concealed herself within less space than would contain a cat. The deceased, being dragged into the water, and not sinking, Colley went into the pond, and turned her over several times with a stick. It appeared that the deceased and her husband were wrapped in two different sheets; but her body, being pushed about by Colley, slipped out of the sheet, and was exposed naked. In the same volume, p. 269, is a minute statement of the Earl of Derby's disorder, who was supposed to have died from witchcraft, April 16, 1594.

In the Gent. Mag. also, for July 1760, vol. xxx. p. 346, we read: "Two persons concerned in ducking for witches all the poor old women in Glen and Burton Overy, were sentenced to stand in the pillory at Leicester." See another instance, which happened at Earl Shilton, in Leicestershire, in 1776, in the Scots Magazine for that year, xxxviii. 390.

The following is from the Gent. Mag. for Jan. 1731, i. 29, "Of Credulity in Witchcraft.—From Burlington, in Pensilvania, 'tis advised that the owners of several cattle, believing them to be bewitched, caused some suspected men and women to be taken up, and trials to be made for detecting 'em. About three hundred people assembled near the governor's house, and a pair of scales being erected, the suspected persons were each weighed against a large Bible, but all of them vastly outweighing it: the accused were then tied head and feet together, and put into a river, on supposition that if they swam they must be guilty. This they offered to undergo in case the accuser should be served in the like manner; which being done, they all swam very buoyant, and cleared the accused. A like transaction happened at Frome, in Somersetshire, in September last, published in the Daily Journal, Jan. 15, relating that a child of one Wheeler being seized with strange fits, the mother was advised, by a cunning man, to hang a bottle of the child's water, mixed with some of its

hair, close stop't, over the fire, that the witch would thereupon come and break it. It does not mention the success; but a poor old woman in the neighbourhood was taken up, and the old trial by water-ordeal reviv'd. They dragg'd her, shiv'ring with an ague, out of her house, set her astride on the pommel of a saddle, and carried her about two miles to a millpond, stript off her upper cloaths, tied her legs, and with a rope about her middle, threw her in, two hundred spectators aiding and abetting the riot. They affirm she swam like a cork, though forced several times under the water; and no wonder; for, when they strained the line, the ends thereof being held on each side of the pond, she must of necessity rise; but by haling and often plunging she drank water enough, and when almost spent they poured in brandy to revive her, drew her to a stable, threw her on some litter in her wet cloaths, where in an hour after she expired. The coroner, upon her inquest, could make no discovery of the ringleaders: although above forty persons assisted in the fact, yet none of them could be persuaded to accuse his neighbour, so that they were able to charge only three of them with manslaughter."

Dr. Zouch, in a note to his edition of Walton's Lives, 1796, p. 482, says: "The opinion concerning the reality of witchcraft was not exploded even at the end of the seventeenth century. The prejudices of popular credulity are not easily effaced. Men of learning, either from conviction or some other equally powerful motive, adopted the system of Dæmonology advanced by James I.; and it was only at a recent period that the Legislature repealed the Act made in the first year of the reign of that monarch, entitled an Act against Conjuration, Witchcraft, and dealing with Evil and Wicked Spirits."

Lord Verulam's reflections on witches, in the tenth century of his Natural History, form a fine contrast to the narrow and bigoted ideas of the royal author of the Dæmonology. "Men may not too rashly believe the confession of witches, nor yet the evidence against them; for the witches themselves are imaginative, and believe oftentimes they do that which they do not; and people are credulous in that point, and ready to impute accidents and natural operations to witchcraft. It is worthy the observing that, both in ancient and late times (as in the Thessalian witches, and the meetings of witches that have been recorded by so many late confessions),

the great wonders which they tell of carrying in the air, transforming themselves into other bodies, &c. are still reported to be wrought, not by incantations or ceremonies, but by ointments and anointing themselves all over. This may justly move a man to think that these fables are the effects of imagination; for it is certain that ointments do all (if they be laid on anything thick), by stopping of the pores, shut in the vapours, and send them to the head extremely. And for the particular ingredients of those magical ointments, it is like they are opiate and soporiferous: for anointing of the forehead, neck, feet, backbone, we know is used for procuring dead sleeps. And if any man say that this effect would be better done by inward potions, answer may be made that the medicines which go to the ointments are so strong, that if they were used inwards they would kill those that use them, and therefore they work potently though outwards."

In the play of the Witch of Edmonton, by Rowley, Dekker, Ford, &c. 1658, already quoted, act ii. sc. 1, the witch, Elizabeth Sawyer, is introduced gathering sticks, with this soliloquy:

——— "Why should the envious world
Throw all their scandalous malice upon me,
'Cause I am poor, deform'd, and ignorant,
And like a bow buckled and bent together
By some more strong in mischiefs than myself?
Must I for that be made a common sink
For all the filth and rubbish of men's tongues
To fall and run into? Some call me witch;
And, being ignorant of myself, they go
About to teach me how to be one; urging
That my bad tongue (by their bad usage made so)
Forespeaks their cattle, doth bewitch their corn,
Themselves, their servants, and their babes at nurse.
This they enforce upon me, and in part
Make me to credit it."

Mr. Warner, in his Topographical Remarks relating to the South-western parts of Hampshire, already quoted, says: "It would be a curious speculation to trace the origin and progress of that mode of thinking among the northern nations which gave the faculty of divination to females in ancient ages, and the gift of witchcraft to them in more modern times. The learned reader will receive great satisfaction in the perusal of a dissertation of Keysler, entitled De Mulieribus fatidicis, ad

calc. Antiq. Select. Septen. p. 371. Much information on the same subject is also to be had in M. Mallet's Northern Antiquities, vol. i.; and in the Notes of the Edda, vol. ii."[1]

In an account of witchcraft, the cat, who is the sine quâ non of a witch, deserves particular consideration. If I mistake not, this is a connexion which has cost our domestic animal all that persecution with which it is, by idle boys at least, incessantly pursued. In ancient times the case was very different. These animals were anciently revered as emblems of the moon, and among the Egyptians were on that account so highly honoured as to receive sacrifices and devotions, and had stately temples erected to their honour.[2] It is said that in whatever house a cat died, all the family shaved their eyebrows. No favorite lap-dog among the moderns had received such posthumous honours. Diodorus Siculus relates that a Roman happening accidentally to kill a cat, the mob immediately gathered about the house where he was, and neither the entreaties of some principal men sent by the king, nor the fear of the Romans, with whom the Egyptians were then negotiating a peace, could save the man's life.

The following particulars relating to a game in which a cat was treated with savage cruelty by our barbarous ancestors,

[1] The curious reader may also consult Andrew's Contin. of Henry's Hist. of Great Britain, 4to. 35, 196, 198, 207, 303, 374; a Discourse of the subtill Practises of Devilles by Witches and Sorcerers, by G. Gyfford, 4to. Lond., 1587; a Philosophical Endeavour towards the Defence of the Being of Witches and Apparitions, in a letter to the much honoured Robert Hunt, Esq., by a member of the Royal Society, 4to. Lond. 1666; and an Historical Essay concerning witchcraft, by Francis Hutchinson, D.D., 8vo. Lond. 1718; the second chapter of which contains a chronological table of the executions or trials of supposed witches. An account of the New England witches will be found in Chambers's Edinburgh Journal, vol. viii. p. 261. Among foreign publications, De Lamiis et Phitonicis Mulieribus ad illustrissimum Principem Dominum Sigismundum Archiducem Austrie Tractatus dulcherrimus, 4to. [1489] *b. l.*; Compendium Maleficarum, 4to. Mediol. 1626; Tractatus duo singulares de examine Sagarum super Aquam frigidam projectarum, 4to. Franc. et Lips, 1686; and Specimen Juridicum de nefando Lamiarum cum Diabolo Coitu, per J. Hen. Pott, 4to. Jenæ, 1689. Some curious notes on witchcraft, illustrated by authorities from the classics, occur at the end of the 1st, 2d, and 3d acts of the Lancashire Witches, a comedy, by Thomas Shadwell, 4to. London, 1691. See also, Confessions of Witchcraft, in Blackwood's Edinburgh Magazine, vol. i. pp. 167, 497, 498.

[2] Compare Savary's Letters, vol. ii. p. 438.

still or lately retained at Kelso[1], are extracted from a Particular Description of the Town of Kelso, &c., by Ebenezer Lazarus, 8vo. Kelso, 1789, p. 144: "There is a society or brotherhood in the town of Kelso, which consists of farmers' servants, ploughmen, husbandmen, or whip-men, who hold a meeting once a-year for the purpose of merriment and diverting themselves: being all finely dressed out in their best clothes, and adorned with great bunches of beautiful ribands on the crown of their heads, which hang down over their shoulders like so many streamers. By the beating of a drum they repair to the market-place, well mounted upon fine horses, armed with large clubs and great wooden hammers, about eleven o'clock in the forenoon, when they proceeded to a common field about half a mile from the town, attended all the way with music and an undisciplined rabble of men, women, and children, for the purpose of viewing the merriment of *a cat in barrel*, which is highly esteemed by many for excellent sport. The generalissimo of this regiment of whip-men, who has the honorable style and title of *my lord*, being arrived with the brotherhood at the place of rendezvous, the music playing, the drum beating, and their flag waving in the air, the poor timorous cat is put into a barrel partly stuffed with soot, and then hung up between two high poles, upon a cross-beam, below which they ride in succession, one after another, besieging poor puss with their large clubs and wooden hammers. The barrel, after many a frantic blow, being broken, the wretched animal makes her reluctant appearance amidst a great concourse of spectators, who seem to enjoy much pleasure at the poor animal's shocking figure, and terminate her life and misery by barbarous cruelty." The author, having called the perpetrators of this deed by a name no softer than that of the "Savages of Kelso," concludes the first act with the following miserable couplet:

> "The cat in the barrel exhibits such a farce
> That he who can relish it is worse than an ass."

The second act is described as follows: "The cruel brotherhood having sacrificed this useful and domestic animal to the idol of cruelty, they next gallantly, and with great heroism,

[1] A town only, not in England, being situated on the northern bank of the Tweed.

proceeded with their sport to the destruction of a poor simple goose, which is next hung up by the heels, like the worst of malefactors, with a convulsed breast, in the most pungent distress and struggling for liberty; when this merciless and profligate society, marching in succession, one after another, each in his turn takes a barbarous pluck at the head, quite regardless of its misery. After the miserable creature has received many a rude twitch, the head is carried away." They conclude their sports with a clumsy horse-race. Our author has omitted to mention on what day of the year all this was done. He says, however, it is now left off.

In the remarkable account of witches in Scotland (before James the First's coming to the crown of England), about 1591, entitled News from Scotland: the damnable Life and Death of Dr. Fian[1] (printed from the old copy in the Gent. Mag. for 1779, xlix. 449), is the following: "Agnis Thompson confessed that, at the time when his Majesty was in Denmark, she being accompanied with the parties before specially named, took a cat and christened it, and afterwards bound to each part of that cat the chiefest parts of a dead man, and several joints of his body; and that in the night following the said cat was conveyed into the midst of the sea by all these witches sailing in their riddles or cieves, as is aforesaid, and so left the said cat right before the town of Leith, in Scotland; this done, there did arise such a tempest in the sea as a greater hath not been seen; which tempest was the cause of the perishing of a boat or vessel coming over from the town of Brunt Island to the town of Leith, wherein were sundry jewels and rich gifts, which should have been presented to the now Queen of Scotland, at her Majesty's coming to Leith. Again it is confessed that the said christened cat was the cause that the King's Majesty's ship, at his coming forth of Denmark, had a contrary wind to the rest of his ships then being in his company; which thing was most strange and true, as the King's Majesty acknowledgeth."

One plainly sees in this publication the foundation-stones of the royal treatise on Dæmonology; and it is said "these con-

[1] This Doctor Fian was registrar to the devil, and sundry times preached at North Baricke Kirke to a number of notorious witches; the very persons who in this work are said to have pretended to bewitch and drown his Majesty in the sea coming from Denmark.

fessions made the king in a wonderful admiration," and he sent for one Geillis Duncane, who played a reel or dance before the witches, "who upon a small trump, called a Jew's trump, did play the same dance before the King's Majesty, who, in respect of the strangeness of these matters, took great delight to be present at all their examinations." Who is there so incurious that would not wish to have seen the monarch of Great Britain entertaining himself with a supposed witch's performance on the Jew's-harp?

Warburton, on the passage in Macbeth, "Thrice the brinded cat had mew'd," observes that "a cat, from time immemorial, has been the agent and favourite of witches. This superstitious fancy is pagan and very ancient; and the original, perhaps, this: when Galinthia was changed into a cat by the Fates (says Antonius Liberalis, Metam. c. xxix); by witches (says Pausanius in his Bœotics); Hecate took pity of her and made her her priestess; in which office she continues to this day. Hecate herself too, when Typhon forced all the gods and goddesses to hide themselves in animals, assumed the shape of a cat. So, Ovid: 'Fele soror Phœbi latuit.'"

Hanway, in his Travels in Persia, i. 177, tell us that "cats are there in great esteem." Mention occurs in Glanvil's "Sadducismus Triumphatus," pp. 304, 306, of the familiars of witches sucking them in the shape of cats. In the description of the witch Mause, in the Gentle Shepherd, the following occurs:

—— "And yonder's Mause;
She and her cat sit beeking in her yard."

In Gay's Fable of "The Old Woman and her Cats," one of these animals is introduced as upbraiding the witch as follows:

"'Tis infamy to serve a hag
Cats are thought imps, her broom a nag;
And boys against our lives combine,
Because, 'tis said, your cats have nine."

The writer of a Journey through the Highlands of Scotland, inserted in the Scots Magazine, lxiv. 817, describing some of the superstitions of the country, says: "When the goodwife's cat is ill fed, consequently of a lean and meagre appearance, it is readily ascribed to the witches riding on them in the night."

Trusler, in his Hogarth Moralized, p. 134, tells us, speaking of cats, it has been judiciously observed that "the conceit of a cat's having nine lives hath cost at least nine lives in ten of the whole race of them. Scarce a boy in the streets but has in this point outdone even Hercules himself, who was renowned for killing a monster that had but three lives." The Guardian, No. 61, adds: "Whether the unaccountable animosity against this useful domestic may be any cause of the general persecution of owls (who are a sort of feathered cats), or whether it be only an unreasonable pique the moderns have taken to a serious countenance, I shall not determine." The owl was anciently a bird of ill omen, and thence probably has been derived the general detestation of it, as that of the cat has arisen from that useful domestic's having been considered as a *particeps criminis* in the sorceries of witches. From a little black-letter book, entitled Beware the Cat, 1584, I find it was permitted to a witch "to take on her a catte's body nine times." The following passage occurs in Dekker's Strange Horse-Race, 4to. 1613: "When the grand Helcat had gotten these two furies with nine lives." And in Marston's Dutch Courtezan (Works, 8vo. 1633), we read: "Why then thou hast nine lives like a cat." See on this subject the British Apollo, 1708, vol. ii. No. 1.[1]

There is a very curious extract from a file of informations taken by some justices against a poor witch, preserved in the Life of the Lord Keeper Guildford, which forcibly satirises the folly of admitting such kind of evidence as was brought against them: "This informant saith he saw a cat leap in at her (the old woman's) window, when it was twilight; and this informant farther saith that he verily believeth the said cat to be the devil, *and more saith not.*" It may be observed upon this evidence, that to affect the poor culprit he could not well have said less.

The ingenious artist Hogarth, in his Medley, represents with great spirit of satire a witch sucked by a cat and flying on a broomstick; it being said, as Trusler remarks, that the familiar with whom a witch converses sucks her right breast in shape of a little dun cat, as smooth as a mole, which when it

[1] In a jeu d'esprit, entitled Les Chats, 8vo. Rotterdam, 1728, there are some very curious particulars relating to these animals, which are detailed with no common degree of learning.

has sucked, the witch is in a kind of trance. See Hogarth Moralized, p. 116.

Steevens, on the passage in Shakespeare's Much Ado About Nothing, "If I do, hang me in a bottle, like a cat, and shoot at me," observes that, "*in some counties in England*, a cat was formerly closed up with a quantity of soot in a wooden bottle (such as that in which shepherds carry their liquor), and was suspended on a line. He who beat out the bottom as he ran under it, and was nimble enough to escape its contents, was regarded as the hero of this inhuman diversion." He cites also some passages that show it was a custom formerly to shoot with arrows "at a catte in a basket." They prove also that it was the custom to shoot at fictitious as well as real cats. A similar kind of sport seems to be alluded to in the following passage in Braithwaite's Strappado for the Devil, 1615, p. 162:

> "If Mother Red-cap chance to have an oxe
> Rosted all whole, O how you'le fly to it,
> Like widgeons, or like wild geese in full flocks,
> That for his penny each may have his bitte:
> Set out a pageant, whoo'l not thither runne?
> As twere *to whip the cat at Abington*."

In Frost Fair, a very rare topographical print, printed on the River Thames in the year 1740, there is the following reference: "No. 6, Cat in the Basket Booth." Although it is doubtful whether it was used merely as an ale-booth, or intended to invite company to partake of the barbarous sport, it is equally a proof that Shakespeare's rustic game or play of the Cat and Bottle continued in use long after his days.

[A woman dressed in a grotesque and frightful manner was otherwise called a *kitch-witch*, probably for the sake of a jingle. It was customary, many years ago, at Yarmouth, for women of the lowest order, to go in troops from house to house to levy contributions, at some season of the year, and on some pretence, which nobody now seems to recollect, having men's shirts over their own apparel, and their faces smeared with blood. These hideous beldams have long discontinued their perambulations; but, in memory of them, one of the many rows in that town is called *Kitty-witch* row.]

FASCINATION OF WITCHES.

There is a vulgar saying in the north, and probably in many other parts, of England, "No one can say *black is your eye;*" meaning that nobody can justly speak ill of you. It occurs also in a curious quarto tract entitled the Mastive, or Young Whelpe of the Old Dog; Epigrams and Satyrs, Lond., no date. One of these is as follows:

> "Doll, in disdaine, doth from her heeles defie
> The best that breathes shall tell her *black's her eye;*
> And that it's true she speaks, who can say nay,
> When none that lookes on't but will sweare 'tis gray?"

I have no doubt but that this expression originated in the popular superstition concerning an *evil*, that is *an enchanting* or *bewitching*, EYE. In confirmation of this I must cite the following passage from Scot's Discovery, p. 291: "Many writers agree with Virgil and Theocritus in the effect of bewitching eyes, affirming that in Scythia there are women called Bithiæ, having two balls, or rather *blacks*, in the apples of their eyes.[1] These (forsooth) with their angry looks do bewitch and hurt, not only young lambs, but young children." He says, p. 35: "The Irishmen affirm that not only their children, but their cattle, are (as they call it) *eye-bitten*, when they fall suddenly sick."

In Vox Dei, or the great Duty of Self-Reflection upon a Man's own Wayes, by N. Wanley, M.A. and minister of the Gospel at Beeby, in Leicestershire, 1658, p. 85, the author, speaking of St. Paul's having said that he was, touching the righteousnesse which is in the law, blamelesse, observes upon it, "No man could say (as the proverb hath it) *black was his eye.*" In Browne's Map of the Microcosme, 1642, we read: "As those eyes are accounted bewitching, *qui geminam habent pupillam*, sicut Illyrici, which have double-sighted eyes; so," &c.

[The following very curious particulars are taken from a recent number of the Athenæum:—*Turning the Coal; a Countercharm to the Evil Eye.* It is necessary that person

[1] [Brand has here inserted several quotations respecting the *baby in the eye*, which have nothing to do with the subject. See an explanation of this phrase in Halliwell's Dictionary, p. 129.]

with the power of an evil eye go through certain forms before they can effect their object; and it is supposed that during these forms the evil they wish is seen by them, by some means, before it takes effect upon their victim. One of the simplest of these forms is looking steadfastly in the fire, so that a person seen sitting musing with his eyes fixed upon the fire is looked upon with great suspicion. But if he smokes, and in lighting the pipe puts the head into the fire, and takes a draw while it is there, it is an undeniable sign that there is evil brewing. Now, if any person observe this, and it being a common custom in the country to have a large piece of coal on the fire, the tongs be taken privately, and this coal be turned right over, with the exorcism uttered either privately or aloud, "Lord be wi' us," it throws the imagination of the evil-disposed person into confusion, dispels the vision, and thwarts for the time all evil intentions. Or if an individual who is suspected of having wished evil, or cast an "*ill e'e,*" upon anything, enter the house upon which the evil is, and the *coal be turned upon him,* as it is termed, that person feels as if the coal was placed upon his heart, and has often been seen to put his hand to his breast, exclaiming, "Oh!" Nay, more; he is unable to move so long as the coal is held down with the tongs,—and has no more power over that house.

Many a tale I have heard of such evil persons being thus caught, and held until they made offers for their release; or more generally, until that never-failing cure, "*scoreing aboon the breath,*" was performed upon them. And this was somewhat serious, as it was performed with some *charmed* thing, such as a nail from a horseshoe.]

In Adey's Candle in the Dark, p. 104, we read: "Master Scot, in his 'Discovery,' telleth us that our English people in Ireland, whose posterity were lately barbarously cut off, were much given to this idolatry in the queen's time, insomuch that, there being a disease amongst their cattle that grew blinde, being a common disease in that country, they did commonly execute people for it, calling them *eye-biting* witches."

Martin, in his Description of the Western Islands of Scotland, p. 123, says: "All these islanders, and several thousands of the neighbouring continent, are of opinion that some

particular persons have an evil eye, which affects children and cattle. This, they say, occasions frequent mischances and sometimes death." In the same work, p. 38, speaking of the Isle of Harries, he says: "There is variety of nuts, called Molluka Beans, some of which are used as amulets against witchcraft or *an evil eye*, particularly the white one: and, upon this account, they are wore about children's necks, and if any evil is intended to them, they say the nut changes into a black colour. That they did change colour I found true by my own observation, but cannot be positive as to the cause of it. Malcom Campbell, Steward of Harries, told me, that some weeks before my arrival there all his cows gave blood instead of milk for several days together: one of the neighbours told his wife that this must be witchcraft, and it would be easy to remove it, if she would but take the white nut, called the Virgin Mary's Nut, and lay it in the pail into which she was to milk the cows. This advice she presently followed, and, having milked one cow into the pail with the nut in it, the milk was all blood, and the nut changed its colour into dark brown. She used the nut again, and all the cows gave pure good milk, which they ascribe to the virtue of the nut. This very nut Mr. Campbell presented me with, and I keep it still by me."

In Heron's Journey through Part of Scotland, ii. 228, we read: "Cattle are subject to be injured by what is called *an evil eye*, for some persons are supposed to have naturally a blasting power in their eyes, with which they injure whatever offends or is hopelessly desired by them. Witches and warlocks are also much disposed to wreak their malignity on cattle." "Charms," the writer adds, "are the chief remedies applied for their diseases. I have been, myself, acquainted with an anti-burgher clergyman in these parts, who actually procured from a person, who pretended skill in these charms, two small pieces of wood, curiously wrought, to be kept in his father's cow-house, as a security for the health of his cows. It is common to bind into a cow's tail a small piece of mountain-ash wood, as a charm against witchcraft. Few old women are now suspected of witchcraft; but many tales are told of the conventions of witches in the kirks in former times."

["Your interesting papers," says a correspondent of the

Athenæum, "upon 'Folk Lore,' have brought to my recollection a number of practices common in the west of Scotland. The first is a test for, as a charm to prevent, an 'ill e'e.' Any individual ailing not sufficiently for the case to be considered serious, but lingering, is deemed to be the object of 'an ill e'e,' of some one 'that 's no canny.' The following operation is then performed:—An *old* sixpence is borrowed from some neighbour, without telling the object to which it is to be applied; as much salt as can be lifted upon the sixpence is put into a table-spoonful of water, and melted; the sixpence is then put into the solution, and the soles of the feet and palms of the hands of the patient are moistened three times with the salt water; it is then tasted three times, and the patient afterwards 'scored aboon the breath,' that is, by the operator dipping the forefinger into the salt water, and drawing it along the brow. When this is done, the contents of the spoon are thrown behind, and right over the fire, the thrower saying at the same time, 'Lord preserve us frae a' scathe!' If recovery follow this, there is no doubt of the individual having been under the influence of an evil eye."]

In Braithwaite's Two Lancashire Lovers, 1640, p. 19, in Camillus's speech to Doriclea, in the Lancashire dialect, he tells her, in order to gain her affections, "We han store of goodly cattell; my mother, though shee bee a vixon, shee will blenke blithly on you for my cause; and we will ga to the Dawnes and slubber up a sillibub; and I will *looke babies in your eyes*, and picke sillycornes out of your toes: and wee will han a whiskin at every Rush-bearing, a wassel-cup at Yule, a seed-cake at Fastens, and a lusty cheese-cake at our Sheepe-wash; and will not aw this done bravely, jantlewoman?"—In her answer to this clown's addresses, she observes, among other passages, "What know you but I may prove untoward? and that will bring your mother to her grave; *make you* [*pretty babe*] *put finger ith' eye*, and turne the doore quite off the hinges." The above romance is said to have been founded on a true history: the costume appears to be very accurate and appropriate.

Volney, in his Travels in Egypt and Syria, i. 246, says: 'The ignorant mothers of many of the modern Egyptians, whose hollow eyes, pale faces, swoln bellies, and meagre extremities make them seem as if they had not long to live, be-

lieve this to be the effect of the *evil eye of some envious person*, who has bewitched them; and this ancient prejudice is still general in Turkey."

"Nothing," says Mr. Dallaway, in his Account of Constantinople, 1797, p. 391, "can exceed the superstition of the Turks respecting *the evil eye of an enemy or infidel*. Passages from the Koran are painted on the outside of the houses, globes of glass are suspended from the ceilings, and a part of the superfluous caparison of their horses is designed to attract attention and divert a sinister influence." That this superstition was known to the Romans we have the authority of Virgil:—"Nescio quis teneros oculus mihi fascinat agnos." Ecl. iii.

The following passage from one of Lord Bacon's works is cited in Minor Morals, i. 24: "It seems some have been so curious as to note that the times when the stroke or percussion of an envious eye does most hurt are particularly when the party envied is beheld in glory and triumph."

Lupton, in his fourth Book of Notable Things, No. 81 (edit. 1660, p. 103), says: "The eyes be not only instruments of enchantment, but also the voyce and evil tongues of certain persons; for there are found in Africk, as Gellius saith, families of men, that, if they chance exceedingly to praise fair trees, pure seeds, goodly children, excellent horses, fair and well-liking cattle, soon after they will wither and pine away, and so dye; no cause or hurt known of their withering or death. Thereupon the custome came, that when any do praise anything, that we should say, God blesse it or keepe it. Arist. in Prob. by the report of Mizaldus."

In Boswell's Life of Johnson, iii. 200, it is observed: "In days of superstition they thought that holding the poker before the fire would drive away the witch who hindered the fire from burning, as it made the *sign of the cross*." In Scotland they say, "if ye can draw blud aboon the braith," the fascinating power of a witch's eyes will cease.

In the Statistical Account of Scotland, xv. 258, parish of Monzie, shire of Perth, we are told: "*The power of an evil eye* is still believed, although the faith of the people in witchcraft is much enfeebled."

In the same work, xviii. 123, parish of Gargunnock, county of Stirling, we read: "The dregs of superstition are still to

be found. The less informed suspect something like witchcraft about poor old women, and are afraid of their evil eye among the cattle. If a cow is suddenly taken ill, it is ascribed to some extraordinary cause. If a person when called to see one does not say, 'I wish her luck,' there would be a suspicion he had some bad design." Ibid. xiv. 526, parish of Auchterhouse, county of Forfar; extracts from the parish register: A fast to be kept July 9, 1646, for various reasons: among them, "4thly, Because of the pregnant scandal of witches and *charmers* within this part of the land, we are to supplicate the Lord therefore." The third is singularly curious: "Because of the desolate state and cure of several congregations, which have been starved by *dry-beasted ministers* this long time bygone, and now are wandering like sheep but (i. e. without) shepherds, and witnesseth no sense of scant." —"6 Janaure, 1650: On that day the minister desired the session to make search every ane in their own quarter gave they knew of any witches or *charmers* in the paroch, and delate them to the next session." "July 18, 1652: Janet Fife made her public repentance before the pulpit, for learning M. Robertson to charm her child; and whereas M. Robertson should have done the like, it pleased the Lord before that time to call upon her by death." Ibid. xix. 354, parish of Bendothy, county of Perth: "I have known an instance in churning butter, in which the cream, after more than ordinary labour, cast up only one pound of butter, instead of four, which it ought. By standing a while to cool, and having the labour repeated over again, it cast up the other three pounds of butter."

"When Kitty kirned, and there nae butter came,
Ye, Mause, gat a' the wyte." Allan Ramsay.

In going once to visit the remains of Brinkburne Abbey, in Northumberland, I found a reputed witch in a lonely cottage by the side of a wood, where the parish had placed her, to save expenses and keep her out of the way. On inquiry at a neighbouring farmhouse, I was told, though I was a long while before I could elicit anything from the inhabitants in it concerning her, that everybody was afraid of her cat, and that she herself was thought to have an evil eye, and that it was accounted dangerous to meet her in a morning "black-fasting."

The Morning Herald of Friday, Aug. 16, 1839, affords an evidence of the belief in the fascination of witches still occasionally existing in London, in the instance of two lodgers, one of whom squinted, and the other, to avert the supposed consequences from the defect of the first, considered she could only protect herself by spitting in her face three times a day.

TOAD-STONE.

PENNANT, in his Zoology, 1776, iii. 15, speaking of the toad, with the Roman fables concerning it, adds: "In after-times superstition gave it preternatural powers, and made it a principal ingredient in the incantations of nocturnal hags:

> 'Toad, that under the cold stone
> Days and nights hast thirty-one
> Swelter'd venom sleeping got,
> Boil thou *first* i'th' charmed pot.'

"We know by the poet that this was intended for a design of the first consideration, that of raising and bringing before the eyes of Macbeth a hateful second sight of the prosperity of Banquo's line. This shows the mighty powers attributed to this animal by the dealers in the magic art. But the powers our poet endues it with are far superior to those that Gesner ascribes to it. Shakspeare's witches used it to disturb the dead; Gesner's only to still the living."

Pennant, in the volume already quoted, p. 154, speaking of the wolf-fish teeth, observes: "These and the other grinding teeth are often found fossil, and in that state called Bufonites, or Toad-stones: they were formerly much esteemed for their imaginary virtues, and were set in gold, and worn as rings."

Connected with this is a similar ancient superstition with regard to the ætites or eagle-stone, concerning which, the same author (Zoology, i. 167) tells us: "The ancients believed that the pebble commonly called the ætites or eagle-stone, was found in the eagle's nest, and that the eggs could not be hatched without its assistance. Many absurd stories have been raised about this fossil."

The same writer, in his Journey from Chester to London,

p. 264, speaking of the shrine of St. Alban, which contained the reliques of that martyr, "made of beaten gold and silver and enriched with gems and sculpture," says: "The gems were taken from the treasury, one excepted, which, being of singular use to parturient women, was left out. This was no other than the famous ætites or eagle-stone, in most superstitious repute from the days of Pliny (lib. xxxvi. c. 21) to that of Abbot Geffry, refounder of the shrine." "We may add here," he continues, "another superstition in respect to this animal. It was believed by some old writers to have a stone in its head, fraught with great virtues, medical and magical. It was distinguished by the name of the reptile, and called the Toad-stone, Bufonites, Crapaudine, Krottenstein (Boet. de Boot de Lap. et Gem. 301, 303); but all its fancied powers vanished on the discovery of its being nothing but the fossile tooth of the sea-wolf, or some other flat-toothed fish, not unfrequent in our island, as well as several other countries." To this toad-stone Shakespeare alludes in the following beautiful simile:

> "Sweet are the uses of adversity,
> Which like the toad, ugly and venomous,
> Wears yet a precious jewel in its head."

Steevens, in his note upon this passage, says that Thomas Lupton, in his first Book of Notable Things, bears repeated testimony to the virtues of the tode-stone called crapaudina. In his seventh book he instructs how to procure it, and afterwards tells us: "You shall knowe whether the tode-stone be the ryght and perfect stone or not. Holde the stone before a tode, so that he may see it; and, if it be a right and true stone, the tode will leape towarde it, and make as though he would snatch it. He envieth so much that man should have that stone." In Llwellin's Poems, 8vo. Lond. 1679, p. 85, are the following lines on this subject:

> "Now, as the worst things have some things of stead,
> And some toads treasure jewels in their head."

The author of the Gentle Shepherd (a beautiful pastoral in the Scottish dialect, that equals perhaps the Idyllia of Theocritus) has made great use of this superstition. He introduces a clown telling the powers of a witch in the following words:

"She can o'ercast the night, and cloud the moon,
And mak the deils obedient to her crune.
At midnight hours o'er the kirkyards she raves,
And howks unchristen'd weans out of their graves!
Boils up their livers in a warlock's pow,
Rins withershins about the hemlock's low;
And seven times does her pray'rs backwards pray,
Till Plotcok comes with lumps of Lapland clay,
Mixt with the venom of black taids and snakes;
Of this unsonsy pictures aft she makes
Of ony ane she hates; and gars expire
With slaw and racking pains afore a fire:
Stuck fou of prines, the divelish pictures melt;
The pain by fowk they represent is felt."

Afterwards she describes the ridiculous opinions of the country people, who never fail to surmise that the commonest natural effects are produced from supernatural causes:

"When last the wind made glaud a roofless barn;
When last the burn bore down my mither's yarn;
When brawny elf-shot never mair came hame;
When Tibby kirnd, and there nae butter came;
When Bessy Freetock's chuffy-cheeked wean
To a fairy turn'd, and could nae stand its lane;
When Wattie wander'd ae night thro' the shaw,
And tint himsel amaist amang the snaw;
When Mungo's mare stood still and swat with fright,
When he brought east the howdy under night;
When Bawsy shot to dead upon the green,
And Sarah tint a snood was nae mair seen;
You, Lucky, gat the wyte of aw fell out,
And ilka ane here dreads you round about," &c.

The old woman, in the subsequent soliloquy, gives us a philosophical account of the people's folly:

"Hard luck, alake! when poverty and eild
Weeds out of fashion; and a lanely bield,
With a sma cast of wiles, should in a twitch,
Gie ane the hatefu' name, a wrinkled witch.
This fool imagines, as do mony sic
That I'm a wretch in compact with auld Nick,
Because by education I was taught
To speak and act aboon their common thought."

This pastoral, unfortunately for its fame, is written in a dialect by no means generally understood. Had Mr. Addison known, or could he have read this, how fine a subject

would it have afforded him on which to have displayed his inimitable talent for criticism!

The subsequent, much to our purpose, is from the Life of Lord Keeper Guildford, p. 129: "It is seldom that a poor old wretch is brought to trial (for witchcraft) but there is at the heels of her a popular rage that does little less than demand her to be put to death; and if a judge is so clear and open as to declare against that impious vulgar opinion, that the devil himself has power to torment and kill innocent children, or that he is pleased to divert himself with the good people's cheese, butter, pigs, and geese, and the like errors of the ignorant and foolish rabble, the countrymen (the triers) cry, 'this judge hath no religion, for he doth not believe witches,' and so, to show they have some, hang the poor wretches."[1]

A writer in the Gent. Mag. for March, 1736, vi. 137, says: "The old woman must, by age, be grown very ugly, her face shrivelled, her body doubled, and her voice scarce intelligible: hence her form made her a terror to children, who, if they were affrighted at the poor creature, were immediately said to be bewitched. The mother sends for the parish priest, and the priest for a constable. The imperfect pronunciation of the old woman, and the paralytic nodding of her head, were concluded to be muttering diabolical charms, and using certain magical gestures: these were proved upon her at the next assizes, and she was burnt or hanged as an enemy to mankind."

From a physical manuscript in quarto, of the date of 1475, formerly in the collection of Mr. Herbert, of Cheshunt, now in my library, I transcribe the following charm against witchcraft:—"Here ys a Charme for wyked Wych. In nomine Patris, et Filii, et Spiritus Sancti, Amen. Per Virtutem Domini sint medicina mei pia Crux ✠ et passio Christi ✠. Vulnera quinque Domini sint medicina mei ✠. Virgo Maria mihi succurre, et defende ab omni maligno demonio, et ab omni maligno spiritu: Amen. ✠ a ✠ g ✠ l ✠ a ✠ Tetragrammaton. ✠ Alpha. ✠ oo. ✠ primogenitus, ✠ vita, vita. ✠ sapiencia, ✠ Virtus, ✠ Jesus Nazarenus rex judeorum, ✠ fili Domini, miserere mei, Amen. ✠ Marcus ✠ Ma-

[1] See also Pandæmonium, or the Devil's Cloyster; proving the Exist. ence of Witches, &c. 8vo. 1684; and Peck's Desiderata Curiosa, ii. 476.

theus ✠ Lucas ✠ Johannes mihi succurrite et defendite, Amen. ✠ Omnipotens sempiterne Deus, hunc N. famulum tuum hoc breve scriptum super se portantem prospere salvet dormiendo, vigilando, potando, et precipue sompniando ab omni maligno demonio, eciam ab omni maligno spiritu ✠."

In Scot's Discovery, p. 160, we have "A Special Charm to preserve all Cattel from Witchcraft.—At Easter, you must take certain drops that lie uppermost of the holy paschal candle, and make a little wax candle thereof; and upon some Sunday morning rathe, light it, and hold it so as it may drop upon and between the horns and ears of the beast, saying, 'In nomine Patris et Filii,' &c., and burn the beast a little between the horns on the ears with the same wax; and that which is left thereof, stick it cross-wise about the stable or stall, or upon the threshold, or over the door, where the cattle use to go in and out: and for all that year your cattle shall never be bewitched."

Pennant tells us, in his Tour in Scotland, that the farmers carefully preserve their cattle against witchcraft by placing boughs of mountain-ash and honeysuckle in their cowhouses on the 2d of May. They hope to preserve the milk of their cows, and their wives from miscarriage, by tying threads about them: they bleed the supposed witch to preserve themselves from her charms.

Gaule, as before cited, p. 142, speaking of the preservatives against witchcraft, mentions, as in use among the Papists, "the tolling of a baptized bell, signing with the signe of the crosse, sprinkling with holy water, blessing of oyle, waxe, candles, salt, bread, cheese, garments, weapons, &c., carrying about saints' reliques, with a thousand superstitious fopperies;" and then enumerates those which are used by men of all religions: "1. In seeking to a witch to be holpen against a witch. 2. In using a certain or supposed charme, against an uncertaine or suspected witchcraft. 3. In searching anxiously for the witches signe or token left behinde her in the house under the threshold, in the bed-straw; and to be sure to light upon it, burning every odd ragge, or bone, or feather, that is to be found. 4. In swearing, rayling, threatning, cursing, and banning the witch; as if this were a right way to bewitch the witch from bewitching. 5. In banging and basting, scratching and clawing, to draw blood of the witch. 6. In daring

and defying the witch out of a carnal security and presumptuous temerity."[1]

The following passage is taken from Stephens's Characters, p. 375: "The torments therefore of hot iron and mercilesse scratching nayles be long thought uppon and much threatned (by the females) before attempted. Meanetime she tolerates defiance thorough the wrathfull spittle of matrons, in stead of fuell, or maintenance to her damnable intentions." He goes on—"Children cannot smile upon her without the hazard of a perpetual wry mouth: a very nobleman's requèst may be denied more safely than her petitions for butter, milke, and small beere; and a great ladies or queenes name may be lesse doubtfully derided. Her prayers and amen be a charm and a curse: her contemplations and soules delight bee other men's mischiefe: her portion and sutors be her soule and a succubus: her highest adorations be yew-trees, dampish churchyards, and a fayre moonlight: her best preservatives be odde numbers and mightie Tetragramaton."

THE SORCERER, OR MAGICIAN.

A SORCERER or magician, says Grose, differs from a witch in this: a witch derives all her power from a compact with the devil: a sorcerer commands him, and the infernal spirits, by his skill in powerful charms and invocations: and also soothes and entices them by fumigations. For the devils are observed to have delicate nostrils, abominating and flying some kinds of stinks: witness the flight of the evil spirit into the remote parts of Egypt, driven by the smell of a fish's liver burned by Tobit. They are also found to be peculiarly fond of certain perfumes: insomuch that Lilly informs us that, one Evans having raised a spirit at the request of Lord Bothwell and Sir Kenelm Digby, and forgotten a suffumiga-

[1] It was an article in the creed of popular superstition concerning witches to believe "that, when they are in *hold*, they must leave their DEVIL." See Holiday's old play of the Marriage of the Arts, 4to. 1630, signat. N. 4. "Empescher qu'un sorcier," says M. Thiers, "ne sorte du logis où il est, en mettant des balais à la porte de ce logis." Traité des Superstitions, p. 331.

tion, the spirit, vexed at the disappointment, snatched him out of his circle, and carried him from his house in the Minories into a field near Battersea Causeway.

King James, in his Dæmonologia, says: "The art of sorcery consists in divers forms of circles and conjurations rightly joined together, few or more in number according to the number of persons conjurors (always passing the singular number), according to the qualitie of the circle and form of the apparition. Two principal things cannot well in that errand be wanted: holy water (whereby the devil mocks the Papists), and some present of a living thing unto him. There are likewise certain daies and houres that they observe in this purpose. These things being all ready and prepared, circles are made, triangular, quadrangular, round, double, or single, according to the form of the apparition they crave. But to speake of the diverse formes of the circles, of the innumerable characters and crosses that are within and without, and out-through the same; of the diverse formes of apparitions that the craftie spirit illudes them with, and of all such particulars in that action, I remit it over to many that have busied their heads in describing of the same, as being but curious and altogether unprofitable. And this farre only I touch, that, when the conjured spirit appeares, which will not be while after many circumstances, long prayers and much muttering and murmurings of the conjurers, like a papist prieste despatching a huntting masse—how soone, I say, he appeares, if they have missed one jote of all their rites; or if any of their feete once slyd over the circle, through terror of this fearful apparition, he paies himself at that time, in his owne hand, of that due debt which they ought him and otherwise would have delaied longer to have paied him; I meane, he carries them with him, body and soul.

"If this be not now a just cause to make them weary of these formes of conjuration, I leave it to you to judge upon; considering the longsomeness of the labour, the precise keeping of daies and houres (as I have said), the terribleness of the apparition, and the present peril that they stand in in missing the least circumstance or freite that they ought to observe: and, on the other part, the devill is glad to moove them to a plaine and square dealing with them, as I said before."

"This," Grose observes, "is a pretty accurate description of this mode of conjuration, styled the circular method; but with all due respect to his Majesty's learning, square and tri angular circles are figures not to be found in Euclid or any of the common writers on geometry. But perhaps King James learnt his mathematics from the same system as Doctor Sacheverell, who, in one of his speeches or sermons, made use of the following simile: 'They concur like parallel lines, meeting in one common centre.'"

The difference between a conjuror, a witch, and an enchanter, according to Minshew, in his Dictionary, is as follows: "The conjurer seemeth by praiers and invocations of God's powerful names, to compel the divell to say or doe what he commandeth him. The witch dealeth rather by a friendly and voluntarie conference or agreement between him and her and the divell or familiar, to have his or her turn served, in lieu or stead of blood or other gift offered unto him, especially of his or her soule. And both these differ from inchanters or sorcerers, because the former two have personal conference with the divell, and the other meddles but with medicines and ceremonial formes of words called *charmes*, without apparition."

Reginald Scot, in his Discourse on Devils and Spirits, p. 72, tells us that, with regard to conjurors, "The circles by which they defend themselves are commonly nine foot in breadth, but the eastern magicians must give seven."

Melton, in his Astrologaster, p. 16, speaking of conjurors, says: "They always observe the time of the moone before they set their figure, and when they have set their figure and spread their circle, first exorcise the wine and water which they sprinkle on their circle, then mumble in an unknown language. Doe they not crosse and exorcise their surplus, their silver wand, gowne, cap, and every instrument they use about their blacke and damnable art? Nay, they crosse the place whereon they stand, because they thinke the devill hath no power to come to it when they have blest it."

The following passage occurs in A Strange Horse-Race, by Thomas Dekker, 1613, signat. D. 3: "He darting an eye upon them, able to confound a thousand conjurers in their own circles (though with a wet finger they could fetch up a little divell)."

In Osborne's Advice to his Son, 8vo. Oxf. 1656, p. 100, speaking of the soldiery, that author says: "They, like the spirits of conjurors, do oftentimes teare their masters and raisers in pieces, for want of other imployment."[1]

I find *Lubrican* to have been the name of one of these spirits thus raised; in the second part of Dekker's Honest Whore, 1630, is the following:

"— As for your Irish Lubrican, that spirit
Whom by preposterous charmes thy lust hath raised
In a wrong circle, him Ile damne more blacke
Then any tyrant's soule."

A jealous husband is threatening an Irish servant, with whom he suspects his wife to have played false. In the Witch of Edmonton, 1658, p. 32, Winnifride, as a boy, says:—

"I'll be no pander to him; and if I finde
Any loose Lubrick 'scapes in him, I'll watch him,
And, at my return, protest I'll shew you all."

The old vulgar ceremonies used in raising the devil, such as making a circle with chalk, setting an old hat in the centre of it, repeating the Lord's Prayer backward, &c. &c., are now altogether obsolete, and seem to be forgotten even amongst our boys.

Mason, in his Anatomie of Sorcerie, 1612, p. 86, ridicules "Inchanters and charmers—they, which by using of certaine conceited words, characters, circles, amulets, and such-like vaine and wicked trumpery (by God's permission) doe worke great marvailes: as namely in causing of sicknesse, as also in curing diseases in men's bodies. And likewise binding some, that they cannot use their naturall powers and faculties, as we see in night-spells; insomuch as some of them doe take in hand to bind the divell himselfe by their inchantments." The following spell is from Herrick's Hesperides, p. 304:

"Holy water come and bring;
Cast in salt for seasoning;
Set the brush for sprinkling:

[1] ["D—n that old *firelock*, what a clatter he makes; curse him, he 'll never be a conjurer for he wa'nt born dumb."—History of Jack Connor, 1752, i. 233.]

Sacred spittle bring ye hither;
Meale and it now mix together,
And a little oyle to either:

Give the tapers here their light,
Ring the saints-bell to affright
Far from hence the evill sprite."

The subsequent will not be thought an unpleasant comment on the popular creed concerning spirits and haunted houses. It is taken from a scene in Mr. Addison's well-known comedy of the Drummer, or the Haunted House: the gardener, butler, and coachman of the family, are the dramatis personæ.

"*Gardn.* Prithee, John, what sort of a creature is a conjurer?

Butl. Why he's made much as other men are, if it was not for his long grey beard.—His beard is at least half a yard long; he's dressed in a strange dark cloke, as black as a coal. He has a long white wand in his hand.

Coachm. I fancy 'tis made out of witch elm.

Gardn. I warrant you if the ghost appears he 'll whisk you that wand before his eyes, and strike you the drum-stick out of his hand.

Butl. No; the wand, look ye, is to make a circle; and if he once gets the ghost in a circle, then he has him. A circle, you must know, is a conjurer's trap.

Coachm. But what will he do with him when he has him there?

Butl. Why then he'll overpower him with his learning.

Gardn. If he can once compass him, and get him in Lob's pound, he 'll make nothing of him, but speak a few hard words to him, and perhaps bind him over to his good behaviour for a thousand years.

Coachm. Ay, ay, he 'll send him packing to his grave again with a flea in his ear, I warrant him.

Butl. But if the conjurer be but well paid, he'll take pains upon the ghost and lay him, look ye, in the Red Sea—and then he's laid for ever.

Gardn. Why, John, there must be a power of spirits in that same Red Sea. I warrant ye they are as plenty as fish. I wish the spirit may not carry off a corner of the house with him.

Butl. As for that, Peter, you may be sure that the steward has made his bargain with the cunning man beforehand, that he shall stand to all costs and damages."

Another mode of consulting spirits was by the berryl, by means of a speculator or seer, who, to have a complete sight, ought to be a pure virgin, a youth who had not known woman, or at least a person of irreproachable life and purity of manners. The method of such consultation is this: the conjuror, having repeated the necessary charms and adjurations, with the Litany, or invocation peculiar to the spirits or angels he wishes to call (for every one has his particular form), the seer looks into a crystal or berryl, wherein he will see the answer, represented either by types or figures: and sometimes, though very rarely, will hear the angels or spirits speak articulately. Their pronunciation is, as Lilly says, like the Irish, much in the throat.

In Lodge's Devils Incarnat of this Age, 1596, in the epistle to the reader, are the following quaint allusions to sorcerers and magicians: "Buy therefore this *Christall*, and you shall see them in their common appearance: and read these exorcismes advisedly, and you may be sure to conjure them without crossings: but if any man long for a familiar for false dice, a spirit to tell fortunes, a charme to heale disease, this only book can best fit him." Vallancey, in his Collectanea de Rebus Hibernicis, No. xiii. 17, says: "In the Highlands of Scotland a large chrystal, of a figure somewhat oval, was kept by the priests to work charms by; water poured upon it at this day is given to cattle against diseases: these stones are now preserved by the oldest and most superstitious in the country (Shawe). They were once common in Ireland. I am informed the Earl of Tyrone is in possession of a very fine one." In Andrews's Continuation of Henry's History of Great Britain, p. 388, we read: "The conjurations of Dr. Dee having induced his familiar spirit to visit a kind of talisman, Kelly (a brother adventurer) was appointed to watch and describe his gestures." The dark shining stone used by these impostors was in the Strawberry Hill collection. It appeared like a polished piece of cannel coal. To this Butler refers when he writes:

> "Kelly did all his feats upon
> The devil's looking-glass, a stone."

In the Museum Tradescantianum, 1660, p. 42, we find an "Indian conjurer's rattle, wherewith he calls up spirits."

Lilly describes one of these berryls or crystals. It was, he says, as large as an orange, set in silver, with a cross at the top, and round about engraved the names of the angels Raphael, Gabriel, and Uriel. A delineation of another is engraved in the frontispiece to Aubrey's Miscellanies. This mode of inquiry was practised by Dr. Dee, the celebrated mathematician. His speculator was named Kelly. From him, and others practising this art, we have a long muster-roll of the infernal host, their different natures, tempers, and appearances. Dr. Reginald Scot has given us a list of some of the chiefs of these devils or spirits. These sorcerers, or magicians, do not always employ their art to do mischief; but, on the contrary, frequently exert it to cure diseases inflicted by witches, to discover thieves, recover stolen goods, to foretell future events and the state of absent friends. On this account they are frequently called White Witches.

Ady, in his Candle in the Dark, p. 29, speaking of common jugglers, that go up and down to play their tricks in fayrs and markets, says: "I will speak of one man more excelling in that craft than others, that went about in King James his time, and long since, who called himself the *King's Majesties most excellent* HOCUS POCUS, and so was he called, because that at the playing of every trick he used to say: '*Hocus pocus,*[1] tontus, talontus, vade celeriter jubeo,' a darke compo-

[1] Butler, in his Hudibras, has the following:

"With a sleight
Convey men's interest, and right,
From Stiles's pocket into Nokes's
As easily as hocus pocus." P. iii. c. iii. l. 713.

Archbishop Tillotson tells us that "in all probability those common juggling words of *hocus pocus* are nothing else but a corruption of *hoc est corpus*, by way of ridiculous imitation of the priests of the Church of Rome in their trick of transubstantiation, &c." Ser. xxvi. Discourse on Transubstant.

Vallancey, in his Collectanea de Rebus Hibernicis, No. xiii. 93, speaking of hocus pocus, derives it from the Irish "*Coic*, an omen, a mystery; and *bais*, the palm of the hand; whence is formed *coiche-bais*, legerdemain; Persicè, *choco-baz*: whence the vulgar English *hocus pocus*." He is noticing the communication in former days between Ireland and the East.

"*Hiccius doctius* is a common term among our modern sleight-of-hand

sure of words to blinde the eyes of beholders." Butler's description, in his Hudibras, of a cunning man or fortune-teller, is fraught with a great deal of his usual pleasantry:

"Quoth Ralph, not far from hence doth dwell
A cunning man, hight Sidrophel,
That deals in destiny's dark counsels,
And sage opinions of the moon sells;
To whom all people far and near
On deep importances repair;
When brass and pewter hap to stray,
And linen slinks out of the way;
When geese and pullen are seduc'd,
And sows of sucking pigs are chows'd;
When cattle feel indisposition,
And need th' opinion of physician;
When murrain reigns in hogs or sheep,
And chickens languish of the pip;
When yeast and outward means do fail
And have no pow'r to work on ale;
When butter does refuse to come,
And love proves cross and humoursome;
To him with questions and with urine
They for discovery flock, or curing."

Allusions to this character are not uncommon in our old plays. In Albumazar, 1634:—

"He tells of lost plate, horses, and straye cattell
Directly, as he had stolne them all himselfe."

Again, in Ram Alley, or Merry Tricks, 4to. Lond. 1636, signat. B. iii.:—

"Fortune-teller, a pretty rogue
That never saw five shillings in a heape,
Will take upon him to divine men's fate,
Yet never knows himselfe shall dy a beggar,
Or be hang'd up for pilfering table-cloaths,
Shirts, and smocks, hanged out to dry on hedges."

In the Character of a Quack-Astrologer, 1673, our wise man, "a gipsy of the upper form," is called "a three-penny

men. The origin of this is probably to be found among the old Roman Catholics. When the good people of this island were under their thraldom, their priests were looked up to with the greatest veneration, and their presence announced in the assemblies with the terms *Hic est doctus! hic est doctus!* and this probably is the origin of the modern corruption *Hiccius doctius.* M. F."

prophet that undertakes the telling of other folks' *fortunes*, meerly to supply the pinching necessities of his *own*." Ibid. signat. B. 3, our cunning man is said to "begin with theft; and to help people to what they have lost, picks their pocket afresh: not a ring or a spoon is nim'd away, but payes him twelve-pence toll, and the ale-drapers' often-straying tankard yields him a constant revenue: for that purpose he maintains as strict a correspondence with gilts and lifters as a mountebank with applauding midwives and recommending nurses: and if at any time, to keep up his credit with the rabble, he discovers anything, 'tis done by the same occult hermetic learning, heretofore profest by the renowned Moll Cutpurse."

They are still called "Wise Men" in the villages of Durham and Northumberland.

The following was communicated to the editor of the present work by a Yorkshire gentleman, in the year 1819: "Impostors who feed and live on the superstitions of the lower orders are still to be found in Yorkshire. These are called 'Wise Men,' and are believed to possess the most extraordinary power in remedying all diseases incidental to the brute creation, as well as the human race, to discover lost or stolen property, and to foretell future events. One of these wretches was a few years ago living at Stokesley, in the North Riding of Yorkshire; his name was John Wrightson, and he called himself 'the seventh son of a seventh son,' and professed ostensibly the trade of a cow-doctor. To this fellow, people, whose education it might have been expected would have raised them above such weakness, flocked; many to ascertain the thief, when they had lost any property; others for him to cure themselves or their cattle of some indescribable complaint. Another class visited him to know their future fortunes; and some to get him to save them from being balloted into the militia; all of which he professed himself able to accomplish. All the diseases which he was sought to remedy he invariably imputed to witchcraft, and although he gave drugs which have been known to do good, yet he always enjoined some incantation to be observed, without which he declared they could never be cured; this was sometimes an act of the most wanton barbarity, as that of roasting a game cock alive, &c. The charges of this man were always extravagant;

and such was the confidence in his skill and knowledge, that he had only to name any person as a witch, and the public indignation was sure to be directed against the poor unoffending creature for the remainder of her life. An instance of the fatal consequences of this superstition occurred within my knowledge, about the year 1800. A farmer of the name of Hodgson had been robbed of some money. He went to a 'wise man' to learn the thief, and was directed to some process by which he should discover it. A servant of his, of the name of Simpson, who had committed the robbery, fearing the discovery by such means, determined to add murder to the crime, by killing his master. The better to do this without detection, he forged a letter as from the 'wise man' to Mr. Hodgson, inclosing a quantity of arsenic, which he was directed to take on going to bed, and assuring him that in the morning he would find his money in the pantry under a wooden bowl. Hodgson took the powder, which killed him. Simpson was taken up, tried at York Assises, and convicted on strong circumstantial evidence. He received sentence of death, and when on the scaffold confessed his crime."

Vallancey, in his Collectanea de Rebus Hibernicis, No. xiii. 10, tells us that in Ireland they are called *Tamans*. "I know," says he, "a farmer's wife in the county of Waterford, that lost a parcel of linen. She travelled three days' journey to a taman, in the county of Tipperary: he consulted his black book, and assured her she would recover the goods. The robbery was proclaimed at the chapel, offering a reward, and the linen was recovered. It was not the money but the taman that recovered it."

In Strype's edition of Stow's Survey of London, B. i. 257, we read: "A.D. 1560, a skinner of Southwark was set on the pillory with a paper over his head, shewing the cause, viz. for sundry practices of great falsehood, and much untruth, and all set forth under the colour of *southsaying*."

Andrews, in his Continuation of Dr. Henry's History of Great Britain, p. 194, speaking of the death of the Earl of Angus in 1588, tells us, as a proof of the blind superstition of the age, "he died (says a venerable author) of sorcery and incantation. A wizard, after the physicians had pronounced him to be under the power of witchcraft, made offer to cure him, saying (as the manner of these wizards is) that he had

received wrong. But the stout and pious earl declared that his life was not so dear unto him as that, for the continuance of some years, he would be beholden to any of the devil's instruments, and died."

The following curious passage is from Lodge's Incarnate Devils, 1596, p. 13: "There are many in London now adaies that are besotted with this sinne, one of whom I saw on a white horse in Fleet street, a tanner knave I never lookt on, who with one figure (cast out of a scholler's studie for a necessary servant at Bocordo) promised to find any man's oxen were they lost, restore any man's goods if they were stolne, and win any man love, where or howsoever he settled it, but his jugling knacks were quickly discovered."

In Articles of Inquirie given in Charge by the Bishop of Sarum, A.D. 1614, is the following: "67. Item, whether you have any conjurers, charmers, calcours, witches, or fortune-tellers, who they are, and who do resort unto them for counsell?"

In the Statistical Account of Scotland, xii. 465, in the account of the parish of Kirkmichael, county of Banff, we read: "Among the branches into which the moss-grown trunk of superstition divides itself, may be reckoned witchcraft and magic. These, though decayed and withered by time, still retain some faint traces of their ancient verdure. Even at present witches are supposed, as of old, to ride on broomsticks through the air. In this country, the 12th of May is one of their festivals. On the morning of that day they are frequently seen dancing on the surface of the water of Avon, brushing the dews of the lawn, and milking cows in their fold. Any uncommon sickness is generally attributed to their demoniacal practices. They make fields barren or fertile, raise or still whirlwinds, give or take away milk at pleasure. The force of their incantations is not to be resisted, and extends even to the moon in the midst of her aerial career. It is the good fortune, however, of this country to be provided with an anti-conjuror that defeats both them and their sable patron in their combined efforts. His fame is widely diffused, and wherever he goes *crescit eundo*. If the spouse is jealous of her husband, the anti-conjuror is consulted to restore the affections of his bewitched heart. If a near connexion lies confined to the bed of sickness, it is in vain to expect relief

without the balsamic medicine of the anti-conjuror. If a person happens to be deprived of his senses, the deranged cells of the brains must be adjusted by the magic charms of the anti-conjuror. If a farmer loses his cattle, the houses must be purified with water sprinkled by him. In searching for the latent mischief, this gentleman never fails to find little parcels of heterogeneous ingredients lurking in the walls, consisting of the legs of mice and the wings of bats; all the work of the witches. Few things seem too arduous for his abilities; and though, like Paracelsus, he has not as yet boasted of having discovered the philosopher's stone, yet, by the power of his occult science, he still attracts a little of their gold from the pockets where it lodges, and in this way makes a shift to acquire subsistence for himself and family."

There is a folio sheet, printed at London, 1561, preserved in a collection of Miscellanies in the archives of the Society of Antiquaries of London, lettered Miscel. Q. Eliz. No. 7, entitled, "The unfained retractation of Fraunces Cox, which he uttered at the pillery in Chepesyde and elsewhere, accordyng to the counsels commaundement anno 1561, 25th of June, beying accused for the use of certayne sinistral and divelysh artes." In this he says that from a child he began "to practise the most divelish and supersticious knowledge of necromancie, and invocations of spirites, and curious astrology. He now utterly renounces and forsakes all such divelish sciences, wherein the name of God is most horribly abused, and society or pact with wicked spirits most detestably practised, as necromancie, geomancie, and that curious part of astrology wherein is contained the calculating of nativities or casting of nativities, with all the other magikes."

[WITCHCRAFT IN GUERNSEY.—A little, bent, decrepit old man, apparently between 70 and 80 years of age, named John Laine, of Anneville, Vale parish, was placed at the bar of the court, under a charge of having practised the art of necromancy, and induced many persons in the country parishes to believe they were bewitched, or under the influence of the devil; and that by boiling herbs to produce a certain perfume, not at all grateful to the olfactory nerves of demons, by the burning of calves' hearts, and the sprinkling of *celestial water*, he would drive out of the bodies of the insane all visitants from the nether regions, and effectually cure all who

were afflicted of the devil. It appeared in evidence that the accused had the reputation of professing to be a necromancer —that he had enjoyed it for the last twenty years at least; but of his having actually practised there was no complete proof brought before the court, except in relation to a recent case, wherein he was called upon to eject a proud devil that was supposed to have taken possession of an ignorant farmer, who not long since was elevated to the rank of Douzenier, and, therefore, legislator of Little Athens—the truth being that the very dizzy altitude to which he had been raised had completely turned the poor man's brains. The court severely denounced the conduct of the accused, and openly declared that the ignorance and superstition prevailing in the country parts of the island—those parts, they might have said, which claim and exercise the right of legislating for the town—and among respectable families too, were at once lamentable and disgraceful. They, however, would not, merely upon the evidence before them, either commit Laine for trial, nor yet send him to prison, but gave him a sharp reprimand, and forbade him, on pain of corporal punishment, ever again to practise upon the credulity of the people.—Guernsey Star.]

GHOSTS, OR APPARITIONS.

"A GHOST," according to Grose, "is supposed to be the spirit of a person deceased, who is either commissioned to return for some especial errand, such as the discovery of a murder, to procure restitution of lands or money unjustly withheld from an orphan or widow, or, having committed some injustice whilst living, cannot rest till that is redressed. Sometimes the occasion of spirits revisiting this world is to inform their heir in what secret place, or private drawer in an old trunk, they had hidden the title deeds of the estate; or where, in troublesome times, they buried their money or plate. Some ghosts of murdered persons, whose bodies have been secretly buried, cannot be at ease till their bones have been taken up, and deposited in consecrated ground, with all the rites of Christian burial. This idea is the remain of a

very old piece of heathen superstition: the ancients believed that Charon was not permitted to ferry over the ghosts of unburied persons, but that they wandered up and down the banks of the river Styx for an hundred years, after which they were admitted to a passage. This is mentioned by Virgil:

> 'Hæc omnis quam cernis, inops inhumataque turba est:
> Portitor ille, Charon; hi quos vehit unda, sepulti.
> Nec ripas datur horrendas, nec rauca fluenta,
> Transportare prius quam sedibus ossa quierunt.
> Centum errant annos, volitantque hæc littora circum:
> Tum, demum admissi, stagna exoptata revisunt.'[11]

"Sometimes ghosts appear in consequence of an agreement made, whilst living, with some particular friend, that he who first died should appear to the survivor. Glanvil tells us of the ghost of a person who had lived but a disorderly kind of life, for which it was condemned to wander up and down the earth, in the company of evil spirits, till the day of judgment. In most of the relations of ghosts they are supposed to be mere aerial beings, without substance, and that they can pass through walls and other solid bodies at pleasure. A particular instance of this is given in Relation the 27th in Glanvil's Collection, where one David Hunter, neatherd to the Bishop of Down and Connor, was for a long time haunted by the apparition of an old woman, whom he was by a secret impulse obliged to follow whenever she appeared, which he says he did for a considerable time, even if in bed with his wife: and because his wife could not hold him in his bed, she would go too, and walk after him till day, though she saw nothing; but his little dog was so well acquainted with the apparition, that he would follow it as well as his master. If a tree stood in her walk, he observed her always to go through it. Notwithstanding this seeming immateriality, this very ghost was not without some substance; for, having performed her errand, she desired Hunter to lift her from the ground, in the doing of which, he says, she felt just like a bag of feathers. We sometimes also read of ghosts striking violent blows; and that, if not made way for, they overturn all impediment, like a furious whirlwind. Glanvil mentions an instance of this, in Relation 17th, of a Dutch lieutenant who had the faculty of seeing ghosts; and who, being prevented making way for one which

he mentioned to some friends as coming towards them, was, with his companions, violently thrown down, and sorely bruised. We further learn, by Relation 16th, that the hand of a ghost is 'as cold as a clod.'

"The usual time at which ghosts make their appearance is midnight, and seldom before it is dark; though some audacious spirits have been said to appear even by daylight: but of this there are few instances, and those mostly ghosts who have been laid, perhaps in the Red Sea (of which more hereafter), and whose times of confinement were expired: these, like felons confined to the lighters, are said to return more troublesome and daring than before. No ghosts can appear on Christmas Eve; this Shakspeare has put into the mouth of one of his characters in 'Hamlet.'

"Ghosts," adds Grose, "commonly appear in the same dress they usually wore whilst living; though they are sometimes clothed all in white; but that is chiefly the churchyard ghosts, who have no particular business, but seem to appear *pro bono publico*, or to scare drunken rustics from tumbling over their graves. I cannot learn that ghosts carry tapers in their hands, as they are sometimes depicted, though the room in which they appear, if without fire or candle, is frequently said to be as light as day. Dragging chains is not the fashion of English ghosts; chains and black vestments being chiefly the accoutrements of foreign spectres, seen in arbitrary governments: dead or alive, English spirits are free. One instance, however, of an English ghost dressed in black is found in the celebrated ballad of 'William and Margaret,' in the following lines:

'And clay-cold was her lily hand
That held her *sable shrowd*.'

This, however, may be considered as a poetical license, used, in all likelihood, for the sake of the opposition of *lily* to *sable*.

"If, during the time of an apparition, there is a lighted candle in the room, it will burn extremely blue: this is so universally acknowledged, that many eminent philosophers have busied themselves in accounting for it, without once doubting the truth of the fact. Dogs, too, have the faculty of seeing spirits, as is instanced in David Hunter's relation, above quoted; but in that case they usually show signs of

terror, by whining and creeping to their master for protection: and it is generally supposed that they often see things of this nature when their owner cannot; there being some persons, particularly those born on a Christmas eve, who cannot see spirits.

"The coming of a spirit is announced some time before its appearance by a variety of loud and dreadful noises; sometimes rattling in the old hall like a coach and six, and rumbling up and down the staircase like the trundling of bowls or cannon-balls. At length the door flies open, and the spectre stalks slowly up to the bed's foot, and opening the curtains, looks steadfastly at the person in bed by whom it is seen; a ghost being very rarely visible to more than one person, although there are several in company. It is here necessary to observe, that it has been universally found by experience, as well as affirmed by divers apparitions themselves, that a ghost has not the power to speak till it has been first spoken to: so that, notwithstanding the urgency of the business on which it may come, everything must stand still till the person visited can find sufficient courage to speak to it: an event that sometimes does not take place for many years. It has not been found that female ghosts are more loquacious than those of the male sex, both being equally restrained by this law.

"The mode of addressing a ghost is by commanding it, in the name of the three persons of the Trinity, to tell you who it is, and what is its business: this it may be necessary to repeat three times; after which it will, in a low and hollow voice, declare its satisfaction at being spoken to, and desire the party addressing it not to be afraid, for it will do him no harm. This being premised, it commonly enters its narrative, which being completed, and its requests or commands given, with injunctions that they be immediately executed, it vanishes away, frequently in a flash of light; in which case, some ghosts have been so considerate as to desire the party to whom they appeared to shut their eyes. Sometimes its departure is attended with delightful music. During the narration of its business, a ghost must by no means be interrupted by questions of any kind; so doing is extremely dangerous: if any doubts arise, they must be stated after the spirit has done its tale. Questions respecting its state, or the state of any of

their former acquaintance, are offensive, and not often answered; spirits, perhaps, being restrained from divulging the secrets of their prison-house. Occasionally spirits will even condescend to talk on common occurrences, as is instanced by Glanvil in the apparition of Major George Sydenham to Captain William Dyke, Relation 10th.[1]

"It is somewhat remarkable that ghosts do not go about their business like the persons of this world. In cases of murder, a ghost, instead of going to the next justice of the peace and laying its information, or to the nearest relation of the person murdered, appears to some poor labourer who knows none of the parties, draws the curtains of some decrepit nurse or alms-woman, or hovers about the place where his body is deposited. The same circuitous mode is pursued with respect to redressing injured orphans or widows: when it seems as if the shortest and most certain way would be to go to the person guilty of the injustice, and haunt him continually till he be terrified into a restitution. Nor are the pointing out lost writings generally managed in a more summary way; the ghost commonly applying to a third person ignorant of the whole affair, and a stranger to all concerned. But it is presumptuous to scrutinize too far into these matters: ghosts have undoubtedly forms and customs peculiar to themselves.

"If, after the first appearance, the persons employed neglect, or are prevented from, performing the message or business committed to their management, the ghost appears continually to them, at first with a discontented, next an angry, and at length with a furious countenance, threatening to tear them in pieces if the matter is not forthwith executed: sometimes terrifying them, as in Glanvil's Relation 26th, by appearing in many formidable shapes, and sometimes even striking them a violent blow. Of blows given by ghosts there are many instances, and some wherein they have been followed with an incurable lameness.

"It should have been observed that ghosts, in delivering

[1] "Wherein the major reproved the captain for suffering a sword he had given him to grow rusty; saying, 'Captain, captain, this sword did not use to be kept after this manner when it was mine.' This attention to the state of arms was a remnant of the major's professional duty when living."

their commissions, in order to ensure belief, communicate to the persons employed some secret, known only to the parties concerned and themselves, the relation of which always produces the effect intended. The business being completed, ghosts appear with a cheerful countenance, saying they shall now be at rest, and will never more disturb any one; and, thanking their agents, by way of reward communicate to them something relative to themselves, which they will never reveal.

"Sometimes ghosts appear, and disturb a house, without deigning to give any reason for so doing: with these, the shortest and only way is to exorcise [1] and eject them; or, as the vulgar term is, lay them." For this purpose there must be two or three clergymen, and the ceremony must be performed in Latin; a language that strikes the most audacious ghost with terror. A ghost may be laid for any term less than an hundred years, and in any place or body, full or empty; as, a solid oak—the pommel of a sword—a barrel of beer, if a yeoman or simple gentleman—or a pipe of wine, if an esquire or a justice. But of all places the most common, and what a ghost least likes, is the Red Sea; it being related in many instances, that ghosts have most earnestly besought the exorcists not to confine them in that place. It is nevertheless considered as an indisputable fact, that there are an infinite number laid there, perhaps from its being a safer prison than any other nearer at hand; though neither history nor tradition gives us any instance of ghosts escaping or returning from this kind of transportation before their time."[2]

[1] The following is from Moresini Papatus, p. 7: "Apud alios tum poetas, tum historiographos, de magicis incantationibus, exorcismis, et curatione tam hominum quam belluarum per carmina haud pauca habentur, sed horum impietatem omnium superat longe hac in re Papismus, hic enim supra Dei potestatem posse carmina, posse exorcismos affirmat——ita ut nihil sit tam obstrusum in cœlis quod exorcismis non pateat, nihil tam abditum in inferno quod non eruatur, nihil in terrarum silentio inclusum quod non eliciatur, nihil in hominum pectoribus conditum quod non reveletur, nihil ablatum quod non restituatur, et nihil quod habet orbis, sive insit, sive non, è quo dæmon non ejiciatur."

[2] The learned Moresin traces thus to its origin the popular superstition relative to the Coming again, as it is commonly called, or Walking of Spirits: "Animarum ad nos regressus ita est ex Manilio lib. i. Astron. cap. 7, de lacteo circulo:—

From the subsequent passage in Shakespeare the walking of spirits seems to have been enjoined by way of penance. The ghost speaks thus in "Hamlet:"

> "I am thy father's spirit,
> Doom'd for a certain term to walk the night;
> And for the day confin'd to fast in fires
> Till the foul crimes done in my days of nature
> Are burnt and purged away."[1]

There is a passage in the Spectator, where he introduces the girls in his neighbourhood, and his landlady's daughters, telling stories of spirits and apparitions: how they stood, pale as ashes, at the foot of a bed, and walked over churchyards by moonlight; of their being conjured to the Red Sea, &c. He wittily observes that "one spirit raised another, and, at the end of every story, the whole company closed their ranks and crowded about the fire."

In the Statistical Account of Scotland, xxi. 148, parish of Monquihitter, in the additional communications from the Rev. A. Johnstone, we read: "In opinion, an amazing altera-

---

> An major densa stellarum turba corona.
> Contexit flammas, et crasso lumine candet,
> Et fulgore nitet collato clarior orbis.
> An fortes animæ, dignataque nomina cœlo
> Corporibus resoluta suis, terræque remissa,
> Huc migrant ex orbe, suumque habitantia cœlum:
> Æthereos vivunt annos, mundoque fruuntur.'

"Lege Palingenesiam Pythagoricum apud Ovid. in Metam. et est observatum Fabij Pont. Max. disciplina, ut atro die manibus parentare non liceret, ne infesti manes fierent. Alex. ab Alex. lib. v. cap. 26. Hæc cum legerent papani, et his alia apud alios similia, voluerunt et suorum defunctorum animas ad eos reverti, et nunc certiores facere rerum earum, quæ tum in cœlis, tum apud inferos geruntur, nunc autem terrere domesticos insanis artibus: sed quod sint fœminæ fœcundæ factæ his technis novit omnis mundus." Papatus, p. 11.

[1] "I know thee well; I heare the watchfull dogs,
With hollow howling, tell of thy approach;
The lights burne dim, affrighted with thy presence:
And this distempered and tempestuous night
Tells me the ayre is troubled with some devill."
Merry Devil of Edmonton, 4to. 1631.

"Ghosts never walk till after midnight, if
I may believe my grannam."
Beaumont and Fletcher. Lover's Progress, act iv.

tion has been produced by education and social intercourse. Few of the old being able to read, and fewer still to write, their minds were clouded by ignorance. The mind being uncultivated, the imagination readily admitted the terrors of superstition. The appearance of ghosts and demons too frequently engrossed the conversation of the young and the old. The old man's fold, where the Druid sacrified to the demon for his corn and cattle, could not be violated by the ploughshare. Lucky and unlucky days, dreams, and omens, were most religiously attended to, and reputed witches, by their spells and their prayers, were artful enough to lay every parish under contribution. In short, a system of mythology fully as absurd and amusing as the mythology of Homer obtained general belief. But now ghosts and demons are no longer visible. The old man's fold is reduced to tillage. The sagacious old woman, who has survived her friends and means, is treated with humanity, in spite of the grisly bristles which adorn her mouth; and, in the minds of the young, cultivated by education, a steady pursuit of the arts of life has banished the chimeras of fancy. Books, trade, manufacture, foreign and domestic news, now engross the conversation; and the topic of the day is always warmly, if not ingenuously, discussed. From believing too much, many, particularly in the higher walks of life, have rushed to the opposite extreme of believing too little; so that, even in this remote corner, scepticism may but too justly boast of her votaries."

The following finely written conversation on the subject of ghosts, between the servants in Addison's comedy of the Drummer, or Haunted House, will be thought much to our purpose.

"*Gardener.* I marvel, John, how he (the spirit) gets into the house when all the gates are shut.

Butler. Why, look ye, Peter, your spirit will creep you into an auger hole. He'll whisk ye through a key-hole, without so much as justling against one of the wards.

Coachman. I verily believe I saw him last night in the town-close.

Gard. How did he appear?

Coachm. Like a white horse.

Butl. Pho, Robin, I tell ye he has never appeared yet but in the shape of the sound of a drum.

Coachm. This makes one almost afraid of one's own shadow. As I was walking from the stable t'other night without my lanthorn, I fell across a beam, and I thought I had stumbled over a spirit.

Butl. Thou might'st as well have stumbled over a straw. Why a spirit is such a little thing, that I have heard a man, who was a great scholar, say, that he'll dance ye a Lancashire hornpipe upon the point of a needle. As I sat in the pantry last night counting my spoons, the candle methought burnt blue, and the spayed bitch looked as if she saw something.

Gard. Ay, I warrant ye, she hears him many a time and often when we don't."

The Spectator, accounting for the rise and progress of ancient superstition, tells us our forefathers looked upon nature with more reverence and horror before the world was enlightened by learning and philosophy, and loved to astonish themselves with the apprehensions of witchcraft, prodigies, charms, and enchantments. There was not a village in England that had not a ghost in it. The churchyards were all haunted. Every common had a circle of fairies belonging to it, and there was scarce a shepherd to be met with who had not seen a spirit. Hence Gay,—

> "Those tales of vulgar sprites
> Which frighten'd boys relate on winter nights,
> How cleanly milkmaids meet the fairy train,
> How headless horses drag the clinking chain:
> Night-roaming ghosts by saucer-eyeballs known,
> The common spectres of each country town."

Shakespeare's ghosts excel all others. The terrible indeed is his forte. How awful is that description of the dead time of night the season of their perambulation!

> "'Tis now the very witching time of night,
> When churchyards yawn, and hell itself breathes out
> Contagion to the world."

Thus also in Home's Douglas:

> "In such a place as this, at such an hour,
> If ancestry can be in aught believ'd,
> Descending spirits have convers'd with man,
> And told the secrets of the world unknown."

Gay has left us a pretty tale of an apparition. The golden mark being found in bed is indeed after the indelicate manner

of Swift, but yet is one of those happy strokes that rival the felicity of that dash of the sponge which (as Pliny tell us) hit off so well the expression of the froth in Protogenes's dog. It is impossible not to envy the author the conception of a thought which we know not whether to call more comical or more pointedly satirical.

[The following singular account of an apparition is taken from a magazine of the last century: "As I was turning over a parcel of old papers some time ago, I discovered an original letter from Mr. Caswell, the mathematician, to the learned Dr. Bentley, when he was living in Bishop Stillingfleet's family, inclosing an account of an apparition taken from the mouth of a clergyman who saw it. In this account there are some curious particulars, and I shall therefore copy the whole narrative without any omission, except of the name of the deceased person who is supposed to have *appeared*, for reasons that will be obvious.

"'To the Rev. Mr. Richard Bentley, at my Lord Bishop of Worcester's House in Park Street, in Westminster, London.

"'Sir,—When I was in London, April last, I fully intended to have waited upon you again, as I said, but a cold and lameness seized me next day; the cold took away my voice, and the other my power of walking, so I presently took coach for Oxford. I am much your debtor, and in particular for your good intentions in relation to Mr. D., though that, as it has proved, would not have turned to my advantage. However, I am obliged to you upon that and other accounts, and if I had opportunity to shew it, you should find how much I am your faithful servant.

"'I have sent you inclosed a relation of an apparition; the story I had from two persons, who each had it from the author, and yet their accounts somewhat varied, and passing through more mouths has varied much more; therefore I got a friend to bring me the author at a chamber, where I wrote it down from the author's mouth; after which I read it to him, and gave him another copy; he said he could swear to the truth of it, as far as he is concerned. He is the curate of Warblington, Batchelour of Arts of Trinity College, in Oxford, about six years standing in the University; I hear no ill report of his behaviour here. He is now gone to his curacy;

he has promised to send up the hands of the tenant and his man, who is a smith by trade, and the farmer's men, as far as they are concerned. Mr. Brereton, the rector, would have him say nothing of the story, for that he can get no tenant, though he has offered the house for ten pounds a year less. Mr. P. the former incumbent, whom the apparition represented, was a man of a very ill report, supposed to have got children of his maid, and to have murthered them; but I advised the curate to say nothing himself of this last part of P., but leave that to the parishioners, who knew him. Those who knew this P. say he had exactly such a gown, and that he used to whistle.

"'Yours, J. CASWELL.'

"I desire you not to suffer any copy of this to be taken, lest some Mercury news-teller should print it, till the curate has sent up the testimony of others and self.

"H. H. Dec. 15, 1695.

"*Narrative.*—At Warblington, near Havant, in Hampshire, within six miles of Portsmouth, in the parsonage-house dwelt Thomas Perce the tenant, with his wife and a child, a man-servant, Thomas ———, and a maid-servant. About the beginning of August, anno 1695, on a Monday, about nine or ten at night, all being gone to bed, except the maid with the child, the maid being in the kitchen, and having raked up the fire, took a candle in one hand, and the child in the other arm, and turning about saw one in a black gown walking through the room, and thence out of the door into the orchard. Upon this the maid, hasting up stairs, having recovered but two steps, cried out; on which the master and mistress ran down, found the candle in her hand, she grasping the child about its neck with the other arm. She told them the reason of her crying out; she would not that night tarry in the house, but removed to another belonging to one Henry Salter, farmer; where she cried out all the night from the terror she was in, and she could not be persuaded to go any more to the house upon any terms.

"On the morrow (i. e. Tuesday), the tenant's wife came to me, lodging then at Havant, to desire my advice, and have consult with some friends about it; I told her I thought it was a flam, and that they had a mind to abuse Mr. Brereton the

rector, whose house it was; she desired me to come up; I told her I would come up and sit up or lie there, as she pleased; for then as to all stories of ghosts and apparitions I was an infidel. I went thither and sate up the Tuesday night with the tenant and his man-servant. About twelve or one o'clock I searched all the rooms in the house to see if any body were hid there to impose upon me. At last we came into a lumber room, there I smiling told the tenant that was with me, that I would call for the apparition, if there was any, and oblige him to come. The tenant then seemed to be afraid, but I told him I would defend him from harm! and then I repeated *Barbara celarent Darii*, &c., jestingly; on this the tenant's countenance changed, so that he was ready to drop down with fear. Then I told him I perceived he was afraid, and I would prevent its coming, and repeated *Baralipton*, &c., then he recovered his spirits pretty well, and we left the room and went down into the kitchen, where we were before, and sate up there the remaining part of the night, and had no manner of disturbance.

"Thursday night the tenant and I lay together in one room and the man in another room, and he saw something walk along in a black gown and place itself against a window, and there stood for some time, and then walked off. Friday morning the man relating this, I asked him why he did not call me, and I told him I thought that was a trick or flam; he told me the reason why he did not call me was, that he was not able to speak or move. Friday night we lay as before, and Saturday night, and had no disturbance either of the nights.

Sunday night I lay by myself in one room (not that where the man saw the apparition), and the tenant and his man in one bed in another room; and betwixt twelve and two the man heard something walk in their room at the bed's foot, and whistling very well; at last it came to the bed's side, drew the curtain and looked on them; after some time it moved off; then the man called to me, desired me to come, for that there was something in the room went about whistling. I asked him whether he had any light or could strike one, he told me no; then I leapt out of bed, and, not staying to put on my clothes, went out of my room and along a gallery to the door, which I found locked or bolted; I desired him to unlock the door, for that I could not get in; then he got out of bed and opened the

door, which was near, and went immediately to bed again. I went in three or four steps, and, it being a moonshine night, I saw the apparition move from the bed side, and clap up against the wall that divided their room and mine. I went and stood directly against it within my arm's length of it, and asked it, in the name of God, what it was, that made it come disturbing of us? I stood some time expecting an answer, and receiving none, and thinking it might be some fellow hid in the room to fright me, *I put out my arm to feel it, and my hand seemingly went through the body of it, and felt no manner of substance till it came to the wall; then I drew back my hand, and still it was in the same place.* Till now I had not the least fear, and even now had very little; then I adjured it to tell me what it was. When I had said those words, it, keeping its back against the wall, moved gently along towards the door. I followed it, and it, going out at the door, turned its back toward me. It went a little along the gallery. I followed it a little into the gallery, and it disappeared, where there was no corner for it to turn, and before it came to the end of the gallery, where was the stairs. Then I found myself very cold from my feet as high as my middle, though I was not in great fear. I went into the bed betwixt the tenant and his man, and they complained of my being exceeding cold. The tenant's man leaned over his master in the bed, and saw me stretch out my hand towards the apparition, and heard me speak the words; the tenant also heard the words. The apparition seemed to have a morning gown of a darkish colour, no hat nor cap, short black hair, a thin meagre visage of a pale swarthy colour, seemed to be of about forty-five or fifty years old; the eyes half shut, the arms hanging down; the hands visible beneath the sleeve; of a middle stature. I related this description to Mr. John Lardner, rector of Havant, and to Major Battin of Langstone, in Havant parish; they both said the description agreed very well to Mr. P., a former rector of the place, who has been dead above twenty years. Upon this the tenant and his wife left the house, which has remained void since.

"The Monday after last Michaelmas-day, a man of Chodson, in Warwickshire, having been at Havant fair, passed by the foresaid parsonage-house about nine or ten at night, and saw a light in most of the rooms of the house; his

pathway being close by the house, he, wondering at the light, looked into the kitchen window, and saw only a light, but turning himself to go away, he saw the appearance of a man in a long gown; he made haste away; the apparition followed him over a piece of glebe land of several acres, to a lane, which he crossed, and over a little meadow, then over another lane to some pales, which belong to farmer Henry Salter my landlord, near a barn, in which were some of the farmer's men and some others. This man went into the barn, told them how he was frighted and followed from the parsonage-house by an apparition, which they might see standing against the pales, if they went out; they went out, and saw it scratch against the pales, and make a hideous noise; it stood there some time, and then disappeared; their description agreed with what I saw. This last account I had from the man himself, whom it followed, and also from the farmer's men.

"THO. WILKINS, Curate of W."

"Dec. 11, 1695, Oxon."]

Gay, in imitation of the style of our old Ennius, Chaucer, gives us a fine description of one of these haunted houses;

"Now there spreaden a rumour that everich night
The rooms ihaunted been by many a sprite,
The miller avoucheth, and all thereabout
That they full oft hearen the hellish rout:
Some saine they hear the gingling of chains,
And some hath heard the psautries straines,
At midnight some the heedless horse imeet,
And saine espien a corse in a white sheet,
And oother things, faye, elfin, and elfe,
And shapes that fear createn to itself."

The learned Selden observes, on this occasion, that there was never a merry world since the fairies left dancing and the parson left conjuring. The opinion of the latter kept thieves[1] in awe, and did as much good in a country as a justice of peace.

Bourne, chap. ii., has preserved the form of exorcising a

[1] See several curious charms against thieves in Scot's Discovery of Witchcraft, b. ii. c. 17, and particularly St. Adelbert's curse against them. That celebrated curse in Tristram Shandy, which is an original one, still remaining in Rochester Cathedral, is nothing to this, which is perhaps the most complete of its kind.

haunted house, a truly tedious process, for the expulsion of demons, who, it should seem, have not been easily ferreted out of their quarters, if one may judge of their unwillingness to depart by the prolixity of this removal warrant.

One smiles at Bourne's zeal in honour of his Protestant brethren, at the end of his tenth chapter. The vulgar, he says, think them no conjurors, and say none can lay spirits but popish priests: he wishes to undeceive them, however, and to prove at least negatively that our own clergy know full as much of the black art as the others do.[1]

St. Chrysostom is said to have insulted some African conjurors of old with this humiliating and singular observation: "Miserable and woful creatures that we are, we cannot so much as expel fleas, much less devils." "Obsession of the devil is distinguished from possession in this:—In possession the evil one was said to enter into the body of the man. In obsession, without entering into the body of the person, he was thought to besiege and torment him without. To be lifted up into the air, and afterwards to be thrown down on the ground violently, without receiving any hurt; to speak strange languages that the person had never learned; not to be able to come near holy things or the sacraments, but to have an aversion to them; to know and foretel secret things; to perform things that exceed the person's strength; to say or do things that the person would not or durst not say, if he were not externally moved to it; were the antient marks and criterions of possessions." Calmet, in Bailey's Dictionary.

"Various ways," says an essayist in the Gentleman's Magazine for October, 1732, ii. 1002, "have been proposed by the learned for the *laying of ghosts*. Those of the artificial sort are easily quieted. Thus when a fryer, personating an apparition, haunted the chambers of the late Emperor Josephus, the present king, Augustus, then at the Imperial Court, flung him out of the window, and *laid* him effectually. The late Dr. Fowler, Bishop of Gloucester, and the late Mr. Justice

[1] Upon the subject of exorcising, the following books may be consulted with advantage: Fustis Dæmonum, cui adjicitur Flagellum Dæmonum, 12mo. Venet. 1608 (a prohibited book among the Roman Catholics): and Practica Exorcistarum F. Valerii Polidori Patavini ad Dæmones et Maleficia de Christi Fidelibus expellendum: 12mo. Venet. 1606. From this last, Bourne's form has been taken.

Powell, had frequent altercations upon this subject. The bishop was a zealous defender of ghosts; the justice somewhat sceptical, and distrustful of their being. In a visit the bishop one day made his friend, the justice told him, that since their last disputation he had had ocular demonstration to convince him of the existence of ghosts. 'How,' says the bishop, 'what! ocular demonstration? I am glad, Mr. Justice, you are become a convert; I beseech you let me know the whole story at large.' 'My lord,' answers the justice, 'as I lay one night in my bed, about the hour of twelve, I was wak'd by an uncommon noise, and heard something coming up stairs, and stalking directly towards my room. I drew the curtain, and saw a faint glimmering of light enter my chamber.' 'Of a blue colour, no doubt,' says the bishop. 'Of a *pale blue*,' answers the justice; 'the light was follow'd by a tall, meagre, and stern personage, who seemed about seventy, in a long dangling rugg gown, bound round with a broad leathern girdle; his beard thick and grizly: a large fur cap on his head, and a long staff in his hand; his face wrinkled, and of a dark sable hue. I was struck with the appearance, and felt some unusual shocks; for you know the old saying I made use of in court, when part of the lanthorn upon Westminster Hall fell down in the midst of our proceedings, to the no small terror of one or two of my brethren:

'Si fractus illibatur orbis,
Impavidum ferient ruinæ.

But to go on: it drew near, and stared me full in the face.' 'And did not you speak to it?' interrupted the bishop; 'there was money hid or murder committed to be sure.' 'My lord, I did speak to it.' 'And what answer, Mr. Justice?' 'My lord, the answer was (not without a thump of the staff and a shake of the lanthorn), that he was the watchman of the night, and came to give me notice that he had found the street-door open, and that, unless I rose and shut it, I might chance to be robbed before break of day.' The judge had no sooner ended but the bishop disappeared." The same essayist (p. 1001) says: "The cheat is begun by nurses with stories of bugbears, &c., from whence we are gradually led to the traditionary accounts of local ghosts, which, like the genii of the ancients, have been reported to haunt certain family

seats and cities famous for their antiquities and decays. Of this sort are the apparitions at Verulam, Sichester, Reculver, and Rochester: the dæmon of Tidworth, the black dog of Winchester, and the bar-guest of York. Hence also suburban ghosts, raised by petty printers and pamphleteers. The story of Madam Veal has been of singular use to the editors of Drelincourt on Death." And afterwards ironically observes: "When we read of the ghost of Sir George Villiers, of the piper of Hammel, the dæmon of Moscow, or the German Colonel mentioned by Ponti, and see the names of Clarendon, Boyle, &c., to these accounts, we find reason for our credulity; till, at last, we are convinced by a whole conclave of ghosts met in the works of Glanvil and Moreton." Mr. Locke assures us we have as clear an idea of spirit as of body.

Allan Ramsay, in his Poems, 1721, p. 27, mentions, as common in Scotland, the vulgar notion that a ghost will not be laid to rest till some priest speak to it, and get account of what disturbs it:

> "For well we wat it is his ghaist
> Wow, wad some folk that can do't best,
> Speak til't, and hear what it confest:
> To send a wand'ring saul to rest
> 'Tis a good deed
> Amang the dead."

In the Statistical Account of Scotland, xiii. 557, parish of Lochcarron, county of Ross, we read: "There is one opinion which many of them entertain, and which indeed is not peculiar to this parish alone, that a popish priest can cast out devils and cure madness, and that the Presbyterian clergy have no such power. A person might as well advise a mob to pay no attention to a merry-andrew as to desire many ignorant people to stay from the (popish) priest."

Pliny tells us that houses were anciently hallowed against evil spirits with brimstone! This charm has been converted by later times into what our satirist, Churchill, in his Prophecy of Famine, calls "a precious and rare medicine," and is now used (but I suppose with greater success) in exorcising those of our unfortunate fellow-creatures who feel themselves possessed with a certain teazing fiery spirit, said by the wits

of the south to be well known, seen, and felt, and very troublesome in the north.[1]

In the New Catalogue of Vulgar Errors, 1767, p. 71, I find the following: "I look upon our sailors to care as little what becomes of themselves as any set of people under the sun, and yet no people are so much terrified at the thoughts of an apparition. Their sea-songs are full of them; they firmly believe their existence: and honest Jack Tar shall be more frightened at a glimmering of the moon upon the tackling of the ship, than he would be if a Frenchman was to clap a blunderbuss to his head. I was told a story by an officer in the navy, which may not be foreign to the purpose. About half a dozen of the sailors on board a man-of-war took it into their heads that there was a ghost in the ship; and being asked by the captain what reason they had to apprehend any such thing, they told him they were sure of it, for they smelt him. The captain at first laughed at them, and called them a parcel of lubbers, and advised them not to entertain any such silly notions as these, but mind their work. It passed on very well for a day or two; but one night, being in another ghost-smelling humour, they all came to the captain and told him that they were quite certain there was a ghost, and he was somewhere behind the small-beer barrels. The captain, quite enraged at their folly, was determined they should have something to be frightened at in earnest, and so ordered the boatswain's mate to give them all a dozen of lashes with a cat-o'-nine-tails, by which means the ship was entirely cleared of

[1] In Dr. Jorden's Dedication of his curious treatise of the Suffocation of the Mother, 4to. Lond. 1603, to the College of Physicians in London, he says: "It behoveth us, as to be zealous in the truth, so to be wise in discerning truth from counterfeiting, and naturall causes from supernatural power. I doe not deny but there may be both possessions, and obsessions, and witchcraft, &c., and dispossession also through the prayers and supplications of God's servants, which is the only meanes left unto us for our reliefe in that case. But such examples being verye rare now a-dayes, I would in the feare of God advise men to be very circumspect in pronouncing of a possession; both because the impostures be many, and the effects of naturall diseases be strange to such as have not looked thoroughly into them." Baxter, in his World of Spirits, p. 223, observes that "devils have a greater game to play invisibly than by apparitions. O happy world, if they did not do a hundred thousand times more hurt by the baits of pleasure, lust, and honour, and by pride, and love of money, and sensuality, than they do by witches!"

ghosts during the remainder of the voyage. However, when the barrels were removed, some time after, they found a dead rat, or some such thing, which was concluded by the rest of the crew to be the ghost which had been smelt a little before." Our author accounts for this philosophically: "A great deal may be said in favour of men troubled with the scurvy, the concomitants of which disorder are, generally, faintings and the hip, and horrors without any ground for them."

The following was communicated to me by a gentleman, to whom it had been related by a sea captain of the port of Newcastle-upon-Tyne. "His cook," he said, "chanced to die on their passage homeward. This honest fellow, having had one of his legs a little shorter than the other, used to walk in that way which our vulgar idiom calls 'with an up and down.' A few nights after his body had been committed to the deep, our captain was alarmed by his mate with an account that the cook was walking before the ship, and that all hands were upon deck to see him. The captain, after an oath or two for having been disturbed, ordered them to let him alone, and try which, the ship or he, should get first to Newcastle. But, turning out, on farther importunity, he honestly confessed that he had like to have caught the contagion, and on seeing something move in a way so similar to that which an old friend used, and withal having a cap on so like that which he was wont to wear, verily thought there was more in the report than he was at first willing to believe. A general panic diffused itself. He ordered the ship to be steered towards the object, but not a man would move the helm. Compelled to do this himself, he found, on a nearer approach, that the ridiculous cause of all their terror was part of a main-top, the remains of some wreck, floating before them. Unless he had ventured to make this near approach to the supposed ghost, the tale of the walking cook had long been in the mouths, and excited the fears, of many honest and very brave fellows in the Wapping of Newcastle-upon-Tyne."

Dr. Johnson, in his description of the Buller of Buchan, in Scotland, pleasantly tells us: "If I had any malice against a walking spirit, instead of laying him in the Red Sea, I would condemn him to reside in the Buller of Buchan."

Spirits that give disturbance by knocking are no novelties. Thus I find the following passage in Osborne's Advice to his

Son, 8vo. Oxf. 1656, p. 36. He is speaking of unhappy marriages, which, says he, "must needs render their sleepe unquiet, that have one of those cads or familiars still knocking over their pillow."

Could our author have known of the affair in Cock-lane, he might have been equally happy in alluding to Miss Fanny's scratching.

Allan Ramsay, in his Poems, p. 227, explains *spelly coat* to be "one of those frightful spectres the ignorant people are terrified at, and tell us strange stories of; that they are clothed with a coat of shells, which make a horrid rattling; that they'll be sure to destroy one, if he gets not a running water between him and it. It dares not meddle with a woman with child."

In the North of England ghost is pronounced "guest." The streets of Newcastle-upon-Tyne were formerly, according to vulgar tradition, haunted by a nightly guest, which appeared in the shape of a mastiff dog, &c., and terrified such as were afraid of shadows. This word is a corruption of the Anglo-Saxon gast, *spiritus anima*. I have heard, when a boy, many stories concerning it. The following is in Drake's Eboracum, p. 7, Appendix: "Bar-guest of York. I have been so frightened with stories of this bar-guest, when I was a child, that I cannot help throwing away an etymology upon it. I suppose it comes from the A.-S. burh, a town, and gast, a ghost, and so signifies a town sprite. N.B. That gast is in the Belgic and Teut. softened into gheest and geyst.—Dr. Langwith."

In Dr. Akenside's Pleasures of Imagination, b. i. we read:

"Hence by night
The village matron, round the blazing hearth,
Suspends the infant audience with her tales,
Breathing astonishment! of witching rhymes,
And evil spirits; of the death-bed call
To him who robb'd the widow, and devour'd
The orphan's portion; of unquiet souls
Ris'n from the grave to ease the heavy guilt
Of deeds in life conceal'd; of shapes that walk
At dead of night, and clank their chains, and wave
The torch of hell around the murd'rer's bed.
At every solemn pause the crowd recoil
Gazing each other speechless, and congeal'd
With shivering sighs; till eager for th' event,
Around the beldame all erect they hang,
Each trembling heart with grateful terrors quell'd."

[The following letter appeared in a recent number of the Athenæum:

"Lower Wick, near Worcester.

"Your correspondent, Mr. Ambrose Merton, in his letter, which appeared in p. 886 of the Athenæum of the 29th of August last, in speaking of Derbyshire, says, 'is not the neighbourhood of Haddon, or of Hardwicke, or of both, still visited by the coach drawn by headless steeds, drived by a coachman as headless as themselves? Does not such an equipage still haunt the mansion of Parsloes, in Essex?' Now, whether those places are still supposed to be so haunted I cannot say; but I well remember that, in my juvenile days, old people used to speak of a spectre that formerly appeared in the parish of Leigh, in this county, whom they called '*Old Coles*;' and said that he frequently used, at the dead of night, to ride as swift as the wind down that part of the public road between Bransford and Brocamin, called Leigh Walk, in a coach drawn by four horses, with fire flying out of their nostrils, and that they invariably dashed right over the great barn at Leigh Court, and then on into the river Teme. It was likewise said that this perturbed spirit was at length *laid* in a neighbouring pool by twelve parsons, at dead of night, by the light of an inch of candle; and as he was not to rise again until the candle was quite burnt out, it was therefore thrown into the pool, and, to make all sure, the pool was filled up—

'And peaceful after slept Old Coles's shade.'

Now, as this legend belongs to ghost instead of fairy lore, and as the scene of action was not in a reputed fairy locality, I therefore did not notice it in my little work 'On the Ignis Fatuus; or Will-o'-the-Wisp and the Fairies;' but it appears to be of kin to those mentioned by your correspondent.

"Upon my lately considering the tenor of this legend, I was led to think that 'Old Coles' must have been a person of some quality, and it induced me to look into Nash's History of Worcestershire, hoping it might throw some light upon the subject. Therein, in his account of Leigh (vol. ii. p. 73), the author says: 'This ancient lordship of the abbots of Pershore falling by the dissolution of monasteries into the king's hands, remained there till Elizabeth's time. The

tenants of the house and demense, both under the abbot and under the king and queen, were the Colles, of which family was Mr. Edward (Edmund) Colles,[1] 'a grave and learned justice of this shire, who purchased the inheritance of this manor,' whose son, William Colles,[2] succeeded him; whose son and heir, Mr. Edmund Colles, lived in the time of Mr. Habingdon, and being loaded with debts (which like a snow-ball from Malvern Hill gathered increase), thought fit to sell it to Sir Walter Devereux, Bart.'

"The Colleses were also possessed of the manor of Suckley.[3] There is a farm called Colles Place (*vulgo* Coles Place, or Cold Place), in Lusley,—'which is mentioned in a ledger of the Priory of Malvern, in the reign of Henry III. as belonging to the family of Colles.' See Nash, vol. ii. p. 400,—which adjoins Leigh; and it shared the same fate, as appears by Nash's History, vol. ii. p. 397, as follows:

"'The manor of Suckley remained in the name of Hungerford till it passed, by purchase, from them to Mr. Edmunds Colles, of Leigh, in the reign of Elizabeth. He left it to his son, Mr. Williams' Colles, whose heir, Mr. Edmund Colles, sold it to Sir Walter Devereux, knight and baronet.'

"Now, it is not improbable that the legend may have referred to the unfortunate Edmund Colles the second son, who having lost his patrimony, and perhaps died in distress, his spirit may have been supposed to haunt Leigh Court—which was the seat of his joys in prosperity and the object of his regrets in adversity.

"JABEZ ALLIES."

The credulity of our simple and less sceptical forefathers peopled every deserted mansion, and "dismantled tower" in the three kingdoms with its

"Spirit of health, or goblin damn'd."

Few of the well-authenticated legends, rehearsed in the long and dreary nights of winter round the firesides of the neighbouring hamlets, travelled far beyond their immediate localities, and now, in the present age, with an increasing popu-

[1] He died 19th December, 1606, aged 76.

[2] Died 20th September, 1615. See Nash's account of the family monuments in Leigh Church.

[3] This manor includes the hamlets of Alfrick and Llusley.

lation, which no longer allows the stately dwellings of past generations to remain untenanted, these tales of tradition founded on the evil lives or violent deaths of former possessors are rapidly fading away. We conclude this chapter with the following singular legend, widely differing from the generality of the stories usually handed down:

"*The Home of the Spell-bound Giants.*—There is an apartment, says Waldron, in the Castle of Rushen, that has never been opened in the memory of man. The persons belonging to the castle are very cautious in giving any reason for it; but the natives unconnected with the castle, assign this, that there is something of enchantment in it. They tell you that the castle was at first inhabited with fairies, and afterwards by giants, who continued in the possession of it till the days of Merlin, who, by the force of magic, dislodged the greatest part of them, and bound the rest of them in spells, indissoluble, to the end of the world. In proof of this they tell you a very odd story: They say there are a great many fine apartments under ground, exceeding in magnificence any of the upper rooms. Several men of more than ordinary courage have, in former times, ventured down to explore the secrets of this subterranean dwelling-place, but none of them ever returned to give an account of what they saw. It was therefore judged expedient that all the passages to it should be continually shut, that no more might suffer by their temerity. About some fifty or fifty-five years since, a person possessed of uncommon boldness and resolution begged permission to visit these dark abodes. He at length obtained his request, went down, and returned by the help of a clue of packthread which he took with him, which no man before himself had ever done, and brought this amazing discovery:—'That after having passed through a great number of vaults, he came into a long narrow place, which the farther he penetrated, he perceived that he went more and more on a descent; till having travelled, as near as he could guess, for the space of a mile, he began to see a gleam of light, which, though it seemed to come from a vast distance, was the most delightful object he ever beheld. Having at length arrived at the end of that lane of darkness, he perceived a large and magnificent house, illuminated with many candles, whence proceeded the light he had seen. Having, before he began the expedition, well fortified

himself with brandy, he had courage enough to knock at the door, which, on the third knock, was opened by a servant who asked him what he wanted? I would go as far as I can, replied our adventurer; be so kind therefore as to direct me how to accomplish my design, for I see no passage but that dark cavern through which I came. The servant told him he must go through that house; and accordingly led him through a long entry, and out at a back door. He then walked a considerable way, till he beheld another house more magnificent than the first; and, all the windows being open, he discovered innumerable lamps burning in every room.

"'Here also he designed to knock, but had the curiosity to step on a little bank which commanded a view of a low parlour, and, looking in, he beheld a vast table in the middle of the room, and on it extended at full length a man, or rather monster, at least fourteen feet long, and ten or twelve round the body. This prodigious fabric lay as if sleeping with his head upon a bool, with a sword by him, answerable to the hand which he supposed made use of it. The sight was more terrifying to our traveller than all the dark and dreary mansions through which he had passed. He resolved, therefore, not to attempt an entrance into a place inhabited by persons of such monstrous stature, and made the best of his way back to the other house, where the same servant who reconducted him informed him that if he had knocked at the second door he would have seen company enough, but could never have returned. On which he desired to know what place it was, and by whom possessed; the other replied that these things were not to be revealed. He then took his leave, and by the same dark passage got into the vaults, and soon afterwards once more ascended to the light of the sun.' Ridiculous as the narrative appears, whoever seems to disbelieve it, is looked on as a person of weak faith."—Description of the Isle of Man, London edit., folio, 1731, pp. 98, 100.

GIPSIES.

THE gipsies, as it should seem by some striking proofs derived from their language,[1] came originally from Hindostan, where they are supposed to have been of the lowest class of Indians, namely Parias, or, as they are called in Hindostan, Suders. They are thought to have migrated about A.D. 1408 or 1409, when Timur Beg ravaged India for the purpose of spreading the Mahometan religion. On this occasion so many thousands were made slaves and put to death, that an universal panic took place, and a very great number of terrified inhabitants endeavoured to save themselves by flight. As every part towards the north and east was beset by the enemy, it is most probable that the country below Multan, to the mouth of the Indus, was the first asylum and rendezvous of the fugitive Suders. This is called the country of Zinganen. Here they were safe, and remained so till Timur returned from his victories on the Ganges. Then it was that they first entirely quitted the country, and probably with them a considerable number of the natives, which will explain the meaning of their original name. By what track they came to us cannot be ascertained. If they went straight through the southern Persian deserts of Sigistan, Makran, and Kirman, along the Persian Gulf to the mouth of the Euphrates, from thence they might get, by Bassora, into the great deserts of Arabia, afterwards into Arabia Petræa, and so arrive in Egypt by the Isthmus of Suez. They must certainly have been in Egypt before they reached us, otherwise it is incomprehensible how the report arose that they were Egyptians.[2]

[1] See a Dissertation on the Gipsies, being an Historical Inquiry concerning the manner of Life, Œconomy, Customs, and Conditions of these People in Europe, and their Origin, written in German by Heinrich Moritz Gottlieb Grellman, translated into English by Matthew Raper, Esq., F.R.S. and A.S., 4to. Lond. 1787, dedicated to Sir Joseph Banks, Bart., P.R.S.

[2] Yet Bellonius, who met great droves of gipsies in Egypt in villages on the banks of the Nile, where they were accounted strangers and wanderers from foreign parts, as with us, affirms that they are *no Egyptians*. Observat. lib. ii. It seems pretty clear that the first of the gipsies were Asiatic, brought hither by the Crusaders, on their return from the holy wars, but to these it is objected that there is no trace of them to be found in history at that time. Ralph Volaterranus affirms that they first pro-

It seems to be well proved in this learned work that these gipsies came originally from Hindostan. A very copious catalogue is given of gipsy and Hindostan words collated, by which it appears that every third gipsy word is likewise an Hindostan one, or still more, that out of every thirty gipsy words eleven or twelve are constantly of Hindostan. This agreement will appear remarkably great, if we recollect that the above words have only been learned from the gipsies within these very few years, consequently after a separation of near four complete centuries from Hindostan, their supposed native country, among people who talked languages totally different, and in which the gipsies themselves conversed; for under the constant and so long continued influx of these languages, their own must necessarily have suffered great alteration.

In this learned work there is a comparison of the gipsies with the above caste of Suders: but I lay the greatest stress upon those proofs which are deduced from the similarity of the languages. In the supplement it is added that Mr. Marsden, whose judgment and knowledge in such matters are much to be relied upon, has collected, from the gipsies here, as many words as he could get, and that by correspondence from Constantinople he has procured a collection of words used by the Cingaris thereabouts; and these, together with the words given by Ludolph in his Historia Æthiopica, compared with the Hindostan vulgar language, show it to be the same that is spoken by the gipsies and in Hindostan. See in the seventh volume of the Archæologia, p. 388, Observations on the Language of the gipsies by Mr. Marsden; and ibid. p. 387, Collections on the Gipsy Language, by Jacob Bryant, Esq.

In the above work we read that, in 1418, the gipsies first arrived in Switzerland near Zurich and other places, to the number, men, women, and children, of fourteen thousand. The subsequent passage exhibits a proof of a different ten-

ceeded, or strolled, from among the Uxi, a people of Persia. Sir Thomas Browne cites Polydore Vergil as accounting them originally Syrians: Philip Bergoinas as deriving them from Chaldea: Æneas Sylvius, as from some part of Tartary: Bellonius, as from Wallachia and Bulgaria: and Aventinus as fetching them from the confines of Hungary. He adds that "they have been banished by most Christian princes. The great Turk at least tolerates them near the imperial city: he is said to employ them as spies: they were banished as such by the Emperor Charles the Fifth.

dency. "In a late meeting of the Royal Society of Gottingen, Professor Blumenbach laid before the members a second decad of the *crania* of persons of different nations contrasted with each other, in the same manner as in the first, and ranged according to the order observed by him in his other works. In the first variety was the *cranium of a real gipsy*, who died in prison at Clausenburg, communicated by Dr. Patacki of that place. *The resemblance between this and that of the Egyptian mummy* in the first decad was very striking. Both differed essentially from the sixty-four crania of other persons belonging to foreign nations, in the possession of the author: a circumstance which, among others, tends to confirm the opinion of Professor Meiners, that the Hindoos, from whom Grellman derives the gipsies, came themselves originally from Egypt."—British Critic. Foreign Catalogue, ii. 226.[1]

Harrison, in his Description of England prefixed to Holinshed's Chronicle, 1587, p. 183, describing the various sorts of cheats practised by the voluntary poor, after enumerating those who maim or disfigure their bodies by sores, or counterfeit the guise of labourers or serving men, or mariners seeking for ships which they have not lost, to extort charity, adds: "It is not yet full three score years since this trade began; but how it hath prospered since that time it is easie to judge, for they are now supposed of one sex and another to amount unto above ten thousand persons, as I have heard reported. Moreover, in counterfeiting *the Egyptian roges*, they have devised a language among themselves which they name canting, but others pedlers French, a speach compact thirty years since of English and a great number of odd words of their own devising, without all order or reason: and yet such is it as none but themselves are able to understand. The first deviser thereof was hanged by the neck, a just reward no doubt for his deceits, and a common end to all of that profession."

[1] See upon the subject of gipsies the following books: Pasquier, Recherches de la France, p. 392: Dictionnaire des Origines, v. *Bohemiens;* De Pauw, Recherches sur les Egyptiens, i. 169; Camerarii Horæ Subsecivæ; Gent. Mag. 1783, liii. 1009; ibid. 1787, lvii. 897. Anecdotes of the Fife gipsies will be found in Blackwood's Edinburgh Magazine, ii. pp. 282, 523. On the gipsies of Hesse Darmstadt, ibid. ii. 409. Other notices concerning the Scottish gipsies in the same work, i. 43, 65, 66, 154, 167.

The beggars, it is observable, two or three centuries ago, used to proclaim their want by a wooden dish with a moveable cover, which they clacked, to show that their vessel was empty. This appears from a passage quoted on another occasion by Dr. Grey. Dr. Grey's assertion may be supported by the following passage in an old comedy called the Family of Love, 1608:

> "Can you think I get my living by a bell and a *clack-dish?*
> By a bell and a *clack-dish?* How's that?
> Why, begging, Sir," &c.

And by a stage direction in the second part of King Edward IV. 1619: "Enter Mrs. Blague, very poorly,—begging with her basket and a *clack-dish.*"

Sir Thomas Browne, in his Vulgar Errors, p. 286, gives this general account of the gipsies: "They are a kind of counterfeit Moors, to be found in many parts of Europe, Asia, and Africa. They are commonly supposed to have come from Egypt, from whence they derive themselves. Munster discovered, in the letters and pass which they obtained from Sigismund the Emperor, that they first came out of Lesser Egypt; that having turned apostates from Christianity and relapsed into Pagan rites, some of every family were enjoined this penance, to wander about the world. Aventinus tells us, that they pretend, for this vagabond course, a judgment of God upon their forefathers, who refused to entertain the Virgin Mary and Jesus, when she fled into their country."

Blackstone, in his Commentaries, has the following account of them: "They are a strange kind of commonwealth among themselves of wandering impostors and jugglers, who first made their appearance in Germany about the beginning of the sixteenth century. Munster, it is true, who is followed and relied upon by Spelman, fixes the time of their first appearance to the year 1417:[1] but as he owns that the first he ever saw were in 1529, it was probably an error of the press for 1517, especially as other historians inform us, that when Sultan Selim conquered Egypt, in 1517, several of the natives refused to submit to the Turkish yoke, and revolted under

[1] Sir Thomas Browne, ut supra, p. 287, says: "Their first appearance was in Germany *since the year* 1400. Nor were they observed before in other parts of Europe, as is deducible from Munster, Genebrard, Crantsius, and Ortelius."

one Zinganeus, whence the Turks call them Zinganees; but being at length surrounded and banished, they agreed to disperse in small parties all over the world, where their supposed skill in the black art gave them an universal reception in that age of superstition and credulity. In the compass of a very few years they gained such a number of idle proselytes [1] (who imitated their language and complexion, and betook themselves to the same arts of chiromancy, begging and pilfering) that they became troublesome and even formidable to most of the states of Europe. Hence they were expelled from France in the year 1560: and from Spain 1591: and the government of England took the alarm much earlier, for in 1530 they are described, stat. 22 Hen. VIII. c. x., as an 'outlandish people calling themselves Egyptians, using no craft, nor feat of merchandize, who have come into this realm and gone from shire to shire, and place to place, in great company, and used great, subtle, and crafty means to deceive the people, and also have committed many heinous felonies and robberies.' Wherefore they are directed to avoid the realm, and not to return under pain of imprisonment and forfeiture of their goods and chattells; and upon their trials for any felony which they may have committed, they shall not be intitled to a jury *de medietate linguæ*. And afterwards it was enacted by statutes 1 and 2 Ph. and Mary, c. iv., and 5 Eliz. c. xx., that if any such persons shall be imported into the kingdom, the importers shall forfeit forty pounds. And if the Egyptians themselves remain one month in the kingdom, or if any person, being fourteen years old, whether natural-born subject or stranger, which hath been seen or found in the fellowship of such Egyptians, or which hath disguised him or herself like them,

[1] Spelman's portrait of the gipsy fraternity in his time, which seems to have been taken *ad vivum*, is as follows: "Egyptiani. Erronum impostorumque genus nequissimum: in Continente ortum, sed ad Britannias nostras et Europam reliquam pervolans:—nigredine deformes, excocti sole immundi veste, et usu rerum omnium fœdi.—Fœminæ, cum stratis et parvulis, jumento invehuntur. Literas circumferunt principum, ut innoxius illis permittatur transitus.—Oriuntur quippe et in nostra et in omni regione, spurci hujusmodi nebulones, qui sui similes in gymnasium sceleris adsciscentes; vultum, cultum, moresque supradictos sibi inducunt. Linguam (ut exotici magis videantur) fictitiam blaterant, provinciasque vicatim pervagantes, auguriis et furtis, imposturis et technarum millibus plebeculam rodunt et illudunt, linguam hanc Germani *Rotwelch*, quasi rubrum Wallicum, id est Barbarismum; Angli *Canting* nuncupant."

shall remain in the same one month at one or several times, it is felony without benefit of clergy. And Sir Matthew Hale informs us that at one Suffolk assize no less than thirteen persons were executed upon these statutes a few years before the Restoration. But, to the honour of our national humanity, there are no instances more modern than this of carrying these laws into practice." Thus far Blackstone.

In the Art of Jugling and Legerdemaine," by S. R., 1612, is the following account: "These kinde of people about an hundred yeares agoe, about the twentieth yeare of King Henry the Eight, began to gather an head, at the first heere about the southerne parts, and this (as I am informed, and as I can gather) was their beginning. Certaine Egiptians banished their cuntry (belike not for their good conditions) arrived heere in England, who, being *excellent in quaint tricks and devises*, not known heere at that time among us, were esteemed and had in great admiration, for what with strangeness of their attire and garments, together with their *sleights and legerdemaines*, they were spoke of farre and neere, insomuch that many of our English loyterers joyned with them, and in time learned their craft and cosening. The speach which they used was *the right Egyptian language*, with whome our Englishmen conversing with, at last learned their language. These people continuing about the cuntry in this fashion, practising their cosening art of fast and loose and legerdemaine, purchased themselves great credit among the cuntry people, and got much by *palmistry* and telling of *fortunes*: insomuch they pitifully cosened the poore contry girles, both of money, silver spones, and the best of their apparrell, or any good thing they could make, onely to heare their fortunes."—"This Giles Hather (for so was his name) together with his whore Kit Calot, in short space had following them a pretty traine, he terming himself the king of the Egiptians, and she the queene, ryding about the cuntry at their pleasure uncontrolld." He then mentions the statute against them of the 1st and 2d of Philip and Mary, on which he observes: "*But what a number were executed presently upon this statute*, you would wonder: yet, notwithstanding, all would not prevaile: but still they wandred, as before, up and downe, and meeting once in a yeere at a place appointed: sometimes at the Devils A——in Peake in Darbishire, and otherwhiles at Ketbrooke by Black-

heath, or elsewhere, as they agreed still at their meeting." Speaking of his own time, he adds: "These fellows, seeing that no profit comes by wandring, but hazard of their lives, *do daily decrease* and breake off their wonted society, and betake themselves, many of them, some to be pedlers, some tinkers, some juglers, and some to one kinde of life or other."

Twiss, in his Travels, gives the following account of them in Spain: "They are very numerous about and in Murcia, Cordova, Cadiz, and Ronda. The race of these vagabonds is found in every part of Europe; the French call them Bohemiens; the Italians Zingari; the Germans, Ziegenners; the Dutch, Heydenen (Pagans); the Portuguese, Siganos; and the Spaniards, Gitanos; in Latin, Cingari. Their language, which is peculiar to themselves, is everywhere so similar, that they are undoubtedly all derived from the same source. They began to appear in Europe in the fifteenth century, and are probably a mixture of Egyptians and Ethiopians. The men are all thieves, and the women libertines. They follow no certain trade, and have no fixed religion. They do not enter into the order of society, wherein they are only tolerated. It is supposed there are upwards of 40,000 of them in Spain, great numbers of whom are innkeepers in the villages and small towns, and are everywhere fortune-tellers. In Spain they are not allowed to possess any lands, or even to serve as soldiers. They marry among themselves, stroll in troops about the country, and bury their dead under water. They are contented if they can procure food by showing feats of dexterity, and only pilfer to supply themselves with the trifles they want; so that they never render themselves liable to any severer chastisement than whipping for having stolen chickens, linen, &c. Most of the men have a smattering of physic and surgery, and are skilled in tricks performed by sleight of hand. The foregoing account is partly extracted from Le Voyageur François, xvi., but the assertion that they are all so abandoned as that author says is too general."

In a provincial council held at Tarragona in the year 1591 there was the following decree against them: "Curandum etiam est ut publici Magistratus eos coerceant qui se Ægyptiacos vel Bohemianos vocant, quos vix constat esse Christianos, nisi ex eorum relatione; cum tamen sint mendaces, fures, et deceptores, et aliis sceleribus multi eorum assueti."

The Gipsies are universally considered in the same light, *i. e.* of cheats and pilferers. Witness the definition of them in Dufresne, and the curious etchings of them by Callot. "Ægyptiaci," says Dufresne, "vagi homines, harioli ac fatidici, qui hac et illac errantes exmanus inspectione futura præsagire se fingunt, ut de marsupiis incautorum nummos corrogent." The engraver does not represent them in a more favorable light than the lexicographer, for, besides his inimitable delineations of their dissolute manner of living, he has accompanied his plates with verses which are very far from celebrating their honesty.

Pasquier, in his Recherches de la France, has the following account of them: "On August 17, 1427, came to Paris twelve Penitents (Penanciers) as they called themselves, viz., a duke, an earl, and ten men, all on horseback, and calling themselves good Christians. They were of Lower Egypt, and gave out that not long before the Christians had subdued their country, and obliged them to embrace Christianity, or put them to death. Those who were baptized were great lords in their own country, and had a king and queen there. Some time after their conversion, the Saracens overran their country and obliged them to renounce Christianity. When the Emperor of Germany, the King of Poland, and other Christian princes, heard this, they fell upon them and obliged them all, both great and small, to quit their country and go to the Pope at Rome, who enjoined them seven years' penance to wander over the world without lying in a bed; every bishop and abbot to give them once 10 livres tournois, and he gave them letters to this purpose, and his blessing.

"They had been wandering five years when they came to Paris. They were lodged by the police out of the city, at Chapelle St. Denis. Almost all had their ears bored, and one or two silver rings in each, which they said was esteemed an ornament in their country. The men were very black, their hair curled; the women remarkably ugly and black, all their faces scarred (deplayez), their hair black, like a horse's tail, their only habit and old shaggy garment (flossoye) tied over their shoulders with a cloth or cord-sash, and under it a poor petticoat or shift. In short they were the poorest wretches that had ever been seen in France; and, notwithstanding their poverty, there were among them women who, by looking into

people's hands, told their fortunes *et, meirent contens en plusieurs mariages;* for they said, 'Thy wife has played thee false' (Ta femme t'a fait coup), and what was worse, they picked people's pockets of their money and got it into their own by telling these things by art, magic, or the intervention of the devil, or by a certain knack." Thus far Pasquier. It is added that they were expelled from France in 1561.

In the Statistical Account of Scotland, ii. 124, parish of Eaglesham, county of Renfrew, we read: "There is no magistrate nearer than within four miles; and the place is oppressed with gangs of gipsies, commonly called tinkers, or randy-beggars, because there is no body to take the smallest account of them."

In Scotland they seem to have enjoyed some share of indulgence; for a writ of privy seal, dated 1594, supports John Faw, *Lord and Earl of Little Egypt*, in the execution of justice on his company and folk, conform to the laws of Egypt, and in punishing certain persons there named, who rebelled against him, left him, robbed him, and refused to return home with him. James's subjects are commanded to assist in apprehending them, and in assisting *Faw* and his adherents to return home. There is a like writ in his favour from Mary Queen of Scots, 1553; and in 1554 he obtained a pardon for the murder of Nunan Small.[1] So that it appears he had staid long in Scotland, and perhaps some time in England, and from him this kind of strolling people might receive the name of Faw Gang, which they still retain.

In Lodge's Illustrations of British History, i. 135, is a curious letter of the Justices of Durham to the Earl of Shrewsbury, Lord President of the Council in the North, dated at Duresme, Jan. 19, 1549, concerning the Gipsies and

[1] In the Gent. Mag. for Oct. 1785, vol. lv, p. 765, we read: "In a Privy Seal Book at Edinburgh, No. xiv. fol. 59, is this entry: 'Letters of Defence and Concurrence to John Fall, Lord and Earl of Little Egypt, for assisting him in the execution of Justice upon his Company, conform to the laws of Egypt, Feb. 15, 1540.'" These are supposed to have been a gang of Gipsies associated together in defiance of the state, under Fall as their head or king; and these the articles of association for their internal government, mutual defence, and security, the embroiled and infirm state of the Scotch nation at that time not permitting them to repress or restrain a combination of vagrants who had got above the laws and erected themselves into a separate community as a set of banditti.

Faws:—"Pleasyth yor good Lordship t'understaund, John Roland, oon of that sorte of people callinge themsellfes Egiptians, dyd before us accuse *Babtist Fawe, Amy Fawe,* and *George Fawe,* Egiptians, that they had counterfeate the kyngs ma^ties greate seale; wherupon we caused th' above named Babtist, Amye, and George to be apprehended by th' officers, who, emongst other things, dyd find one wryting with a greate seall moche like to the kings ma^ties great seall, which we, bothe by the wrytinge, and also by the seall, do suppose to be counterfeate and feanyd; the which seall we do send to your L. herwith, by post, for triall of the same. Signifieng also to y^r L. that we have examynet the said Babtist, Amye, and George, upon the said matter; who doithe afferme and saye, with great othes and execracions, that they never dyd see the said seall before this tyme, and that they dyd not counterfeate it; and that the said John Roland is their mortall enemye, and haithe often tymes accused the said Babtist before this, and is moch in his debte, as appeareth by ther wrytinges rely to be shewed, for the whiche money the said John doithe falsly all he can agaynst them, and, as they suppose, the above named John Roland, or some of his complices, haithe put the counterfeate seall emongst there wrytings; with such lyke sayngs. Wherfor we have co'mit all th' above named Egiptians to the gaoll of Duresme, to such time as we do knowe your L. pleasor in the premises. And thus Almightie God preserve your good L. in moche honor. At Duresme this 19th of Januarye, 1549."

There is a well-known Scottish song entitled Johnny Faa, the Gypsie Laddie. There is an advertisement in the Newcastle Courant, July 27, 1754, offering a reward for the apprehending of John Fall and Margaret his wife, William Fall and Jane, otherwise Ann, his wife, &c., "commonly called or known by the name of Fawes," &c. Gipsies still continue to be called "Faws" in the North of England. According to Mr. Halliwell, Dictionary, p. 349, the term appears to be now confined to itinerant tinkers, potters, &c.

Gay, in his Pastorals, speaking of a girl who is slighted by her lover, thus describes the Gipsies:

> "Last Friday's eve, when as the sun was set
> I, near yon stile, three sallow Gipsies met;

Upon my hand they cast a poring look,
Bid me beware, and thrice their heads they shook;
They said that many crosses I must prove,
Some in my wordly gain, but most in love.
Next morn I miss'd three hens and our old cock,
And, off the hedge, two pinners and a smock." The Ditty.

The following beautiful lines on the same subject are from Prior's Henry and Emma. Henry is personating a Gipsy.

"A frantic Gipsy now the house he haunts,
And in wild phrases speaks dissembled wants:
With the fond maids in palmistry he deals;
They tell the secret first which he reveals:
Says who shall wed, and who shall be beguil'd,
What groom shall get, and 'squire maintain the child."

Rogers, in his Pleasures of Memory, l. 107, has also described the Gipsy:

"Down by yon hazel copse, at evening, blaz'd
The Gipsy fagot.—There we stood and gaz'd;
Gaz'd on her sun-burnt face with silent awe,
Her tatter'd mantle, and her hood of straw;
Her moving lips, her caldron brimming o'er;
The drowsy brood that on her back she bore,
Imps, in the barn with mousing owlet bred,
From rifled roost at nightly revel fed;
Whose dark eyes flash'd thro' locks of blackest shade,
When in the breeze the distant watch-dog bay'd:
And heroes fled the Sibyl's mutter'd call,
Whose elfin prowess scal'd the orchard wall.
As o'er my palm the silver she drew,
And trac'd the line of life with searching view,
How throbb'd my fluttering pulse with hopes and fears
To learn the colours of my future years!"

Strype, in his Annals of the Reformation, ii. 611, mentions a book written by William Bullein, of Simples and Surgery, A.D. 1562, in which the author speaks of "dog-leaches, and *Egyptians*, and Jews: all pretending to the telling of fortunes and curing by charms. They (dog-leaches) buy some gross stuff, with a box of salve and cases of tools, to set forth their slender market withal, &c. Then fall they to palmistry and telling of fortunes, daily deceiving the simple. Like unto the swarms of vagabonds, Egyptians, and some that call themselves Jews, whose eyes were so sharp as lynx. For they see all the people with their knacks, pricks, domifying, and figuring, with such like fantasies. Faining that they have

familiers and glasses, whereby they may find things that be lost. And, besides them, are infinite of old doltish witches with blessings for the fair and conjuring of cattel."

Since the repeal of the act against this class of people, which, if I mistake not, took place in 1788, they are said not to be so numerous as before; they still, however, are to be met with, and still pretend to understand palmistry and telling fortunes, nor do I believe that their notions of *meum* and *tuum* are one whit less vague than before. Perhaps, in the course of time, they will either degenerate into common beggars, or be obliged to take to a trade or a business for a livelihood. The great increase of knowledge in all ranks of people has rendered their pretended arts of divination of little benefit to them, at least by no means to procure them subsistence.

CUCKING-STOOL.

THE cucking-stool was an engine invented for the punishment of scolds and unquiet women, by ducking them in the water, after having placed them in a stool or chair fixed at the end of a long pole, by which they were immerged in some muddy or stinking pond. Blount tells us that some think it a corruption from ducking-stool,[1] but that others derive it from choking-stool.[2] Though of the most remote antiquity,

[1] An essayist in the Gent. Mag. for May, 1732, vol. ii. p. 740, observes that "the stools of infamy are the *ducking-stool* and the stool of repentance. The first was invented for taming female shrews. The stool of repentance is an ecclesiastical engine, of popish extraction, for the punishment of fornication and other immoralities, whereby the delinquent publicly takes shame to himself, and receives a solemn reprimand from the minister of the parish." A very curious extract from a MS. in the Bodleian Library bearing on this subject may be seen in Halliwell's Dictionary, p. 285.

[2] Blount finds it called "le Goging Stole" in Cod. MS. "de Legibus, Statutis, et Consuetudinibus liberi Burgi Villæ de Mountgomery a tempore Hen. 2," fol. 12 b.

He says it was in use even in our Saxons' time, by whom it was called Scealping-stole, and described to be "Cathedra in qua rixosæ mulieres sedentes aquis demergebantur." It was a punishment inflicted also anciently upon brewers and bakers transgressing the laws.

it is now, it should seem, totally disused. It was also called a *tumbrel*, a *tribuch* or *trébuchet*, and a *theow*.[2]

Henry, in his History of Great Britain, i. 214, tells us that "In Germany, cowards, sluggards, debauchees, and prostitutes, were suffocated in mires and bogs,' and adds, "it is not improbable that these useless members and pests of human society were punished in the same manner in this island;" asking at the same time, in a note, "Is not the ducking-stool a relic of this last kind of punishment?"

In the Promptorum Parvulorum, MS. Harl. 221, Brit. Mus. "*Esgn*, or CUKKYN," is interpreted by *stercoriso;* and in the Doomsday Survey, in the account of the city of Chester, i. 262, we read: "Vir sive mulier falsam mensuram in civitate faciens deprehensus, iiii. solid. emendab.' Similiter malam cervisiam faciens, aut *in* CATHEDRA *ponebatur* STERCORIS, aut iiii. solid. dab' prepotis."

Mr. Lysons, in his Environs of London, i. 233, gives us a curious extract from the churchwardens' and chamberlains' accounts at Kingston-upon-Thames, in the year 1572, which contains a bill of expenses[3] for making one of these cucking-stools, which, he says, must have been much in use formerly, as there are frequent entries of money paid for its repairs. He adds, that this arbitrary attempt at laying an embargo upon the female tongue has long since been laid aside. It was continued, however, at Kingston to a late period, as appears from the following paragraph in the London Evening

[1] At a court of the manor of Edgeware, anno 1552, the inhabitants were presented for not having a *tumbrel* and cucking-stool. See Lysons's Envir. of London, vol. ii. p. 244. This looks as if the punishments were different.

[2] The following extract from Cowel's Interpreter, in *v.* THEW, seems to prove (with the extract just quoted from Mr. Lysons's Environs of London) that there was a difference between a tumbrel and a cucking-stool or thew. "Georgius Grey Comes Cantii clamat in manner. de Bushton et Ayton punire delinquentes contra Assisam Panis et Cervisiæ, per tres vices per amerciamenta, et quarta vice pistores per pilloriam, braciatores per tumbrellam, et rixatrices per *thewe*, hoc est, ponere eas super scabeilum vocat. a *cucking-stool*. Pl. in Itin. apud Cestr. 14 Henry VII."

[3] "1572. The making of the cucking-stool . . 8*s.* 0*d.*
Iron work for the same 3 0
Timber for the same 7 6
3 brasses for the same and three wheels . 4 10

Post, April 27 to 30, 1745: "Last week a woman that keeps the Queen's Head alehouse at Kingston, in Surrey, was ordered by the court to be ducked for scolding, and was accordingly placed in the chair, and ducked in the river Thames, under Kingston Bridge, in the presence of 2000 or 3000 people."

Cole (MS. Brit. Mus. xlii. 285) in his extracts from Mr. Tabor's book, among instances of Proceedings in the Vice-Chancellor's Court of Cambridge, 1st Eliz., gives: "Jane Johnson, adjudged to the duckinge stoole for scoulding, and commuted her penance. Katherine Sanders, accused by the churchwardens of St. Andrewes for a common scold and slanderer of her neighbours, adjudged to the ducking-stool."

There is an order of the corporation of Shrewsbury, 1669, that "A ducking-stool be erected for the punishment of all scolds." See the History of the Town, 4to. 1779, p. 172. In Harwood's History of Lichfield, p. 383, in the year 1578, we find a charge, "For making a cuckstool with appurtenances, 8s."

Misson, in his Travels in England, p. 40, thus describes the cucking-stool. It may with justice be observed of this author that no popular custom escaped his notice: "Chaise. La maniere de punir les femmes querelleuses et debauchées est assez plaisante en Angleterre. On attache une chaise à bras à l'extremité de deux especes de solives, longues de douze ou quinze pieds et dans un eloignement parallele, en sorte que ces deux pieces de bois embrassent, par leur deux bouts voisins, la chaise qui est entre deux, et qui y est attachée par le côte comme avec un essieu, de telle maniere, qu'elle a du Jeu, et qu'elle demeure toujours dans l'etat naturel et horisontal auquel une chaise doit être afin qu'on puisse s'asseoir dessus, soit qu'on l'éleve, soit qu'on l'abaisse. On dressee un pôteau sur le bord d'un etang ou d'une rivierre, et sur ce poteau on pose, presque en equilibre, la double piece de bois à une des extremitez de laquelle la choise se trouve au dessus de l'eau. On met la femme dans cette chaise, et on la plonge ainsi autant de fois qu'il a été ordonné, pour rafraichir un peu sa chaleur immoderée." See Ozell's Transl. p. 65.

In Whimzies, or a New Cast of Characters, 12mo. Lond. 1631, p. 182, speaking of a Xantippean, the author says: "He (her husband) vowes threfore to bring her in all disgrace

to the *cucking-stoole;* and she vowes againe to bringe him, with all contempt, to the stoole of repentance."

[The following curious notices of it have not been previously quoted: "This month we may safely predict, that the days will be short, and the weather cold; yet not so great a frost as that there will be a fair kept on the Thames. Should all women be like to patient Grizel, then we might make Christmas-blocks of all the *cucking-stools.*" Poor Robin, 1693.

"Since the excellent invention of *cucking-stools,* to cure women of their tongue combates, 999 years:

> "Now if one cucking-stool was for each scold,
> Some towns, I fear, would not their numbers hold;
> But should all women patient Grizels be,
> Small use for cucking-stools they'd have, I see."
>
> Poor Robin, 1746.]

In The New Help to Discourse, 3d edit. 12mo. 1684, p. 216, we read: "*On a ducking-stool.*—Some gentlemen travelling, and coming near to a town, saw an old woman spinning near the ducking-stool; one, to make the company merry, asked the good woman what that chair was made for? Said she, you know what it is. Indeed, said he, not I, unless it be the chair you use to spin in. No, no, said she, you know it to be otherwise: have you not heard that it is the cradle your good mother has often layn in?"

In Miscellaneous Poems, &c., by Benjamin West, of Weedon Beck, Northamptonshire, 8vo. 1780, p. 84, is preserved a copy of verses, said to have been written near sixty years ago, entitled "The Ducking-stool." The description runs thus:

> "There stands, my friend, in yonder pool,
> An engine call'd a ducking-stool:
> By legal pow'r commanded down,
> The joy and terror of the town,
> If jarring females kindle strife,
> Give language foul, or lug the coif;
> If noisy dames should once begin
> To drive the house with horrid din,
> Away, you cry, you'll grace the stool,
> We'll teach you how your tongue to rule.
> The fair offender fills the seat,
> In sullen pomp, profoundly great.
> Down in the deep the stool descends,
> But here, at first, we miss our ends;

She mounts again, and rages more
Than ever vixen did before.
So, throwing water on the fire
Will make it but burn up the higher.
If so, my friend, pray let her take
A second turn into the lake,
And, rather than your patience lose,
Thrice and again repeat the dose.
No brawling wives, no furious wenches,
No fire so hot but water quenches.

In Prior's skilful lines we see
For these another recipe:
A certain lady, we are told,
(A lady, too, and yet a scold)
Was very much reliev'd, you'll say,
By water, yet a different way;
A mouthful of the same she'd take,
Sure not to scold, if not to speak."

A note informs us, "To the honour of the fair sex in the neighbourhood of R****y, this machine has been taken down (as useless) several years."

[According to the Chelmsford Chronicle, April 10, 1801: "Last week, a woman notorious for her vociferation, was indicted for a common scold, at Kingston; and the facts being fully proved, she was sentenced to receive the old punishment of being ducked, which was accordingly executed upon her in the Thames by the proper officers, in a chair preserved in the town for that purpose; and as if to prove the justice of the court's sentence, on her return from the water's side, she fell upon one of her acquaintance, without provocation, with tongue, tooth, and nail; and would, had not the officers interposed, have deserved a second punishment, even before she was dry from the first."]

Borlase, in his Natural History of Cornwall, p. 303, tells us: "Among the punishments inflicted in Cornwall, of old time, was that of the *cocking-stool*, a seat of infamy where strumpets and scolds, with bare foot and head, were condemned to abide the derision of those that passed by, for such time as the bailiffs of manors, which had the privilege of such jurisdiction, did appoint."

Morant, in his History of Essex, i. 317, speaking of Canuden, in the hundred of Rochford, mentions "Cuckingstole Croft,

as given for the maintenance of a light in this church; as appears by inquisition, 10 Eliz."

In the Regiam Majestatem, by Sir John Skene, this punishment occurs as having been used anciently in Scotland: under "Burrow Lawes," chap. lxix., speaking of Browsters, i. e. "*Wemen quha brewes aill* to be sauld," it is said, "gif she makes gude ail, that is sufficient. Bot gif she makes evill ail, contrair to the use and consuetude of the burgh, and is convict thereof, she sall pay ane unlaw of aucht shillinges, or sal suffer the justice of the burgh, that is, *she sall be put upon the cock-stule*, and the aill sall be distributed to the pure folke."

These stools seem to have been in common use when Gay wrote his Pastorals; they are thus described in the Dumps, l. 105:

> "I'll speed me to the pond, where the high stool
> On the long plank hangs o'er the muddy pool,
> That stool, the dread of ev'ry scolding quean," &c.

["A *ducking-stool*, a relic of bygone times, and dread of all scolding women, has, by direction of the mayor of Ipswich, been painted and renovated, and suspended over the staircase leading to the council-chamber of the Town Hall, where it will remain a striking memento of the customs of our ancient 'townsfolke.'"—Newspaper paragraph, 1843.]

In his xlviiith vol. (MS. Brit. Mus.) p. 172, Cole says: "In my time, when I was a boy, and lived with my grandmother in the great corner house at the bridge foot next to Magdalen College, Cambridge, and re-built since by my uncle, Mr. Joseph Cock, I remember to have seen a woman ducked for scolding. The chair hung by a pulley fastened to a beam about the middle of the bridge, in which the woman was confined, and let down under the water three times, and then taken out. The bridge was then of timber, before the present stone bridge of one arch was builded. The ducking-stool was constantly hanging in its place, and on the back panel of it was engraved devils laying hold of scolds, &c. Some time after a new chair was erected in the place of the old one, having the same devils carved on it, and well painted and ornamented. When the new bridge of stone was erected, about 1754, this was taken away, and I lately saw the carved and gilt back of it nailed up by the shop of one Mr. Jackson, a

whitesmith in the Butcher Row, behind the town-hall, who offered it to me, but I did not know what to do with it. In October, 1776, I saw in the old town-hall a third ducking-stool of plain oak, with an iron bar before it to confine the person in the seat; but I made no inquiries about it. I mention these things as the practice seems now to be totally laid aside." This was written about 1780. Mr. Cole died in 1782.

The stool is represented in a cut annexed to the Dumps, designed and engraved by Lud. du Guernier. There is a wooden cut of one in the frontispiece of the popular penny history of the Old Woman of Ratcliff Highway.

[The best account of the ducking-stool yet published will be found in Mr. Wright's Archæological Album.]

BRANKS,

ANOTHER PUNISHMENT FOR SCOLDING WOMEN.

"THEY have an artifice at Newcastle-under-Lyme and Walsall," says Dr. Plott, in his History of Staffordshire, p. 389, "for correcting of scolds, which it does too, so effectually and so very safely, that I look upon it as much to be preferred to the cucking-stoole, which not only endangers the health of the party, but also gives the tongue liberty 'twixt every dipp; to neither of which this is at all liable: it being such a bridle for the tongue as not only quite deprives them of speech, but brings shame for the transgression and humility thereupon before 'tis taken off: which being put upon the offender by order of the magistrate, and fastened with a padlock behind, she is led round the town by an officer, to her shame, nor is it taken off till after the party begins to show all external signes imaginable of humiliation and amendment." Dr. Plott, in a copper-plate annexed, gives a representation of a pair of branks. They still preserve a pair in the town court at Newcastle-upon-Tyne, where the same custom once prevailed. See Gardiner's England's Grievance of the Coal Trade, and Brand's History of that Town, ii. 192.

DRUNKARD'S CLOAK.

It appears from Gardiner's England's Grievance in Relation to the Coal Trade, that in the time of the Commonwealth the magistrates of Newcastle-upon-Tyne punished scolds with the branks (just described), and drunkards by making them carry a tub with holes in the sides for the arms to pass through, called the Drunkard's Cloak, through the streets of that town. See Brand's History of Newcastle, wherein is also given a representation of it in a copper-plate, ii. 192.

PILLIWINKES, OR PYREWINKES.

The pilliwinkes have been already noticed as a torture formerly used in Scotland for suspected witches. We have the following notice of them in Cowel's Law Interpreter: "Pyrewinkes. Johannes Masham et Thomas Bote de Bury, die Lunæ proxime ante Festum Apostolorum Symonis et Judæ, anno regni Henrici Quarti post Conquestum tertio, malitia et conspiratione inter eos inde præhabitis quendam Robertum Smyth de Bury—ceperunt infra predictam villam, et ipsum infra domum dicti Johannis Masham in ferro posuerunt—et cum cordis ligaverunt, et *super pollices ipsius Roberti quoddam instrumentum vocatum* Pyrewinkes *ita strictè et durè posuerunt, quod sanguis exivit de digitis illius.*" Ex Cartular. Abbatiæ Sancti Edmundi. MS. fol. 341.

PILLORY.

On the subject of this punishment the reader is referred to Douce's Illustrations of Shakspeare, and of Ancient Manners, i. 146–150, where several varieties of the method of inflicting it are graphically represented. One of the oldest names of the pillory was *Collistrigium*, from the stretching out or projection of the head through a hole made in the pillory for that purpose, or through an iron collar or carcan sometimes

attached to the pillar itself. In early times, in England, it was the punishment most commonly inflicted upon thievish millers and bakers. An interesting article upon the history of this punishment, and of its abolition, in the different States of Europe, will be found in the Penny Cyclopædia, xviii. 159.

OMENS.

"L. Paullus Consul iterum, cum ei, bellum ut cum Rege Perse gereret, obtigisset; ut ea ipsa die domum ad vesperum rediit, filiolam suam tertiam, quæ tum erat admodum parva, osculans animum advertit tristiculam: quid est, inquit, mea tertia? quid tristis es? Mi pater, inquit Persa periit. Tum ille arctius puellam complexus, *accipio* OMEN, inquit, *mea filia*: erat enim mortuus catellus eo nomine." CIC. DE DIVINAT. lib. i. sect. 46.

THE word Omen is well known to signify a sign, good or bad, or a prognostic. It may be defined to be that indication of something future, which we get as it were by accident, and without our seeking for.

A superstitious regard to omens seems anciently to have made very considerable additions to the common load of human infelicity. They are now pretty generally disregarded, and we look back with perfect security and indifference on those trivial and truly ridiculous accidents which alternately afforded matter of joy and sorrow to our ancestors.[1] Omens

[1] Gibbon, in his Decline and Fall, viii. 201, speaking of the wars of the Emperor Maurice against the Avars, A.D., 595, tells us that, on setting out, "he (the emperor) solicited, without success, a miraculous answer to his nocturnal prayers. His mind was confounded by the death of a favourite horse, the encounter of a wild boar, a storm of wind and rain, and the birth of a monstrous child; and he forgot that the best of omens is to unsheathe our sword in defence of our country. He returned to Constantinople, and exchanged the thoughts of war for those of devotion." Apposite is the following from Joh. Sarisber. de Nugis Curialium, fol. 27: "Rusticanum et fortè Ofelli Proverbium est—Qui somniis et auguriis credit, nunquam fore securum. Ego sententiam et verissimam et fidelissimam puto. Quid enim refert ad consequentiam rerum, si quis semel aut amplius sternutaverit? Quid si oscitaverit? His mens nugis incauta seducitur, sed fidelis nequaquam acquiescit."

appear to have been so numerous, that we must despair of ever being able to recover them all: and to evince that in all ages men have been self-tormentors, the bad omens fill a catalogue infinitely more extensive than that of the good.

"Omens and prognostications of things," says Bourne, Antiq. Vulg. p. 20, "are still in the mouths of all, though only observed by the vulgar. In country places especially they are in great repute, and are the directors of several actions of life, being looked upon as presages of things future, or the determiners of present good or evil." He specifies several, and derives them with the greatest probability from the heathens, whose observation of these he deduces also from the practice of the Jews, with whom it was a custom to ask signs. He concludes all such observations at present to be sinful and diabolical. The following lines, which have more truth than poetry in them, are from Withers's Abuses Stript and Whipt, 8vo. Lond. 1613, p. 167:

> "For worthlesse matters some are wondrous sad,
> Whom if I call not vaine I must terme mad.
> If that their noses bleed some certaine drops,
> And then again upon the suddaine stops,
> Or, if the babling foule we call a jay,
> A squirrell, or a hare, but crosse their way,
> Or, if the salt fall towards them at table,
> Or any such like superstitious bable,
> Their mirth is spoil'd, because they hold it true
> That some mischance must thereupon ensue."

The subsequent, on the same subject, from Dryden and Lee's Œdipus, act iv. sc. 1, need no apology for their introduction:

> "For when we think fate hovers o'er our heads;
> Our apprehensions shoot beyond all bounds,
> Owls, ravens, crickets seem the watch of death;
> Nature's worst vermin scare her godlike sons;
> Echoes, the very leavings of a voice,
> Grow babbling ghosts and call us to our graves:
> Each mole-hill thought swells to a huge Olympus,
> While we, fantastic dreamers, heave, and puff,
> And sweat with an imagination's weight;
> As if, like Atlas, with these mortal shoulders
> We could sustain the burden of the world."

In the Statistical Account of Scotland, xiv. 541, parish of Forglen, in the county of Banff, we read: "Still some charms

are secretly used to prevent evil; and some omens looked to by the older people."[1]

Dr. Hickes, in a letter to Dr. Charlett, Master of University College, Oxford, dated Jan. 23, $17\frac{1}{1}\frac{9}{1}$, and preserved in the Bodleian Library at Oxford, mentions "the OMENS that happened at the coronation of K. James the Second, which," says he, "I saw: viz. *the tottering of the crown upon his head; the broken canopy over it;* and *the rent flag hanging upon the White Tower* when I came home from the coronation. It was torn by the wind at the same time the signal was given to the tower that he was crowned. I put no great stress upon these omens, but I cannot despise them; most of them, I believe come by chance, but some from superior intellectual agents, especially those which regard the fate of kings and nations." See the Supplement to Seward's Anecdotes, p. 81. Of this unfortunate monarch, his brother, Charles the Second, is said to have prophesied as follows, with great success: the king said one day to Sir Richard Bulstrode, "I am weary of travelling, I am resolved to go abroad no more: but when I am dead and gone, I know not what my brother will do; I am much afraid when he comes to the throne he will be *obliged* to travel again." Ibid. p. 51.

Gay, in his fable of the Farmer's Wife and the Raven, ridicules, in the following manner, some of our superstitious omens:

"Why are those tears? why droops your head?
Is then your other husband dead?
Or does a worse disgrace betide?
Hath no one since his death applied?
Alas! you know the cause too well.
The salt is spilt, to me it fell;
Then, to contribute to my loss,
My knife and fork were laid across,

---

[1] Omens are also noticed by Moulin: "Satan summus fallendi artifex, propensione hominum ad scrutanda futura abutitur ad eos ludificandos: eosque exagitans falsis ominibus et vanis terriculamentis, aut inani spe lactans, multis erroribus implicat. Hujus seductionis species sunt infinitæ et vanitas inexplicabilis, casum vertens in præsagia et capiens auguria de futuris ex bestiis, aquis, oculis, fumo, stellis, fronte, manibus, somniis, vibratione palpebræ, sortibus, jactis, &c., ad quæ præsagia homines bardi stupent attoniti: inquisitores futurorum negligentes præsentia." Petri Molinæi Vates, p. 151.

On Friday too! the day I dread
Would I were safe at home in bed!
Last night, (I vow to Heav'n 'tis true,)
Bounce from the fire a coffin flew.
Next post some fatal news shall tell!
God send my Cornish friends be well!
That raven on yon left-hand oak
(Curse on his ill-betiding croak)
Bodes me no good. No more she said,
When poor blind Ball, with stumbling tread,
Fell prone; o'erturn'd the pannier lay,
And her mash'd eggs bestrew'd the way.
She, sprawling in the yellow road,
Rail'd, swore, and curst: Thou croaking toad,
A murrain take thy whoreson throat!
I knew misfortune in the note.
Dame, quoth the raven, spare your oaths,
Unclench your fist, and wipe your clothes;
But why on me those curses thrown?
Goody, the fault was all your own;
For, had you laid this brittle ware
On Dun, the old sure-footed mare,
Though all the ravens of the hundred
With croaking had your tongue out-thunder'd,
Sure-footed Dun had kept her legs,
And you, good woman, sav'd your eggs."

"Nothing is more contrary to good sense than imagining everything we see and hear is a prognostic either of good or evil, except it be the belief that nothing is so." Secret Memoirs of the late Mr. Duncan Campbell, 8vo. Lond. 1732, p. 60.

Aubrey, in his Remains of Gentilisme, notices several portents which happened before changes of government in his time. At Sir Thomas Trenchard's, at Lichyat in Dorset, on the first day of the sitting of the parliament, 1641, while the family were at dinner, the sceptre fell out of the king's hand, in plaister, in the hall. At his majesty's trial the head of his cane fell off. And before Cromwell's death a great whale came to Greenwich. He notices, also, the tearing of the canopy at James the Second's coronation, in returning from the Abbey: adding, "'twas of cloth of gold (and my strength I am confident could not have rent it), and it was not a windy day."

[At Islip, co. Oxon, it is reckoned very unlucky to transplant parsley.]

CHILD'S CAUL, OR SILLY HOW.[1]

CAULS are little membranes found on some children, encompassing the head, when born. This is thought a good omen to the child itself, and the vulgar opinion is, that whoever obtains it by purchase will be fortunate, and escape dangers. An instance of great fortune in one born with this coif is given by Ælius Lampridius, in his History of Diadumenus, who came afterwards to the sovereign dignity of the empire. This superstition was very prevalent in the primitive ages of the church. St. Chrysostom inveighs against it in several of his homilies. He is particularly severe against one Prætus, a clergyman, who, being desirous of being fortunate, bought such a coif of a midwife.[2]

In France it is proverbial: "être né coiffée" is an expression[3] signifying that a person is extremely fortunate. This

[1] "In Scotland," says Ruddiman in his Glossary to Douglas's Virgil v. How, "the women call *a haly* or *sely* How (i.e. holy or fortunate cap or hood), a film, or membrane, stretched over the heads of children new born, which is nothing else but a part of that which covers the fœtus in the womb; and they give out that children so born will be very fortunate."

[2] "Quelques enfans viennent au monde avec une pellicule qui leur couvre le teste, que l'on appelle du nom de coëffe, et que l'on croit estre une marque de bonheur. Ce qui a donné lieu au proverbe François, selon lequel on dit d'un homme heureux, qu'il est né coeffé. On a vû autrefois des avocats assez simples pour s'imaginer que cette coeffe pouvoit beaucoup contribuer à les rendre eloquents, pouvoû qu'ils la portassent dans leur sein.

"Elius Lampridius en parle dans la vie d'Antonin Diadumene, mais se phylactere estant si disproportionné a l'effet qu'on luy attribue, s'il le produisoit, ce ne pourroit estre que par le ministere du demon, qui voudroit bien faire de sa fausse eloquence à ceux qu'il coeffe de la sorte."—Traité des Superstitions, &c., 12mo. Par. 1679, i. 316.

[3] "Il est né coiffé.

"Cela se dit d'un homme heureux, à qui tout rif, à qui les biens viennent en dormant, et sans les avoir merités: comme on l'exprima il y a quelque temps dans ce joly rondeau.

"Coiffé d'un froc bien raffiné
Et revêtu d'un doyenné,
Qui luy raporte de quoy frire,
Frère rené devient messire,
Et vif comme un determiné
Un prelat riche et fortuné
Sous un bonnet enluminé
En est, si je l'ose ainsi dire
Coiffé.

caul, thought medical in diseases, is also esteemed an infallible preservative against drowning: and, under that idea, is frequently advertised for sale in our public papers and purchased by seamen. Midwives used to sell this membrane to advocates, as an especial means of making them eloquent. They sold it also for magical uses. Grose says that a person possessed of a caul may know the state of health of the party who was born with it: if alive and well, it is firm and crisp: if dead or sick, relaxed and flaccid.[1]

Sir Thomas Browne thus accounts for this phenomenon. "To speak strictly," he says, "the effect is natural, and thus to be conceived: the infant hath three teguments, or membranaceous filmes, which cover it in the womb, i.e. the corion, amnios, and allantois; the corion is the outward membrane, wherein are implanted the veins, arteries, and umbilical ves-

---

Ce n'est pas que frère renè
D'aucun mérite soit orné,
Qu'il soit docte, ou qu'il sache écrire,
Ni qu'il ait tant le mot pour rire,
Mais c'est seulement, qu'il est né
Coiffé.

"Outre les tuniques ordinaires qui envelopent l'enfant dans le ventre de sa mere, il s'en trouve quelquefois une, qui luy couvre la teste en forme de casque, ou de capuchon, si justement et si fortement, qu'en sortant il ne la peut rompre, et qu'il naist coiffé. Voyes Riolan, du Laurens, et les autres anatomistes: on croit que les enfans qui naissent de la sorte sont heureux, et la superstition attribuë à cette coiffure d'etranges vertus. Je dis, la superstition et credulité, non pas d'hier, ni d'aujourd' hui, mais dès les temps des derniers empereurs: car Ælius Lampridius, en la vie d'Antonin, surnommé Diadumène, remarque, que cet empereur, qui nâquit avec une bande, ou peau sur le front, en forme de diademe, et d'ou il prit son nom, joüit d'une perpetuelle felicité durant tout le cours de son regne, et de sa vie: et il ajoûte, que les sages femmes vendoient bien cher cette coiffe aux avocats qui croyoient que la portant sur eux, ils acqueroient une force de persuader, à laquelle, les juges et les auditeurs ne pouvoient resister. Les sorciers mesmes, s'en servoient à diverses sortes de malefices, comme il se voit dans les Notes de Balsamon, sur les Conciles; où il reporte divers canons, condamnans ceux qui se servoient de cela, soit à bonne, soit a mauvaise fin. Voyes M. Saumaise, et, sur tout, Casaubon, en leurs Commentaires sur les Ecrivains de l'Histoire Auguste."

[1] "Guianerius, cap. xxxvi. de Ægritud. Matr. speakes of a silly jealous fellowe, that seeing his child newborne included in a kell, thought sure a Franciscan that used to come to his house was the father of it, is was so like a frier's cowle, and thereupon threatened the frier to kill him."—Burton's Anat. of Melancholy, 4to. Oxf. 1621, p. 688.

sels, whereby its nourishment is conveyed; the allantois, a thin coat seated under the corion, wherein are received the watery separations conveyed by the urachus, that the acrimony thereof should not offend the skin: the amnios is a general investment, containing the sudorous, or thin serosity perspirable through the skin. Now about the time when the infant breaketh these coverings, *it sometimes carrieth with it, about the head, a part of the amnios* or nearest coat: which, saith Spigelius, either proceedeth from the toughness of the membrane or weaknesse of the infant that cannot get clear thereof, and therefore herein significations are natural and concluding upon the infant, but not to be extended unto magical signalities, or any other person."[1]

In the north of England, and in Scotland, a midwife is called a *howdy* or *howdy wife*. I take howdy to be a diminutive of how, and to be derived from this almost obsolete opinion of old women. I once heard an etymon of howdy to the following effect: "How d'ye,"—midwives being great gossipers. This is evidently of a piece with Swift's "all eggs under the grate."

I copied the subsequent advertisement from the London Morning Post, No. 2138, Saturday, Aug. 21st, 1779: "To the gentlemen of the navy, and others going long voyages to sea. To be disposed of, a *Child's Caul*. Enquire at the Bartlet Buildings Coffee House in Holborn. N.B. To avoid unnecessary trouble the price is twenty guineas."

I read also an advertisement, similar to the above, in the Daily Advertiser, in July 1790.

In the Times newspaper for February 20th, 1813, the following advertisement occurred: "A Child's Caul to be sold, in the highest perfection. Enquire at No. 2, Church Street, Minories. To prevent trouble, price twelve pounds." And, in the same newspaper for February 27th, 1813, two adver-

[1] So Levinus Lemnius, in his Occult Miracles of Nature, tells us, lib. ii. cap. 8, that if this caul be of a blackish colour it is an omen of ill fortune to the child, but if of a reddish one it betokens every thing that is good. He observes: "That there is an old opinion, not only prevalent amongst the common and ignorant people, but also amongst men of great note, and physicians also, how that children born with a caul over their faces are born with an omen, or sign of good or bad luck: when as they know not that this is common to all, and that the child in the womb was defended by three membranes."—English Translat. fol. Lond. 1658, p. 105.

tisements of cauls together: "CAUL. A Child's Caul to be sold. Enquire at No. 2, Greystoke Place, Fetter Lane." "To persons going to sea. A Child's Caul, in a perfect state, to be sold cheap. Apply at 5, Duke Street, Manchester Square, where it may be seen."

[And again, May 8th, 1848, "A Child's Caul. Price six guineas. Apply at the bar of the Tower Shades, corner of Tower Street. The above article, for which fifteen pounds was originally paid, was afloat with its late owner thirty years in all the perils of a seaman's life, and the owner died at last at the place of his birth."]

Weston, in his Moral Aphorisms from the Arabic, 8vo. Lond. 1801, p. xii., gives the following: "The caul that enfolds the birth is the powerful guardian, like the sealring of a monarch, for the attainment of the arch of heaven, where, in the car of a bright luminary, it is crowned and revolved." As a note, he says: "The superstition of the caul comes from the East; there are several words in Arabic for it. It is not out of date with us among the people, and we often see twenty-five and thirty guineas advertised for one."

Lampridius, speaking of Diadumenus, says: "Solent deinde pueri pileo insigniri naturali, quod obstetrices rapiunt et *advocatis credulis* vendunt, siquidem causidici hoc juvari dicuntur: at iste puer pileum non habuit, sed diadema tenue, sed ita forte ut rumpi non potuerit, venis intercedentibus specii nervi sagittarii." Douce observes on this: "One is immediately struck with the affinity of the judge's coif[1] to this practice of antiquity. To strengthen this opinion it may be added, that, if ancient lawyers availed themselves of this popular superstition, or fell into it themseves if they gave great sums *to win these cauls*, is it not very natural to suppose that they would feel themselves inclined to wear them?"

Sir Thomas Browne says: "Thus we read in the Life of Antonius, by Spartianus, that children are sometimes born

[1] Dugdale, in his Origines Judiciales, p. 112, says: "In token or signe that all justices are thus graduate (i.e. serjeants-at-law), every of them always, whilst he sitteth in the king's court, *wearing a white coif of silk*, which is the principal and chief insignment of habit, wherewith serjeants-at-law in their creation are decked; and neither the justice, nor yet the serjeant, shall ever put off the quoif, no not in the king's presence, though he be in talk with his majesties highness."

with this natural cap, which midwives were wont to sell to credulous lawyers, who held an opinion that it contributed to their promotion."

In the Athenian Oracle, iii. 84, we read: "Some would persuade us that such as are born with cauls about their heads are not subject to the miseries and calamities of humanity, as other persons—are to expect all good fortune, even so far as to become invulnerable, provided they be always careful to carry it about them. Nay, if it should by chance be lost, or surreptitiously taken away, the benefit of it would be transferred to the party that found it." In Digby's Elvira, act v., Don Zancho says:

> "Were we not born with cauls upon our heads?
> Think'st thou, chicken, to come off twice arow
> Thus rarely from such dangerous adventures?"

In Jonson's Alchymist, Face says:

> "Yes and that
> Yo' were born with a caul o' your head."

Melton, in his Astrologaster, p. 45, mentions this superstition: "22. That if a child be borne with a cawle on his head he shall be very fortunate." See also upon this subject Le Brun in his Superstitions Anciennes et Modernes.

I am of opinion that the vulgar saying, "Oh, you are a lucky man; you were wrapped up in a part of *your mother's smock*," originated in this superstition. In the Athenian Oracle, iii. 84, speaking of this *cawl*, the authors say: "We believe no such correspondences betwixt the actions of human life and that *shirt*."

In Willis's Mount Tabor, or Private Exercises of a Penitent Sinner, 1639, p. 89: "Ther was one special remarkable thing concerning myself, who being my parents' first son, but their second child (they having a daughter before me), when I came into the world, my head, face, and foreparts of the body were all covered over with a thin kell or skin, wrought like an artificial veile; as also my eldest sonne, being likewise my second childe, was borne with the like extraordinary covering: our midwives and gossips holding such children as come so veiled into the world, to be very fortunate (as they call it), there being not one child amongst many hundreds that are so borne; and this to fall out in the same manner both to the

father and the sonne being much more rare," &c. He goes on to make religious reflections thereupon, which are foreign to our present purpose. He entitles this chapter, "Concerning an extraordinary Veile which covered my Body at my comming into the World."

In Advice to a Painter, a poem, printed for J. Davis, 1681, 4to. (no place), is the following passage, canto ii. p. 2:

"Barking bear-ward—
Whom pray'e dont forget to paint with's staff,
Just at this green bear's tail,——
Watching (as carefull neat-herds do their kine)
Lest she should eat her nauseous secundine.
Then draw a hawthorn bush, and let him place
The *heam* upon't with faith that the next race
May females prove."——

With this explanation at p. 13: "This alludes to a little piece of superstition which the country people use, carefully attending their calving cows, lest they should eat their after burthen, which they commonly throw upon a hawthorn bush, with stedfast belief that they shall have a cow-calf the next year after." *Heam* is explained to mean "the same in beasts as the secundine or skin that the young is wrapped in."

SNEEZING.

SNEEZING has been held ominous from times of the most remote antiquity.[1] Eustathius upon Homer has long ago observed, that sneezing to the left was unlucky, but prosperous to the right. Aristotle has a problem: "Why sneezing from noon to midnight was good, but from night to noon unlucky." St. Austin tells us that "the ancients were wont to go to bed again, if they sneezed while they put on their shoe."

Xenophon having ended a speech to his soldiers with these words: viz. "We have many reasons to hope for preserva-

[1] "She spoke: Telemachus then sneez'd aloud;
Constrain'd, his nostril echo'd through the crowd.
The smiling queen the happy omen blest:
So may these impious fall, by fate opprest."
Odyss. B. xviii.

tion;" they were scarce uttered when a soldier sneezed: the whole army took the omen, and at once paid adoration to the gods. Then Xenophon, resuming his discourse, proceeded: "Since, my fellow-soldiers, at the mention of your preservation, Jupiter has sent this omen," &c. Cambridge's Scribleriard, b. iii. note on l. 199.[1]

In Hormanni Vulgaria we read: "Two or three neses be holsom; one is a shrewd token. Bina aut terna sternutatio salutaris; solitaria vero gravis." Hornmannus de Miraculis Mortuorum, cap. clxiii., cites Scot, c. 57, for the following passage on the subject: "Si duæ sternutationes fiant omni nocte ab aliquo, et illud continuitur per tres noctes, signo est, quod aliquis vel aliqua de domo morietur vel aliud damnum domui continget vel maximum Lucrum."

In Alexander Ross's Appendix to Arcana Microscomi, p. 222, we read: "Prometheus was the first that wisht well to the sneezer, when the man, which he had made of clay, fell into a fit of sternutation, upon the approach of that celestial fire which he stole from the sun. This gave original to that custome among the Gentiles in saluting the sneezer. They used also to worship the head in sternutation, as being a divine part and seat of the senses and cogitation."

When Themistocles sacrificed in his galley before the battle of Xeres, and one of the assistants upon the right hand

[1] In the Convivia of G. Pictorius, Basil, 1554, p. 273, is the following curious passage relative to sneezing: "*Cr.* Sed nares mihi pruriunt et sternutandum est. *Ilo.* Age gratias, nam salva res est et bonum omen. *Cr.* Qui dum? *Ilo.* Quod uxorem tuam feliciter parituram sternutatio præsagiat. Nam rei, cujus inter sternutandum mentio fit, bonum successum sternutatio significat. maximè si ad symposii fuerit initium, quoniam ad medium, dirum prænuntiat. Homerus exemplo est, qui Telemacho sternutante malum procis Penelopes futurum ab Ulysse prædixit; et Xenophon, qui dum sternutasset inter concionandum ad milites, totius exercitus se futurum speravit ducem et sic casus dedit. Sed Hyppiæ quod sternutando dens excidisset, futuræ calamitatis augurium rati sunt. *Oen.* Et alias quoque sternutando habuerunt observationes antiquitus. Nam si esset matutina sternutatio, nefanda ominari dicebant et rei incœptandæ irritos conatus. Si vero meridiana, potissimum a dextris, saluberrimi auspicii et symbolum veritatis et prognosticum quandoque liberationis a metu insidiarum. *Cr.* Hinc fortassis obrepit ut sternutanti salutem precamur. *Oen.* Sic Tiberium Cæsarem statuisse fama est, qui sternutationem sacram rem arbitratus est et dixit, salute optata, averti omne quod nefandum aut dirum immineat."

sneezed, Euphrantides, the soothsayer, presaged the victory of the Greeks and the overthrow of the Persians. See Plutarch, in his Life of Themistocles.

The Rabbinical account of sneezing is very singular. It is that, "sneezing was a mortal sign even from the first man, until it was taken off by the special supplication of Jacob. From whence, as a thankful acknowledgment, this salutation first began, and was after continued by the expression of Tobim Chaiim, or vita bona, by standers by, upon all occasions of sneezing." Buxtorf. Lex. Chald.

The custom of blessing persons when they sneeze has without doubt been derived to the Christian world,[1] where it generally prevails, from the time of heathenism.[2] Carolus Sigonius, in his History of Italy, would deduce it, but most certainly erroneously, from a pestilence that happened in the time of Gregory the Great, that proved mortal to such as sneezed.

In the Gent. Mag. for April 1771, are the following remarks on sneezing, from Historical Extracts, transl. from the New History of France, begun by Velley, continued by Villaret, and now finishing by Garnier:—"*Of Sneezing.*—The year 750 is commonly reckoned the era of the custom of saying God bless you, to one who happens to sneeze, It is said that, in the time of the pontificate of St. Gregory the Great,

[1] "Sternutamenta inter Auguria Plinius (lib. ii. cap. 7) recenset; et cur illud pro numine potiusquam tussis et gravedo habeatur, Aristotles, sectione xxxiii. Problematum Quæst. 7, inquirit, addens deinceps Sternutamentum potissimum observandum esse, cum rem aliquam exordimur; igitur quia inter omina habitum, ut Dii bone verterent, sternuenti salus ab audientibus imprecata est quomodo memorat Petronius de Eumolpo *quod sternutantem Gitona salvere jusserit;* et quidam apud Apuleium, Metamor. l. 9, *sonum sternutationis accipiens, solito sermone salutem ei, a quâ putabat profectum imprecatur,* et iterato rursum et frequentato sæpius. Traductus itaque sine dubio ab Ethnicis ad Christianos mos est; licet velint Historici recentiores, et eos inter Sigonius Historiarum de Regno Italiæ libro primo, quod pestilentiâ anno quingentesimo nonagesimo sæviente, cum sternutarent; Consuetudinem inductam esse, ut sternutantibus salutem precando, præsidium multi repente spiritum emitterent, cum quærerent." Bartholini de Causis contemptæ a Danis adhuc Gentilibus Mortis, lib. iii. c. iii. p. 677.

[2] This custom is universally observed in Portugal. It would be considered as a great breach of good manners to omit it. Bishop Hall, in his Characters of Vertues and Vices, speaking of the superstitious man, says, "And when he neeseth, thinks them not his friends that *uncover not.*"

the air was filled with such a deleterious influence, that they who sneezed immediately expired. On this the devout pontiff appointed a form of prayer, and a wish to be said to persons sneezing, for averting them from the fatal effects of this malignancy. A fable contrived against all the rules of probability, it being certain that this custom has from time immemorial subsisted in all parts of the known world. According to mythology, the first sign of life Prometheus's artificial man gave was by sternutation. This supposed creator is said to have stolen a portion of the solar rays; and filling with them a phial, which he had made on purpose, sealed it up hermetically. He instantly flies back to his favorite automaton, and opening the phial held it close to the statue; the rays, still retaining all their activity, insinuate themselves through the pores, and set the factitious man a sneezing. Prometheus, transported with the success of his machine, offers up a fervent prayer, with wishes for the preservation of so singular a being. His automaton observed him, remembering his ejaculations, was very careful, on the like occasions, to offer these wishes in behalf of his descendants, who perpetuated it from father to son in all their colonies. The Rabbies, speaking of this custom, do likewise give it a very ancient date. They say that, not long after the creation, God made a general decree that every man living should sneeze but once, and that at the very instant of his sneezing his soul should depart without any previous indisposition. Jacob by no means liked so precipitate a way of leaving the world, as being desirous of settling his family affairs, and those of his conscience; he prostrated himself before the Lord, wrestled a second time with him, and earnestly entreated the favour of being excepted from the decree. His prayer was heard, and he sneezed without dying. All the princes of the universe, being acquainted with the fact, unanimously ordered that, for the future, sneezing should be accompanied with thanksgivings for the preservation, and wishes for the prolongation, of life. We perceive, even in these fictions, the vestiges of tradition and history, which place the epocha of this civility long before that of Christianity. It was accounted very ancient even in the time of Aristotle, who, in his Problems, has endeavoured to account for it, but knew nothing of its origin. According to him, the first men, prepossessed with the ideas concerning the head, as

the principal seat of the soul, that intelligent substance governing and animating the whole human system, carried their respect to sternutation, as the most manifest and most sensible operation of the head. Hence those several forms of compliments used on similar occasions amongst Greeks and Romans: *Long may you live! May you enjoy health! Jupiter preserve you!*"[1]

There are some superstitions relating to sneezing mentioned in the notes to the variorum edition of Minutius Felix, p. 243. See also Chevræana, i. 170, and Beloe's Herodotus, iii. 105. Pliny, in addition to what has been already quoted, says that to sneeze to the right was deemed fortunate, to the left and near a place of burial the reverse.

The custom has an older era. Apuleius mentions it three hundred years before; as does Pliny[2] also in his problem, "cur sternutantes salutantur." Petronius Arbiter too describes it.[3] Cœlius Rhodoginus has an example of it among

[1] The following notes on this subject were communicated by the Rev. Stephen Weston, B.D., F.S.A.: "Περὶ κληδονισμῶ πταρμικῶ, De Ominatione sternutaria.

"Sternutationem pro Dæmonio habuit Socrates. Τὸν πταρμὸν θεὸν ἡγούμεθα, Aristot. in Problem. Πταρμὸς ἐκ δεξιῶν, Victoriæ signum. Plutarch in Themist. ut supra; unde lepide Aristophanes in Equitibus

——— ταῦτα φροντίζοντί μοι
Ἐκ δεξιᾶς ἀπέπαρδε καταπύγων ἀνήρ·
Κἀγὼ προσεκυσα. Ἱππεῖς. v. 635.

'Sternutantibus apprecabantur antiqui solenne illud Ζεῦ σῶσον, unde Epigr. Ammiani in hominem cum pravo naso, i. e. longissimo.—'When he sneezes he never cries God save, because his ear is so far from his nose that he cannot hear himself sneeze.' Vid. Rhodig. de Ammiano, l. xvii. c. 11. Οὐδὲ λέγει Ζεῦ σῶσον, &c. Aristot. Problem. sect. xxxiii. 9.

"Meridianæ Sternutationes faustæ—matutinæ infelices. Plin. l. xxviii. c. 2. de Caus. Sternut.

Aureus argutum sternuit, omen amor. Propert. 2, 234.

Odyss. Hom. ρ. v. 541.—μέγ ἔπταρεν—ubi vid. Schol.

Catullus Epigr. 45.—Dextram sternuit ad probationem."

[2] It is said that Tiberius, the emperor, otherwise a very sour man, would perform this rite most punctually to others, and expect the same from others to himself.

[3] Petronius Arbiter, who lived before them both, has these words: "Gyton recollectione spiritus plenus, ter continuò ita sternutavit, ut grabatum [illegible]cuteret, ad quem motum Eumolpus conversus, salvere Gytona jubet."

the Greeks, in the time of Cyrus the younger;[1] and it occurs as an omen in the eighteenth Idyllium of Theocritus.[2] In the Greek Anthology it is alluded to in an Epigram.[3]

The custom here noticed was found by our first navigators in the remotest parts of Africa and the East. When the King of Mesopotamia sneezes, acclamations are made in all parts of his dominions. The Siamese wish long life to persons sneezing; for they believe that one of the judges of hell keeps a register wherein the duration of men's lives is written, and that, when he opens this register and looks upon any particular leaf, all those whose names happen to be entered in such leaf never fail to sneeze immediately. See the Dictionn. des Origines.

Hanway, in his Travels into Persia, tells us that sneezing is held a happy omen among the Persians, especially when repeated often. There is a pretty story on this subject in Menagiana, tom. iii. ad finem:

"Un petit-maitre, apres mauvaise chance,
Sortoit du jeu la tabatiére en main.
Un gueux passoit, qui vient à lui soudain
Lui demandant l'aumône avec instance.
Des deux côtez grande êtoit l'indigence.
Il ne me reste, ami, dit le joueur
Que du tabac. En vueux tu? Serviteur,
Répond le gueux, qui n'étoit pas trop nice,
Nul besoin n'ai d'eternuer, seigneur,
Chacun me dit assez, Dieu vous bénisse."

---

[1] When consulting about their retreat, it chanced that one of them sneezed, at the noise whereof the rest of the soldiers called upon Jupiter Soter.

[2] 16. Ὄλβιε γάμβρ, ἀγαθός τις ἐπέπταρεν ἐρχομενῳ τοι
Ες Σπαρταν.

Thus translated by Creech:

"O happy bridegroom! Thee a lucky sneeze
To Sparta welcom'd."

So also in the seventh Idyllium, l. 96.:

Σιμιχίδᾳ μ' Ἔρωτες ἐπέπταρον·

"The Loves sneezed on Smichid."

Οὐ δύναται τῇ χειρὶ Πρόκλος τὴν ῥῖν ἀπομύσσειν,
Τῆς ῥινὸς γὰρ ἔχει τὴν χέρα μικροτέρην.
Οὐδὲ λέγει ΖΕΥ ΣΩΣΟΝ, ἐὰν πταρῇ. Ου γὰρ ἀκούει
Τῆς ῥινὸς, πολὺ γὰρ τῆς ἀκοῆς ἀπέχει.
Anthолog. Gr. ex recens. Brunckii. 8vo. Lips. 1794, iii. 95.

Sir Thomas Browne, on the authority of Hippocrates, says that "sneezing cures the hiccup, is profitable to parturient women, in lethargies, apoplexies, catalepsies. It is bad and pernicious in diseases of the chest, in the beginning of catarrhs, in new and tender conceptions, for then it endangers abortion."

Sneezing being properly a motion of the brain suddenly expelling through the nostrils what is offensive to it, it cannot but afford some evidence of its vigour, and therefore, saith Aristotle, they that hear it προσκυνησιν ως ιερον, honour it as something sacred and a sign of sanity in the diviner part, and this he illustrates from the practice of physicians, who in persons near death use sternutatories (medicines to provoke sneezing), when if the faculty arise, and sternutation ensues, they conceive hopes of life, and with gratulation receive the sign of safety. Thus far Sir Thomas Browne.

In Langley's Abridgment of Polydore Vergil, fol. 130, it it is said: "There was a plague whereby many as they neezed dyed sodeynly, werof it grew into a custome that they that were present when any man neezed should say, 'God helpe you.' A like deadly plage was sometyme in yawning, wherfore menne used to fence themselves with the signe of the crosse: bothe which customes we reteyne styl at this day."

To the inquiry, "Why people say, 'God bless you,' when any one sneezes," the British Apollo, ii. No. 10, (fol. Lond. 1709,) answers: "Violent sneezing was once an epidemical and mortal distemper, from whence the custom specified took its rise. In one of Martial's epigrams we find that the Romans had the same custom; and not improbably derived from the same reason." The same work, iii. No. 15, adds: "But 'tis a mistake to think that sneezing is any more a sign of recovery now than formerly; for it is still sometimes a forerunner of dangerous distempers, as catarrhs and epilepsies, which have likewise been sometimes epidemical. And this is the occasion of the custom of blessing people when they sneeze."

Gaule, in his Mag-astromancers posed and puzzel'd, p. 181, with various other vain observations and superstitious ominations thereupon, mentions "the sneezing at meat." In Howel's Proverbs, fol. Lond. 1659, the following occurs: "He hath *sneezed thrice*, turn him out of the hospital;" that

is, he will now do well. You need keep him no longer as a patient, but may discharge him. In the Rules of Civility, 1685 (translated from the French), we read, p. 64: "If his lordship chances to sneeze, you are not to bawl out, 'God bless you, sir,' but pulling off your hat, *bow to him handsomely*, and make that obsecration to yourself." In the Schoole of Slovenrie, or Cato turn'd wrong side outward, translated out of Latine into English Verse, to the use of all English Christendome except Court and Cittie; by R. F., Gent., 4to. Lond. 1605, p. 6, is the following:

"When you would sneeze, strait turne yourselfe into your neibour's face:
As for my part, wherein to sneeze, I know no fitter place;
It is an order, when you sneeze *good men will pray for you;*
Marke him that doth so, for I thinke he is your friend most true.
And that your friend may know who sneezes, and may for you pray,
Be sure you not forget to sneeze full in his face alway.
But when thou hear'st another sneeze, although he be thy father,
Say not *God bless him*, but *Choak up*, or some such matter, rather."

The original of this ironical advice runs thus:

"Sternutare volens vicino obvertito vultum:
Quo potius vertas vix reor esse locum.
Mas habet ut quidam bene sternutantibus optent,
Id tibi qui faciat forsan amicus erit.
Quo sciat ergo suum te sternutasse sodalem,
Illius ad faciem sit tua versa velim.
Tu tamen in simili causa bona nulla preceris,
Vel tua si graviter sternutet ipsa parens."

The following are found in Roberti Keuchenii Crepundia, p. 113:

Sternutamentum.

"Sternutamentum medici prodesse loquuntur:
Sterno tamen mentem, critici sic esse loquuntur."

Idem.

"Sim vitium, sim morbusve, *Salus* mihi sufficit: ana
De nihili præscribe pari medicamine: prosit."

It is received at this day in the remotest parts of Africa. So we read in Codignus, that upon a sneeze of the emperor of Monotapha, there passed acclamations through the city. And as remarkable an example there is of the same custom in the remotest parts of the East, in the Travels of Pinto.

Sir Thomas Browne supposes that the ground of this ancient

custom was the opinion the ancients held of sternutation, which they generally conceived to be a good sign or a bad, and so upon this motion accordingly used a "Salve," or Ζεῦ σωσον, as a gratulation from the one, and a deprecation from the other.

DREAMS.

Οναρ εκ Διος εστι. Hom.

"Omnia quæ sensu volvuntur vota diurno,
Pectore sopito reddit amica quies.
Venator defessa toro cum membra reponit,
Mens tamen ad silvas, et sua lustra redit.
Judicibus lites, aurigæ somnia currus,
Vanaque nocturnis meta cavetur equis.
Me quoque musarum stadium, sub nocte silenti
Artibus assuetis sollicitare solet."
Claudiani in lib. iii. de Raptu Proserpinæ. Prefat.

"Dreams are but the rais'd
Impressions of premeditated things,
Our serious apprehension left upon
Our minds, or else th' imaginary shapes
Of objects proper to the complexion
Or disposition of our bodies."
Cotgrave's English Treasury of Wit and Language, p. 263.

Dreams, as the Sacred Writings inform us, have on certain occasions been used as the divine mediums of revelation. The consideration of them in this view is foreign to our present purpose. The reader, inquisitive on this head, may be referred to Amyraldus on Divine Dreams, as translated by Ja. Lowde, 8vo. Lond. 1676. Dreams, as connected with our present design, may either come under the head of Omens or that of Divination. Homer has told us that the dream comes

[1] He adds: "Some finding, depending it, effects to ensue; others ascribing hereto as a cause, what perhaps but casually or inconnexedly succeeded; they might proceed into forms of speeches, felicitating the good and deprecating the evil to follow."

from Jupiter, and in all ages and every kingdom the idea that some knowledge of the future is to be derived from them has always composed a very striking article in the creed of popular superstitions.[1]

Cornelius Agrippa, in his Vanity of Sciences, p. 105, speaking of Interpretation of Dreams, says: "To this delusion not a few great philosophers have given not a little credit, especially Democritus, Aristotle, and his follower, Themistius; Sinesius, also, the Platonic; so far building upon examples of dreams, which some accident hath made to be true, that thence they endeavour to persuade men that there are no dreams but what are real. But as to the causes of dreams, both external and internal, they do not all agree in one judgment. For the Platonics reckon them among the specific and concrete notions of the soul. Avicen makes the cause of dreams to be an ultimate intelligence moving the moon in the middle of that light with which the fancies of men are illuminate while they sleep. Aristotle refers the cause thereof to common sense, but placed in the fancy. Averroes places the cause in the imagination. Democritus ascribes it to little images or representatives separated from the things themselves; Albertus, to the superior influences which continually flow from the skie through many specific mediums. The physicians impute the cause thereof to vapours and humours; others to the affections and cares predominant in persons when awake. Others joyn the powers of the soul, celestial influences, and images together, all making but one cause. Arthemidorus and Daldianus have written of the interpretation of dreams; and certain books go about under Abraham's name, whom Philo, in his Book of the Gyants and of Civil Life, asserts to have been the first practiser thereof. Other treatises there are, falsified under the names of David and Salomon, wherein are to be read nothing but meer dreams concerning dreams. But Marcus Cicero, in his Book of Divination, hath given sufficient reasons against

[1] A writer in the Gent. Mag. for Sept. 1751, vol. xxi. p. 411, wittily observes that "dreams have for many ages been esteemed as the noblest resources at a dead lift; the dreams of Homer were held in such esteem that they were styled golden dreams; and among the Grecians we find a whole country using no other way for information but going to sleep. The Oropians, and all the votaries of Amphiaraus, are proofs of this assertion, as may be seen in Pausan. Attic."

the vanity and folly of those that give credit to dreams, which I purposely here omit."[1]

Henry, in his History of Great Britain, vol. iii. p. 575, tells us: "We find Peter of Blois, who was one of the most learned men of the age in which he flourished, writing an account of his dreams to his friend the Bishop of Bath, and telling him how anxious he had been about the interpretation of them; and that he had employed for that purpose divination by the Psalter. The English, it seems probable, had still more superstitious curiosity, and paid greater attention to dreams and omens than the Normans; for, when William Rufus was dissuaded from going abroad on the morning of that day on which he was killed, because the Abbot of Gloucester had dreamed something which portended danger, he is said to have made this reply: 'Do you imagine that I am an Englishman, to be frighted by a dream, or the sneezing of an old woman?'"

In the Sapho and Phao of Lilly (the play-writer of the time of Queen Elizabeth), 4to. Lond. 1584, are some pleasant observations on dreams, act iv. sc. 3: "And can there be no trueth in dreams? Yea, dreams have their trueth. Dreames are but dotings, which come either by things we see in the day, or meates that we eate, and so the common sense pre-

[1] In Moresini Papatus, p. 162, we read: "Somniandi modus Franciscanorum hinc duxit originem. Antiqui moris fuit oracula et futurorum præscientiam quibusdam adhibitis sacris per insomnia dari: qui mos talis erat, ut victimas cæderent, mox sacrificio peracto sub pellibus cæsarum ovium incubantes, somnia captarent, eaque lymphatica insomnia verissimos exitus sortiri. Alex. ab Alex. lib. iii. c. 26. Et monachi super storea cubant in qua alius frater ecstaticus fuerat somniatus, sacrificat missam, preces et jejunia adhibet, inde ut communiter fit de amoribus per somnia consulit, redditque responsa pro occurrentibus spectris," &c. Bartholinus de Causis contemptæ a Danis, &c. Mortis, p. 678, says "Itaque divinationem ex somniis apud omnes propemodum gentes expetitam fuisse certissimum, licet quædam magis præ aliis ei fuerint deditæ. Septentrionales veteres sagaci somniorum interpretatione pollentes fuisse, Arngrimus annotavit; in tantum sane eorum fuerunt observantes, ut pleraque quæ sibi obversabantur, momentosa crediderint et perfectam idcirco ab eis futurorum hauriendam cognitionem." In the same work, p. 677: "Pronunciante apud Ordericum Vitalem Gulielmo Rege dicto Rufo, somnia stertentium sibi referri indignante, quod Anglorum ritus fuerit, pro sternutatione et somnio vetularum, dimittere iter suum, seu negotium."

ferring it to be the imaginative. I dreamed," says Ismena, "mine eye-tooth was loose, and that I thrust it out with my tongue. It fortelleth," replies Mileta, "the losse of a friend; and I ever thought thee so full of prattle, that thou wouldest thrust out the best friend with thy tatling."

Gaule, in his Mag-astromancers posed and puzzel'd, p. 181, gives us, among many other vain observations and superstitious ominations thereupon—"the snorting in sleep,"—"the dreaming of gold, silver, eggs, gardens, weddings, dead men, dung," &c.

The following from Cicero will be thought to contain some pleasantry on the subject of dreams: "Cicero, among others, relates this: a certain man dreamed that there was an egg hid under his bed; the soothsayer to whom he applied himself for the interpretation of the dream told him that in the same place where he imagined to see the egg there was treasure hid; whereupon he caused the place to be digged up, and there accordingly he found silver, and in the midst of it a good quantity of gold, and, to give the interpreter some testimony of his acknowledgment, he brought him some pieces of the silver which he had found; but the soothsayer, hoping also to have some of the gold, said: 'And will you not give me some of the yolk too?'" Lowde's Amyraldus on Divine Dreams, p. 22.

Reginald Scot, in his Discovery of Witchcraft, p. 102, informs us of "the art and order to be used in digging for money, revealed by dreams." "There must be made," says he, "upon a hazel wand three crosses, and certain words must be said over it, and hereunto must be added certain characters and barbarous names. And whilst the treasure is a digging, there must be read the psalms *De profundis*, &c., and then a certain prayer; and if the time of digging be neglected, the devil will carry all the treasure away."

The knitting a true-love-knot to see the person one is to marry in a dream has been already noticed from the Connoisseur, and some verses on the occasion, similar to those already quoted, are preserved in Aubrey's Miscellanies, p. 137.

Gregory, in his Posthuma, Episcopus Puerorum, p. 113, mentions a singular superstition: "Some are so superstitiously given as upon the night of St. Gregorie's day to have their

children asked the question in their sleep, whether they have anie minde to book or no; and if they saie yes, they count it a very good presage; but iff the children answer nothing, or nothing to that purpose, they put them over to the plough."

Every dream, according to Wolfius, takes its rise from some sensation, and is continued by the succession of phantasms in the mind. His reasons are, that, when we dream, we imagine something, or the mind produces phantasms; but no phantasms can arise in the mind without a previous sensation. Hence neither can a dream arise without some previous sensation.

Here it may be stated, say Douce's MS. notes, that, if our author meant a previous sensation of the thing dreamt of, it is certainly not so.

Lord Bacon observes that the interpretation of natural dreams has been much laboured, but mixed with numerous extravagancies, and adds that at present it stands not upon its best foundation. It may be observed that in our days, except amongst the most ignorant and vulgar, the whole imaginary structure has fallen to the ground.

Physicians seem to be the only persons at present who interpret dreams. Frightful dreams are perhaps always indications of some violent oppression of nature. Hippocrates has many curious observations on dreams. Ennius of old has made that very sensible remark, that what men studied and pondered in the daytime, the same they dreamed on at night. I suppose there are few who cannot from their own experience assent to the truth of his observation.

In the Gent. Mag. for Jan. 1799, vol. lxix. p. 33, are some curious rhymes on the subject of dreams, from the Harl. MS. 541, fol. 228 b:

> "Upon my ryght syde y may leye, blessid Lady to the y prey
> Ffor the teres that ye lete, upon your swete Sonnys feete;
> Sende me grace for to slepe, and good dremys for to mete;
> Slepyng wakyng till morrowe day bee:
> Owre Lorde is the freute, our Ladye is the tree;
> Blessid be the blossom that sprange lady of the.
> In nomine Patris et Filii et Spiritus Sancti. Amen."

"He that dreams he hath lost a tooth shall lose a friend (he has lost one), and he that dreams that a rib is taken out of his side shall ere long see the death of his wife." See

Lowde's Amyraldus, p. 22. Thus Shylock, in the Merchant of Venice, says—

> "There is some ill a brewing towards my rest,
> For I did dream of money-bags to-night."

Bishop Hall, in his Characters of Vertues and Vices, speaking of the superstitious man, observes: "But, if his troubled fancie shall second his thoughts with the dreame of a faire garden, or greene rushes, or the salutation of a dead friend, he takes leave of the world, and sayes he cannot live. . . There is no dream of his without an interpretation, without a prediction: and, if the event answer not his exposition, he expounds it according to the event." In Sir Thomas Overbury's Character of a faire and happy Milkmaid is the following passage: "Her dreames are so chaste that she dare tell them; only a Fridaies dream is all her superstition, that she conceales for feare of anger."

Melton, in his Astrologaster, p. 45, No. 13, says, "that if a man be drowsie it is a signe of ill lucke. 18. That, if a man dreame of egs or fire, he shall heare of anger. 19. That to dreame of the devil is good lucke. 20. That to dreame of gold is good lucke, but of silver ill." He observes in No. 33, in which he will find few of a different opinion, "that it is a very ill signe to be melancholy."

In the Country-mans Counsellor, 12mo. Lond. 1633, p. 330, by way of dialogue, I find the following to our purpose: "*Q.* What credit or certainty is there to be attributed to dreames, and which are held the most portendous and significant?—*A.* These, as they are observed by experience, and set downe by authors. To dreame of eagles flying over our heads, to dreame of marriages, dancing, and banquetting, foretells some of our kinsfolkes are departed; to dreame of silver, if thou hast it given to thyselfe, sorrow; of gold, good fortune; to lose an axle toth or an eye, the death of some friend; to dream of bloody teeth, the death of the dreamer; to weepe in sleepe, joy; to see one's face in the water, or to see the dead, long life; to handle lead, to see a hare, death; to dream of chickens and birds, ill luck," &c.

In the twelfth book of a Thousand Notable Things are the following interpretations of dreams:—"28. If a woman dream she is kindling a fire, it denotes she will be delivered of a male

child. To dream you see a stack of corn burnt, signifies famine and mortality. If a sick person dreams of a river or fountain of clear water, it denotes a recovery. 29. If a young man dreams he draws water out of a well, it signifies he will be speedily married. To dream that he has a glass full of water given him, signifies marriage. 30. To dream of seeing a barn well stored, signifies marriage of a rich wife. 31. If a woman dreams of being delivered of a child, yet is not big, it is a sign she shall at length be happily brought to bed. If a maid dream the same dream, it signifies banquet, joy, and succeeding nuptials. 32. To dream of little rain and drops of water, is good for plowmen. 33. To dream of being touched with lightning, to the unmarried signifies marriage; but it breaks marriages made, and makes friends enemies. 34. To dream of having or seeing the forehead of a lion, betokens the getting of a male child. 35. To dream of roasted swine's flesh, signifies speedy profit. To dream of drinking sweet wine, betokens good success in law." Ibid. book vi. 11, we read: "To dream that you go over a broken bridge, betokens fear; to have your head cut off for a heinous offence, signifies the death of friends; to make clean the hands, betokens trouble; to see hands filthy and foul, betokens loss and danger; to feed lambs, signifies grief and pain; to take flies, signifies wrong or injury.—Mizaldus." Ibid. book v. 33, it is stated that, "To dream that eagles fly over your head doth betoken evil fortune; to dream that you see your face in water, signifies long life; to follow bees, betokens gain or profit; to be married, signifies that some of your kinsfolks is dead; to dream that you worship God, signifies gladness; to look in a glass, doth portend some issue, or a child; to have oil poured upon you, signifies joy." Also ibid. 6, "To see monks in one's dream, doth portend death or calamity; to see fat oxen, betokens plenty of all things; to lose an eye or a tooth, signifies the death of some friend, or of a kinsman, or some other evil luck; to dream to be dumb, foreshews speedy gladness; to see oxen plow, betokens gain; to enter into waters, betokens evil.—Artemidorus."

And, in the fourth book, we read: 46. "To kill serpents in your dream, signifies victory; to see sails of ships is evil; to dream that all your teeth are bloody, it signifies the death of the dreamer; but that the teeth are drawn out, signifies the

death of another; that birds enter into a house, signifies loss; to weep, betokens joy; to handle money, signifies anger; to see dead horses, signifies a lucky event of things.—Artemidorus." Ibid. 11, it is said: "He that sleepeth in a sheep's skin shall see true dreams, or dream of things that be true."

[The curious reader will not be displeased to possess the entire Dictionary of Dreams, which we here extract from a North country chap-book, entitled the Royal Dream Book:—

Acorns.—To dream of acorns, and that you eat one, denotes you will rise gradually to riches and honour.

Acquaintance.—To dream that you fight with them, signifies distraction.

Altar.—To dream you are at the altar kneeling is bad.

Anchor.—To dream of an anchor, part in the water, the other part on land, and that a male or female stumbles over it, is a sure sign that the male will in time become a sailor, and the female will be married to one.

Ants or Bees.—To dream of ants denotes that you will live in a great town or city, or in a large family, and that you will be industrious, happy, well married, and have a large family.

Angel.—To dream you see an angel or angels is good, to dream you are one is better; but to speak with, or call upon them, is of evil signification.

Anger.—To dream you have been provoked to anger, shows that you have many powerful enemies.

Angling.—To dream of angling betokens affliction and trouble.

Apparel.—To dream you lose your wearing apparel shows your character will be injured by an enemy.

Apparitions.—To dream you see ghosts, &c., denotes to a certainty that people you fancy your enemies, are perhaps your best friends.

Arrest.—To dream that you are arrested, or that you are taken late by a constable, signifies want of wit, and that the party dreaming shall love fiddlers.

Asp.—The person that dreams of the asp or adder, is thereby betokened to have store of money and rich wives.

Bathing.—To dream you bathe and the water seems clear, shows you are sure to prosper—every thing will go well with you; but if the water appears muddy, you will be apt to meet with shame and sorrow.

Ball.—To dream that you see persons dance at a ball, or that you are engaged in a ball yourself, signifies joy, pleasure, recreation, and inheritance.

Banquets.—To dream of banquets is very good and prosperous, and promises great preferment.

Barn.—To dream that you see a barn stored with corn, shows that you shall marry well, overthrow your adversaries at law, or grow rich.

Basin.—To dream of a basin, signifies a good maid; and to dream that you eat or drink therein, shows love for the servant-maid.

Bathing.—To dream you bathe in a clear fountain, signifies joy; but to bathe in stinking water, signifies shame.

Beans.—To dream you are eating beans, signifies you have a rich, inexpert, but cruel enemy.

Bed.—To dream you are in bed, and it changes to a green field, and you see two doves coming, implies that the dreamer will be married at the end of the month.

Bedside.—To dream of sitting by a maid's bedside or talking with her, is a sign of marriage, especially if the person dreams he goes between the sheets, then it is most certain.

Beggars.—To dream of poor folks or beggars entering into a house, and carrying away anything, whether it be given them or they steal it, denotes great adversity.

Blind.—To dream of being blind, threatens the dreamer with want of money.

Blind-man's-buff.—To dream that one plays at blind-mind's-buff, signifies prosperity, joy, and pleasure.

Blindness.—To dream you are blind, denotes extreme poverty.

Blackbird.—To dream you see and hear a blackbird and thrush singing upon the same tree, a female will have two husbands, and a male two wives.

Boat.—For a female to dream she is in a boat, falls in the water, and is rescued by a male, shows he will become her husband to a certainty.

Bonnet.—To dream that you have lost a bonnet or shoes, denotes that you will quickly get married.

Bread.—To dream of bread is good; particularly so, if you make and bake it yourself.

Brewing and Baking.—To dream of brewing and baking, is a sign of an ill housewife, who lies dreaming in bed when she should be at work, and doing her business.

Briars.—To dream of being pricked with briars, shows that the person dreaming has an ardent desire to something, and that young folks dreaming thus are in love, who prick themselves in striving to gather their rose.

Bridge.—To dream of crossing a bridge, denotes that the dreamer will leave a good situation to seek a better.

Buildings.—To dream of unfinished buildings, signifies a future prospect for a dreamer, who must encounter privations for a time, but will to a certainty become happy.

Bullock.—If you dream a bullock pursues you, beware of some powerful enemy, particularly if the dreamer is a female. If a cow, a female is the enemy.

Buried.—To dream yourself or friend is buried, foretells a serious fit of illness.

Buying.—To dream you buy all sorts of things which one useth, is good; to buy that which is only for victuals and relief, is good for the poor; but to the rich and wealthy, it signifies expenses and great charge.

Cage.—To dream that a maid lets a bird out of a cage, is a sign she will not long hold her modesty, but as soon as she can get a customer she will part with her virtue.

Cakes.—To dream one makes them, signifies joy and profit; that you will thrive in all your undertakings.

Candle.—To dream a candle burns bright and clear, denotes a pleasing letter from your sweetheart; but if the candle's blaze gets dull, you will be disappointed.

Cat.—If a man dreams of a cat, and he caress her, and she scratches him, his sweetheart is a spiteful termagant. If a female dreams of a cat that acts similarly, she may rest assured that she has a rival.

Church.—To dream that you are in the church, and that the parson and pulpit are in white, and that he preaches a sermon to your taste, shows speedy marriage.

Climbing.—To dream you are climbing a tree, and gain the top, shows you will rise to preferment, or your love will succeed.

Clouds.—To dream of white clouds, signifies joy and prosperity; black clouds, trouble.

Coach.—To dream of a coach drawn by four horses, and that the dreamer is delighted with the jaunt, either he or she may expect something will transpire to give joy and satisfaction in a month after; perhaps marriage if single.

Coals.—To dream you see dead coals, signifies expedition in business; and to dream you see burning coals, threatens you with shame and reproach.

Combating.—To dream of combating with any one is ill to all men, for besides shame he shall have hurt; it also signifies much strife and contention.

Cradle.—Implies that marriage is certain; therefore we wish the dreamer all happiness.

Cream.—To dream that you see cream spilt upon you, signifies the infusion of some grace from above.

Cuckoo.—If you dream you hear the cuckoo, your sweetheart will prove coquette.

Cupid.—If you dream Cupid breaks his dart, your love will change. If he breaks his bow, you are likely to die an old maid.

Dark.—To dream of being in the dark, and that he loses his way in riding, or in going up a high steeple or high stairs, signifies that they so dreaming shall be blinded by some passion, and have much trouble

Daggers.—To dream of them, denotes the person dreaming to have some hot contest with others.

Dairy.—To dream you are in a dairy, skimming the cream off the milk, and that your sweetheart partakes of the cream, denotes him inclined to luxury. But if he drinks the milk, it is a sign of frugality.

Dancing.—To dream that you are dancing, and enjoying all the pleasures of life in quick succession, denotes grief, poverty, and despair, after great enjoyment.

Death.—To dream of death, denotes happiness and long life.

Devil.—To dream of the devil, denotes many troubles. If he appears in fire, immediate misfortune will befall you. If he vanishes in smoke, expect a returning calm.

Diffidence.—To dream that your sweetheart is sulky and diffident, proves his intentions are pure.

Dress.—To dream of being dressed fine and gay and cheerful, shows that the dreamer will be blessed with good health.

Drinking.—To dream you drink cold water is good to all; but hot signifieth sickness and hinderance of affairs.

Farce.—To dream you see a farce, denotes good success in business; to see one often denotes damage, because recreation is too often an hinderance to business.

Eating.—To dream you see others eating, is a bad omen. But if you dream you are asked to eat, and partake of those things which you like best, some relief perhaps will follow.

Earthquake.—To dream of an earthquake warns you to be cautious and careful.

Execution.—To dream of the execution of offenders and of those dismal places where some are ready to be executed, shows that you will suddenly be sought after for relief, by some that are in great want.

Eyes.—To dream you lose your eyes, is a very unfavorable omen; it denotes a decay of circumstances, loss of friends, and death of relations; in fact everything unhappy, even the loss of liberty.

Fairs.—To dream of going to fairs threatens the person so dreaming with having his pocket picked, which is usually done in such places.

Fall.—If you dream that you fall into the mire, and are covered with filth, if a servant, you will lose your character.

Father-in-law.—To dream one sees his father-in-law, either dead or alive, is ill.

Feasting.—To dream you are at a feast and cannot enjoy it, shows you will have disappointment. To dream your sweetheart enjoys it, a male or female friend will deprive you of your favorite.

Fields.—To dream of fields and pleasant places, shows to a man that he will marry a discreet, chaste, and beautiful wife; and to women it betokens a loving and prudent husband, by whom she shall have beautiful and prudent children.

Fighting.—To dream of fighting, signifies opposition and contention; and, if the party dreams he is wounded in fighting, it signifies loss of reputation and disgrace.

Flies.—To dream of flies or other vermin, denotes enemies of all sorts.

Flying.—To dream you are flying, is not good; it denotes the dreamer is too presumptuous, and vainly ambitious and romantic.

Friend.—To dream you see a friend dead, denotes hasty news, and a legacy. If the friend is a female, you will be married instanter.

Garden.—To dream you are walking in a garden, and the trees are all bare and fruitless, is a very bad omen. It shows that your friends will become poor, or that you will lose their friendship. If the garden in its bloom is of a very favorable nature, it promises everything to a farmer; in short, prosperity at large.

Grave.—To dream of an open grave, foretells sickness and disappointment.

Grapes.—To dream of eating grapes at any time, signifies profit; to tread grapes, signifies the overthrow of enemies; to gather white grapes, signifies gain; but to gather black grapes, signifies damage.

Guineas.—To dream of gold is a good omen; it denotes success in your present undertakings, after experiencing difficulties.

Hair.—To dream you comb your hair, and it seem very long and fine, shows you will have many joys of short duration.

Hat.—To dream your hat is torn and dirty, signifies damage and dishonour; but to dream that you have a hat on that pleases you, denotes joy, profit, and success in business.

Hatred.—To dream of hatred, or of being hated, whether of friends or enemies is ill, for one may have need of all the world.

Heart's-ease.—You will be married well, and live happy, if you dream of this innocent flower in bloom.

Hen and chickens.—To dream of a hen and chickens, shows you will be married to a widow or widower with many children.

Horse.—To dream you are mounted on a fine young horse, and that you are well dressed, with the horse or mare gaily caparisoned, denotes you will marry some rich person, who will make you happy.

Husbandry.—To dream of a plough, denotes success in life, and a good marriage.

Ice.—To dream of ice, shows that the person you would wish to be your companion for life is cool, of an amiable temper, free from choleric passions, and faithful.

Image.—To dream of an image or statue, signifies children.

King.—To dream you see the king and queen, signifies gain, honour, and joy.

Knave.—For a man to dream he is a knave, is a sign he will grow rich; but for a man to dream he is concerned with knaves, shows he will have many lawsuits.

Kissing.—To dream you are kissing a pretty maid, shows an evil design. In love, it shows that your sweetheart, though she loves you, will act more cautiously.

Kittens—are harmless diverting creatures. To dream of them signifies many children.

Knife.—To dream you bestow a knife upon any one, signifies injustice and contention.

Ladder.—To dream that you ascend a ladder, signifies honour; but to dream that you descend a ladder betokeneth damage.

Letter.—To dream you send a letter to your sweetheart, or others unsealed, shows secrets will be exposed.

Lying.—To tell a lie in a dream is not good, except by players and jesters who practise it.

Marry.—To dream you marry, denotes damage, sickness, melancholy, and sometimes death.

Maids.—To dream you obtain a maid, signifies joy; to dream you take away a maid by force, signifies weeping. If a maid dream that she has let a bird out of its cage, she ought to be very watchful over herself.

Money.—To dream of losing money is in old folks a sign of short life; in young folks it signifies loss of modesty and honour.

Music.—To dream you hear melodious music, signifies that the party dreaming shall suddenly hear some very acceptable news.

Nosegay.—To dream of gathering or making nosegays is unlucky; showing our best hopes shall wither as flowers do in nosegays.

Nun.—To dream you turn nun, denotes confinement, or it shows you will be disappointed by your lover, or crossed by a rival.

Oven.—To dream you see an oven burning hot, signifies joy.

Pit.—To dream you fall into a pit, and cannot get out easily, denotes some serious calamity; that your sweetheart is false, and will prefer another.

Purse.—To dream you find an empty purse, bodes the dreamer is lazy.

Quarrelling.—To dream that you are quarrelling, denotes that some unexpected news will reach you, and that your sweetheart is about to be married to another.

Rainbow.—To dream you see a rainbow in the sky, betokens your changing your present state and manner of life; to dream you see the rainbow in the east, is a good omen to the poor and sick, for the former will recover their estates, and the latter their health; if you dream you see it in the west, to the rich it is good, to the poor a bad sign; to dream you see a rainbow directly over your head, or near you, signifies a change of fortune, and most commonly the death of the dreamer, and ruin of his family. Note also, that in your dreams, the rainbow on your right hand is good, on the left ill, and you must judge the right and left by the sun.

Ring.—To dream your lover puts a ring on your finger of the wrong hand, generally shows he is deceitful, and not to be trusted; to dream of a ring is favorable.

Riding.—To dream of riding in a coach, and that you sit at ease and are much pleased therewith, denotes the person to be proud, and will spare no cost to gratify their vanity.

Shipwreck.—To dream you suffer shipwreck, the ship being overwhelmed or broken, is most dangerous to all, except those who are detained by force; for to whom it signifies release and liberty.

Silk.—To dream you are clothed in silk, signifies honour; but to dream that you trade with a stranger in silk denotes profit and joy.

Soldiers.—To dream that you see soldiers, may prove literally true, or that you may very soon see such persons.

Serpents denote a prison, and the dreamer will encounter many dangers.

Swimming.—To dream of swimming or wading in the water is good, so that the head be kept above water.

Sweetheart.—If a man dream of a sweetheart that is absent, and she seems to be more fair than usual, it is a sign that she is chaste and constant; but if she looks pale, black, or sickly, be assured she hath broke her faith, and is become altogether inconstant.

Thunder.—To dream of thunder, signifies afflictions of divers and sundry causes; chiefly to the rich: for the poor it signifies repose.

Trees.—To dream you see trees in blossom, denotes a happy marriage with the present object of your affections, and many children, who will all do well in life.

Treasure.—To dream you find treasure hid in the earth is evil, whether it be little or great.

Tombs.—To dream you are erecting a tomb signifies marriages, weddings, and birth of children; but if you dream that the tomb falls to ruin, it signifies sickness, and destruction to him and his family. To have a

sepulchre or tomb, or to build one, is good for a servant, for he shall have one that will survive him; in short, it is a good dream in general to both rich and poor.

Thieves.—To dream of thieves is good or bad, according as the dream is circumstanced.

Water.—To dream you are drinking water, denotes great trouble and adversity; to the lover it shows your sweetheart is false, and prefers another, and will never marry you.

Weeping.—To dream one weeps and grieves, whether it be for any friend departed, or for any other cause, it is joy and mirth for some good act.

Wife.—If a man dreams he sees his wife married to another, it signifieth a change of affairs.

Writing.—When dreaming of writing a letter to your sweetheart, if you put it in the post, you will have a pleasing return, but to trust it into other hands, shows your secrets will be exposed.

Yarrow.—To dream of this weed, which is in general most abundant in churchyards, denotes to the married, deaths in the family; and to the single that the grim tyrant will deprive them of the first object on whom they rest their affections.

Yellow Flowers—predict love mixed with jealousy, and that you will have more children to maintain than what justly belong to you.

Yew Tree.—An indication of the funeral of a very aged person, by whose death the dreamer will derive some benefit, or a protecting hand among the relations of the deceased person.

Yeast.—To dream of yeast denotes that what you next undertake will prosper, and that your wife will soon be in the family-way. If a single man, your sweetheart's love will increase. To a maiden, her lover will be rich, and very like a brewer or baker. To dream that they are kneading dough with yeast, is a sure sign of being comfortable for life.]

In a Strange Metamorphosis of Man transformed into a Wildernesse, Deciphered in Characters, 1634, under No. 37, the Bay Tree, it is observed: "Nor is he altogether free from superstition; for he will make you beleeve that, if you put his leaves but under your pillow, you shall be sure to have true dreames."

In the old play of the Vow-Breaker, or the Fair Maid of Clifton, 1636, act iii. sc. i., Ursula speaks: "I have heard you say that dreames and visions were fabulous; and yet one time I dreamt fowle water ran through the floore, and the next day the house was on fire. You us'd to say hobgoblins, fairies, and the like, were nothing but our owne affrightments, and yet o' my troth, cuz, I once dream'd of a young batchelour, and was ridd with a night-mare. But come, so my conscience be cleere, I never care how fowle my dreames are."

"'Tis a custom among country girls to put the Bible under their pillows at night, with sixpence clapt in the book of Ruth, in order to dream of the men destined to be their husbands." See Poems by Nobody, 8vo. Lond. 1770, p. 199, note.

Various are the popular superstitions, or at least the faint traces of them, that still are made use of to procure dreams of divination, such as fasting St. Agnes' Fast; laying a piece of the first cut of a cheese at a lying-in, called vulgarly in the North the groaning cheese, under the pillow, to cause young persons to dream of their lovers; and putting a Bible in the like situation, with a sixpence clapped in the book of Ruth, &c. Various also are the interpretations of dreams given by old women, but of which the regard is insensibly wearing away.

[If you would wish to be revenged on a lover by tormenting him with hideous dreams, take a bird's heart and at twelve o'clock at night stick it full of pins, and a semblance of him will appear before you in great agony.[1]]

Strutt, describing the manners of the English, Manners and Customs, iii. 180, says: "Writing their name on a paper at twelve o'clock, burning the same, then carefully gathering up the ashes, and laying them close wrapp'd in a paper upon a looking-glass, marked with a cross, under their pillows, this should make them dream of their love."

THE MOON.

THE Moon, the ancient object of idolatrous worship, has in later times composed an article in the creed of popular superstition. The ancient Druids had their superstitious rites at the changes of the moon. This planet, as Dr. Johnson tells us, has great influence in vulgar philosophy. In his memory, he observes, it was a precept annually given in one of

[1 Obligingly communicated to the publisher by Mr. Robert Bond, of Gloucester, with several other superstitions of that locality, which will be found under their respective heads. The one given above is not confined to the neighbourhood of Gloucester, but is more or less prevalent in every county in England.]

the English almanacs, to kill hogs when the moon was increasing, and the bacon would prove the better in boiling.

In the Husbandman's Practice or Prognostication for ever, 8vo. Lond. 1664, p. 108, we are told to "Kill swine in or neer the full of the moon, and flesh will the better prove in boiling;" and that (p. 111), "Kill fat swine for bacon (the better to keep their fat in boiling) about the full moon." Also (p. 110), "Shear sheep at the moon's increase: fell hand timber from the full to the change. Fell frith, copice, and fuel at the first quarter. Lib or geld cattle, the moon in Aries, Sagittarius, or in Capricorn."

The following is in Curiosities, or the Cabinet of Nature, 12mo. Lond. 1637, p. 231: "Q. Wherefore is it that we gather those fruits which we desire should be faultlesse in the wane of the moone, and gueld cattle more safely in the wane than in the increase? *An.* Because in that season bodies have lesse humour and heate, by which an innated putrefaction is wont to make them faulty and unsound."

[The influence of the moon over mental and corporeal diseases, its virtue in all magical rites, its appearances as predictive of evil and good, and its power over the weather and over many of the minor concerns of life, such as the gathering of herbs, the killing of animals for the table, and other matters of a like nature, were almost universally confided in as matters of useful and necessary belief in the sixteenth century; and it is stated on reasonable authority that the relics of this belief are still to be traced among our rural population.

Shakespeare has many allusions to these impressions, but they have not been quite so fully illustrated by the commentators as might have been anticipated from the extent of their researches. Perhaps we are in some measure indebted for them to the poet's own imagination. He alludes to the moon as the "sovereign mistress of true melancholy;" informs us that she makes men insane when "she comes more near to the earth than she was wont;" and that, when "pale in her anger, rheumatic diseases do abound." Hecate tells the witches —

> "Upon the corner of the moon
> There hangs a vaporous drop profound,"

efficacious in the invocation of spirits. The great dramatist

also allúdes to its eclipses and sanguine colour as positive indications of coming disasters.

With respect to the passage just cited from Macbeth, it may be observed that the moisture of the moon is constantly alluded to. In Newton's Directions for Health, 1574, we are told that "the moone is ladie of moysture;" and in Hamlet, she is called *the moist star*. Shakespeare, indeed, in the Midsummer Night's Dream, appears to have imitated a passage to this effect in Lydgate's Storie of Thebes,—

> "Of Lucina the moone, moist and pale,
> That many showre fro heaven made availe."

The power of witches over this planet is often mentioned, and Prospero describes one "so strong that could control the moon." The notion is of great antiquity, and the reader will call to mind the *clouds* of Aristophanes, where Strepsiades proposes the hiring of a Thessalian witch to bring down the moon, and shut her in a box, that he might thus evade paying his debts by the month!]

The subsequent very singular superstitions respecting the moon may be found in the Husbandman's Practice or Prognostication, above quoted, p. 110: "Good to purge with electuaries, the moon in Cancer; with pills, the moon in Pisces; with potions, the moon in Virgo. Good to take vomits, the moon being in Taurus, Virgo, or the latter part of Sagittarius; to purge the head by sneezing, the moon being in Cancer, Leo, or Virgo; to stop fluxes and rheumes, the moone being in Taurus, Virgo, or Capricorne; to bathe when the moone is in Cancer, Libra, Aquarius, or Pisces; to cut the hair off the head or beard when the moon is in Libra, Sagittarius, Aquarius, or Pisces. Briefe Observations of Husbandry: Set, sow seeds, graft, and plant, the moone being in Taurus, Virgo, or in Capricorn, and all kind of corne in Cancer; graft in March at the moone's increase, she being in Taurus or Capricorne."

Among the preposterous inventions of fancy in ancient superstition occurs the *moon-calf*, an inanimate shapeless mass, supposed by Pliny to be engendered of woman only. See his Natural History, B. x. c. 64.

"They forbidde us, when the moone is in a fixed signe, to put on a newe garment; why so? Because it is lyke that it

wyll be too longe in weaeing, a small fault about this towne, where garments seldome last till they be payd for. But theyr meaning is, not that the garment shall continue long, in respect of any strength or goodnes in the stuffe; but by the duraunce or disease of him, that hath neyther leysure nor liberty to weare it." Defensative against the Poyson of supposed Prophecies, by the Earl of Northampton, 4to. Lond. 1583.

In Tusser's Five Hundred Points of Husbandry, under February, are the following lines:

> "Sowe peason and beans in the wane of the moone
> Who soweth them sooner, he soweth too soone:
> That they, with the planet, may rest and rise,
> And flourish with bearing, most plentiful wise."

On which is the following note in Tusser Redivivus, 8vo. Lond. 1744, p. 16: "Planetary influence, especially that of the moon, has commonly very much attributed to it in rural affairs, perhaps sometimes too much; however, it must be granted the moon is an excellent clock, and, if not the cause of many surprising accidents, gives a just indication of them, whereof this of peas and beans may be one instance: for peas and beans, sown during the increase, do run more to hawm and straw, and, during the declension, more to cod, according to the common consent of countrymen. And I must own I have experienced it, but I will not aver it so that it is not liable to exceptions."

Werenfels, in his Dissertation upon Superstition (transl. 8vo. Lond. 1748), p. 6, speaking of a superstitious man, says: "He will not commit his seed to the earth when the soil, but when the moon, requires it. He will have his hair cut when the moon is either in Leo, that his locks may stare like the lion's shag, or in Aries, that they may curl like a ram's horn. Whatever he would have to grow, he sets about it when she is in her increase; but for what he would have made less, he chooses her wane. When the moon is in Taurus, he never can be persuaded to take physic, lest that animal, which chews its cud, should make him cast it up again. If at any time he has a mind to be admitted into the presence of a prince, he will wait till the moon is in conjunction with the sun; for 'tis then the society of an inferior with a superior is salutary and successful."

In the old play of the Witch of Edmonton, 4to. 1658, p. 14, young Banks observes: "When the moon's in the full, then wit's in the wane."

"It is said that to the influence of the moon is owing the increase and decrease of the marrow and brain in animals; that she frets away stones, governs the cold and heat, the rain and wind. Did we make observations, we should find that the temperature of the air hath so little sympathy with the new or full moon, that we may count as many months of dry as wet weather when the return of the moon was wet, and contrariwise; so true is it, that the changes of the weather are subject to no rule obvious to us. 'Twere easy to shew that the reason of the thing is directly against the popular opinion." Gent. Mag. for Sept. 1734, iv. 489, from Bayle.

The hornedness of the new moon is still faintly considered by the vulgar as an omen with regard to the weather. They say, on that occasion, the new moon looks sharp. In Dekker's Match me in London, act i., the king says: "My lord, doe you see this change i' the moone? sharp hornes doe threaten windy weather."

[In Whimzies, or a New Cast of Characters, 12mo. Lond. 1631, p. 173, the author, speaking of a Xantippean, says: "A burre about the moone is not halfe so certaine a presage of a tempest as her brow is of a storme."]

Dr. Jamieson, in his Etymolog. Dictionary of the Scottish Language, v. *Mone*, says that in Scotland "it is considered as an almost infallible presage of bad weather if the moon lies *sair on her back*, or when her horns are pointed towards the zenith. It is a similar prognostic when the new moon appears *with the auld moon in her arms*, or, in other words, when that part of the moon which is covered with the shadow of the earth is seen through it. A *brugh*, or hazy circle round the moon, is accounted a certain prognostic of rain. If the circle be wide, and at some distance from the body of that luminary, it is believed that the rain will be delayed for some time; if it be close, and as it were adhering to the disc of the moon, rain is expected very soon." [One of these superstitions is thus alluded to in the ballad of Sir Patrick Spence,—

"Late, late, yes.reen, I saw the new moone
Wi' the auld moone in her arme;
And I feir, I feir, my deir master,
That we will come to harme."]

Bailey tells us that the common people, in some counties of England, are accustomed at the prime of the moon to say: "It is a fine moon, God bless her;" which some imagine to proceed from a blind zeal, retained from the ancient Irish, who worshipped the moon, or from a custom in Scotland (particularly in the Highlands), where the women make a courtesy to the new moon; and some Englishwomen still retain a touch of this gentilism, who getting up upon, and sitting astride on, a gate or stile, the first night of the new moon, thus invoke its influence—

"All hail to the moon, all hail to thee!
I prithee, good moon, declare to me,
This night, who my husband shall be."

The person, says Grose, must presently after go to bed, when they will dream of the person destined to be their future husband or wife. In Yorkshire they kneel on a ground-fast stone.

Aubrey, in his Miscellanies, gives the following account of the superstition: "At the first appearance of the new moon after New Year's Day (some say any other new moon is as good), go out in the evening and stand over the spars of a gate or stile, looking on the moon and say—

All hail to the moon, all hail to thee!
I prithee, good moon, reveal to me
This night who my husband (wife) shall be.

You must presently after go to bed. I knew two gentlewomen," says our credulous author, "that did this when they were young maids, and they had dreams of those that married them." [In Yorkshire, according to the same authority, when they practise this expedient, "they kneel on a ground-fast stone."]

Dr. Jamieson has quoted these words as used in Scotland, in a different form, from the Rev. J. Nichol's Poems, i. 31, 32:

"O, new moon, I hail thee!
And gif I'm ere to marry man,
Or man to marry me,
His face turn'd this way fasts ye can,
Let me my true love see
This blessed night!"

A note adds: "As soon as you see the first new moon of the new year, go to a place where you can set your feet upon a stone naturally fixed in the earth, and lean your back against a tree; and in that posture hail or address the moon in the words of the poem. If ever you are to be married, you will then see an apparition exactly resembling the future partner of your joys and sorrows."

[In some parts of the country, even at the present day, it is supposed to be unlucky to look at the new moon for the first time through a window.]

In the Secret Memoirs of the late Mr. Duncan Campbell, 8vo. Lond. 1732, p. 62, we read, in the chapter on omens: "To see a new moon the first time after her change on the right hand, or directly before you, betokens the utmost good fortune that month; as to have her on your left, or behind you, so that in turning your head back you happen to see her, foreshews the worst: as also they say, to be without gold in your pocket at that time is of very bad consequence."

In Sir John Sinclair's Statistical Account of Scotland, xii., 8vo. Edinb. 1794, p. 457, the minister of Kirkmichael, under the head of Superstitions, &c., says: "That fear and ignorance incident to a rude state have always been productive of opinions, rites, and observances which enlightened reason disclaims. But among the vulgar, who have not an opportunity of cultivating this faculty, old prejudices, endeared to them by the creed of their ancestors, will long continue to maintain their influence. It may therefore be easily imagined that this country has its due proportion of that superstition which generally prevails over the Highlands. Unable to account for the cause, they consider the effects of times and seasons as certain and infallible. The moon in her increase, full growth, and in her wane, are, with them, the emblems of a rising, flourishing, and declining fortune. At the last period of her revolution they carefully avoid to engage in any business of importance; but the first and middle they seize with avidity presaging the most auspicious issue to their undertakings. Poor Martinus Scriblerus never more anxiously watched the blowing of the west wind to secure an heir to his genius, than the love-sick swain and his nymph for the coming of the new moon to be noosed together in matrimony. Should the planet happen to be at the height of her splendour

when the ceremony is performed, their future life will be a scene of festivity, and all its paths strewed over with rose-buds of delight. But when her tapering horns are turned towards the north, passion becomes frost-bound, and seldom thaws till the genial season again approaches. From the moon they not only draw prognostications of the weather, but, according to their creed, also discover future events. There they are dimly pourtrayed, and ingenious illusion never fails in the explanation. The veneration paid to this planet, and the opinion of its influences, are obvious from the meaning still affixed to some words of the Gaelic language."

In Druidic mythology, when the circle of the moon was complete, fortune then promised to be the most propitious. Agreeably to this idea, *rath*, which signifies in Gaelic a wheel or circle, is transferred to signify fortune. They say "*ata rath air*," he is fortunate. The wane, when the circle is diminishing, and consequently unlucky, they call *mi-rath*. Of one that is unfortunate they say, "*ata mi-rath air*."

In the same work, the minister of Portpatrick tell us: "A cave in the neighbourhood of Dunskey ought also to be mentioned, on account of the great veneration in which it is held by the people. At the change of the moon (which is still considered with superstitious reverence) it is usual to bring, even from a great distance, infirm persons, and particularly rickety children, whom they suppose bewitched, to bathe in a stream which pours from the hill, and then dry them in the cave;" and in the parishes of Kirkwall and St. Ola, co. of Orkney, "They do not marry but in the waxing of the moon. They would think the meat spoiled, were they to kill the cattle when that luminary is wanting. . . On going to sea, they would reckon themselves in the most imminent danger, were they by accident to turn their boat in opposition to the sun's course."

Dr. Jamieson says: "This superstition, with respect to the fatal influence of a waning moon, seems to have been general in Scotland. In Angus, it is believed that if a child be put from the breast during the waning of the moon, it will decay all the time that the moon continues to wane. In Sweden great influence is ascribed to the moon, not only as regulating the weather, but as influencing the affairs of human life in general. The superstitions of our own countrymen, and of

the Swedes, on this head, equally confirm the account given by Cæsar concerning the ancient Germans, the forefathers of both. 'As it was the custom with them,' he says, 'that their matrons, by the use of lots and prophecies, should declare whether they should join in battle or not, they said that the Germans could not be victorious if they should engage before the new moon.' (Bell. Gall. l. i. c. 50.) They reckoned new or full moon the most auspicious season for entering on any business." The Swedes do not carry this farther than they did, for Tacitus assures us that they commenced undertakings at the period of full or new moon, considering those the most auspicious times.

A similar superstition prevailed amongst the Irish, for, according to Duchesne,[1] when they saw the new moon, they knelt down, recited the Lord's Prayer, at the end of which they cried, with a loud voice, "May thou leave us as safe as thou hast found us."

Park, in his Travels in the Interior of Africa, speaking of the Mandingoe tribe of Indians, says: "On the first appearance of a new moon they view it as newly created, and say a short prayer: this seems to be the only visible adoration those negroes who are not Mahometans offer to the Deity. This prayer is pronounced in a whisper, the person holding up his hands before his face; at the conclusion they spit upon their hands, and rub them over their faces. They think it very unlucky to begin a journey, or any other work of consequence, in the last quarter of the moon. An eclipse, whether of sun or moon, is supposed to be effected by witchcraft. The stars are very little regarded; and the whole study of astronomy they view as dealing in magic . . . . If they are asked for what reason they pray to the new moon, they answer, because their fathers did so before them."

He tells us, in another place: "When the Mahometan Feast of Rhamadan was ended, the priests assembled to watch for the appearance of the new moon, but the evening being cloudy, they were for some time disappointed; on a sudden, this delightful object showed her sharp horns from behind a cloud, and was welcomed with the clapping of hands, beating of drums, firing of muskets, and other marks of rejoicing."

[1] Histoire d'Angleterre, p. 18. Vallancey offers us testimony to the same purpose.

Butler, in his Hudibras, part ii. canto iii. l. 239, touches on the subject of lunar superstitions; speaking of his conjuror, he tells us:

"But with the moon was more familiar
Than e'er was almanac well-willer;
Her secrets understood so clear,
That some believ'd he had been there;
Knew when she was in fittest mood
For cutting corns or letting blood;
When for anointing scabs or itches,
Or to the bum applying leeches;
When sows and bitches may be spay'd,
And in what sign best cider's made;
Whether the wane be, or increase,
Best to set garlic or sow pease:
Who first found out the man i' th' moon,
That to the ancients was unknown."

It appears that corns ought to be cut after the moon has been at full; at least, so we are told in the British Apollo, fol. Lond. 1710, No. x.:

"Pray tell your querist if he may
Rely on what the vulgar say,
That, when the moon's in her increase,
If corns be cut they'll grow apace;
But if you always do take care,
After the full your corns to pare,
They do insensibly decay,
And will in time wear quite away:
If this be true, pray let me know,
And give the reason why 'tis so:"

It is answered:

"The moon no more regards your corns
Than cits do one another's horns:
Diversions better Phœbe knows
Than to consider your gall'd toes."

M. Stevenson, in the Twelve Moneths, 4to. Lond. 1661, p. 19, tell us that "horses and mares must be put together in the increase of the moone, for foales got in the wane are not accounted strong and healthfull."

In Thomas Lodge's Incarnate Divells, 4to. Lond. 1596, p. 44, is the following notice of a curious lunar superstition: "When the moone appeareth in the spring time, the one horne spotted, and hidden with a blacke and great cloud, from the first day of his apparition to the fourth day after, it

is some signe of tempests and troubles in the aire the sommer after."

The Rev. Mr. Shaw, in his Account of Elgin and the shire of Murray (see the Appendix to Pennant's Tour), informs us that at the full moon in March the inhabitants cut withies of the misletoe or ivy, make circles of them, keep them all the year, and pretend to cure hectics and other troubles by them. Dr. Johnson, in his Journey to the Western Islands, tells us, they expect better crops of grain by sowing their seed in the moon's increase.

In Barnabe Googe's translation of Naogeorgus's Popish Kingdome, 4to. Lond. 1570, fol. 44, we have the following lines concerning moon superstitions:

"No vaine they pearse, nor enter in the bathes at any day,
Nor pare their nayles, nor from their hed do cut the heare away;
They also put no childe to nurse, nor mend with doung their ground,
Nor medicine do receyve to make their crased bodies sound,
Nor any other thing they do, but earnestly before
They marke the moone how she is placed, and standeth evermore."

[Howell records an old proverb, "so many days old the moon is on Michaelmas-day, so many floods after." This maxim also occurs in the work of Stevenson, quoted above.]

Martin, in his Description of the Western Islands of Scotland, p. 174, speaking of Skie, says: "The natives are very much disposed to observe the influence of the moon on human bodies, and for that cause they never dig their peats but in the decrease; for they observe that, if they are cut in the increase, they continue still moist and never burn clear, nor are they without smoak, but the contrary is daily observed of peats cut in the increase. They make up their earthen dykes in the decrease only, for such as are made at the increase are still observed to fall."

The ancients chiefly regarded the age of the moon in felling their timber: their rule was to fell it in the wane, or four days after the new moon, or sometimes in the last quarter. Pliny advises it to be in the very moment of the change, which happening to be in the last day of the winter solstice, the timber, he says, will be incorruptible.

Melton, in his Astrologaster, p. 56, tells us that "St. Au[redacted]ine in his Enchiridion, sayth that it is a great offence for [redacted]rve the time and course of the moone when

they plant any trees or sowe any corne; for he sayth, none puts any trust in them but they that worship them: believing there is some divine power in them, according to those things they believe concerning the nativities of men."

In Lloyd's Stratagems of Jerusalem, 4to. 1602, p. 286, we read: "At any eclipse of the moone the Romans would take their brazen pots and pannes and beate them, lifting up many torches and linckes lighted and firebrandes into the aire, thinking by these superstitious meanes to reclaime the moone to her light. So the Macedonians were as superstitious as the Romanes were at any eclipse of the moone. Nothing terrified the Gentils more in their warres than the eclipse of the sunne and the moone. There was a lawe in Sparta that every ninth yeare the chief magistrates called Ephori would choose a bright night without moone-light, in some open place, to behold the starres, and if they had seene any star shoot or move from one place to another, straight these ephori accused their kings that they offended the gods, and thereby deposed them from their kingdome. So did Lysander depose King Leonidas."

In Annotations on Medea, &c., Englished by Edward Sherburn, Esq., 8vo. Lond. 1648, p. 105, the author says: "Of the beating of kettles, basons, and other brazen vessells, used by the ancients when the moone was eclipsed (which they did to drowne the charmes of witches, that the moon might not heare them, and so be drawne from her spheare as they supposed), I shall not need to speake, being a thing so generally knowne, a custom continued among the Turks at this day: yet I cannot but adde, and wonder at, what Joseph Scaliger, in his annotations upon Manilius, reports out of Bononcontrius, an ancient commentator upon the same poet; who affirmes that, in a towne of Italy where he lived (within these two centuries of yeares), he saw the same peece of Paganisme acted upon the like occasion."

In the General History of China, done from the French of P. Du Halde, 8vo. Lond. 1736, iii. 88, we are told: "The very moment the inhabitants perceive the sun or moon begin to be darkened, they fall on their knees and beat the ground with their forehead; at the same time is heard a dreadful rattling of drums and kettle-drums throughout Pekin, ... ing to the persuasion the Chinese formerly

noise they assisted the sun or moon, and prevented the cœlestial dragon from devouring such useful planets. Though the learned, and people of quality, are quite free from this ancient error, and are persuaded that eclipses are owing to a natural cause, yet such a prevalence has custom over them, that they will not leave their ancient ceremonies: these ceremonies are practised in the same manner in all parts of the empire."

The subsequent passage is in Osborne's Advice to his Son, 8vo. Oxford, 1656, p. 79: "The Irish or Welch, during eclipses, run about beating kettles and pans, thinking their clamour and vexations available to the assistance of the higher orbes."

From a passage, Dr. Jamieson says, in one of Dunbar's poems, it should appear to have been customary, in former times, to swear by the moon:

> "Fra Symon saw it ferd upon this wyse,
> He had greit wounder; *and sueris by the mone*,
> Freyr Robert has richt weil his devoir done."

[And the practice is mentioned more than once by Shakespeare. Our readers will recollect how Juliet reproves her lover for availing himself of that mode of testifying his affection:

> "O, swear not by the moon, the inconstant moon,
> That monthly changes in her circled orb,
> Lest that thy love prove likewise variable."

Yet however inconstant may be that light, who amongst us has not felt in all its witchery the truth of the same poet's description:

> "How sweet the moonlight sleeps upon this bank!
> Here will we sit, and let the sounds of music
> Creep in our ears: soft stillness and the night
> Become the touches of sweet harmony."]

MAN IN THE MOON.

This is one of the most ancient as well as one of the most popular superstitions. It is supposed to have originated in the account given in the book of Numbers, xv. 32 et seq., of

a man punished with death for gathering sticks on the Sabbath-day.

In Ritson's Ancient Songs, 8vo. 1790, p. 34, we read: "The man in the moon is represented leaning upon a fork, on which he carries a bush of thorn, because it was for 'pyc-chynde stake' on a Sunday that he is reported to have been thus confined. In the Midsummer Night's Dream, Peter Quince, the carpenter, in arranging his dramatis personæ for the play before the duke, directs that 'One must come in with a bush of thorns and a lantern, and say, he comes in to disfigure, or to present, the person of moonshine,' which we afterwards find done. 'All that I have to say,' concludes the performer of this strange part, 'is, to tell you that the lantern is the moon; I, the man in the moon; this thorn bush, my thorn bush; and this dog, my dog.' And such a character appears to have been familiar to the old English stage. Vide also Tempest, act ii. sc. 2."

The man in the moon is thus alluded to in the second part of Dekker's Honest Whore, 4to. Lond. 1630, signat. D. 2: "Thou art more than the moone, for thou hast neither changing quarters, nor a man standing in thy circle with a bush of thornes."

Butler, describing an astrologer, says:

> "He made an instrument to know
> If the moon shine at full or no;
> That would as soon as e'er she shone, straight
> Whether 'twere day or night demonstrate;
> Tell what her d'meter t'an inch is,
> And prove that she's not made of green cheese.
> It would demonstrate that the *man in*
> *The moon's a sea Mediterranean,*
> *And that it is no dog nor bitch*
> *That stands behind him at his breech,*
> But a huge Caspian sea, or lake,
> With arms, which men for legs mistake;
> How large a gulf his tail composes,
> And what a goodly bay his nose is;
> How many German leagues by th' scale
> Cape Snout's from Promontory Tail."

A complete collection of the old superstitions connected with the man in the moon, with all the ballads on the subject, will be found in Halliwell's Introduction to A Midsummer Night's Dream, 8vo. 1841.

SECOND SIGHT.

I RANK this among omens, as it is an indication of some future thing, which the persons to whom it is communicated get, as it were, by accident, and without their seeking for, as is always the case in divination. Dr. Johnson, who, a few years before his death, visited the scene of the declining influence of second sight, has superseded every other account of it by what he has left us on the subject. "We should have had little claim," says he, "to the praise of curiosity, if we had not endeavoured with particular attention to examine the question of the second sight. Of an opinion received for centuries by a whole nation, and supposed to be confirmed through its whole descent by a series of successive facts, it is desirable that the truth should be established, or the fallacy detected.

"The second sight is an impression made either by the mind upon the eye, or by the eye upon the mind, by which things distant or future are perceived and seen as if they were present. A man on a journey, far from home, falls from his horse; another, who is perhaps at work about the house, sees him bleeding on the ground, commonly with a landscape of the place where the accident befalls him. Another seer, driving home his cattle, or wandering in idleness, or musing in the sunshine, is suddenly surprised by the appearance of a bridal ceremony, or funeral procession, and counts the mourners or attendants, of whom, if he knows them, he relates the names; if he knows them not, he can describe the dresses. Things distant are seen at the instant when they happen. Of things future I know not that there is any rule for determining the time between the sight and the event.

"This receptive faculty, for power it cannot be called, is neither voluntary nor constant. The appearances have no dependence upon choice: they cannot be summoned, detained, or recalled. The impression is sudden, and the effect often painful. By the term second sight seems to be meant a mode of seeing superadded to that which nature generally bestows. In the Erse it is called *taisch;* which signifies likewise a spectre or a vision. I know not, nor is it likely that the Highlanders ever examined, whether by *taisch,* used for

second sight, they mean the power of seeing or the thing seen.

"I do not find it to be true, as it is reported, that to the second sight nothing is presented but phantoms of evil. Good seems to have the same proportion in those visionary scenes as it obtains in real life.

"That they should often see death is to be expected, because death is an event frequent and important. But they see likewise more pleasing incidents. A gentleman told me that, when he had once gone far from his own island, one of his labouring servants predicted his return, and described the livery of his attendant, which he had never worn at home; and which had been, without any previous design, occasionally given him.

"It is the common talk of the Lowland Scots, that the notion of the second sight is wearing away with other superstitions; and that its reality is no longer supposed but by the grossest people. How far its prevalence ever extended, or what ground it has lost, I know not. The islanders of all degrees, whether of rank or understanding, universally admit it, except the ministers, who universally deny it, and are suspected to deny it in consequence of a system, against conviction. One of them honestly told me that he came to Sky with a resolution not to believe it.

"Strong reasons for incredulity will readily occur. This faculty of seeing things out of sight is local, and commonly useless. It is a breach of the common order of things, without any visible reason or perceptible benefit. It is ascribed only to a people very little enlightened; and among them, for the most part, to the mean and ignorant.

"To the confidence of these objections it may be replied, that, by presuming to determine what is fit and what is beneficial, they presuppose more knowledge of the universal system than man has attained, and therefore depend upon principles too complicated and extensive for our comprehension; and that there can be no security in the consequence, when the premises are not understood: that the second sight is only wonderful because it is rare, for, considered in itself, it involves no more difficulty than dreams, or perhaps than the regular exercises of the cogitative faculty: that a general opinion of communicative impulses, or visionary represents-

tions, has prevailed in all ages and all nations; that particular instances have been given, with such evidence as neither Bacon nor Boyle has been able to resist; that sudden impressions, which the event has verified, have been felt by more than own or publish them: that the second sight of the Hebrides implies only the local frequency of a power which is nowhere totally unknown; and that, where we are unable to decide by antecedent reason, we must be content to yield to the force of testimony.

"By pretension to second sight, no profit was ever sought or gained. It is an involuntary affection, in which neither hope nor fear are known to have any part. Those who profess to feel it do not boast of it as a privilege, nor are considered by others as advantageously distinguished. They have no temptation to feign, and their hearers have no motive to encourage the imposture. To talk with any of these seers is not easy. There is one living in Sky, with whom we would have gladly conversed; but he was very gross and ignorant, and knew no English. The proportion in these countries of the poor to the rich is such, that, if we suppose the quality to be accidental, it can rarely happen to a man of education; and yet on such men it has sometimes fallen.

"To collect sufficient testimonies for the satisfaction of the public or ourselves would have required more time than we could bestow. There is against it, the seeming analogy of things confusedly seen and little understood; and for it, the indistinct cry of national persuasion, which may perhaps be resolved at last into prejudice and tradition." He concludes with observing: "I never could advance my curiosity to conviction; but came away, at last, only willing to believe." This question of second sight has also been discussed by Dr. Beattie in his Essays, 8vo. Edinb. 1776, pp. 480-2.

In Macculloch's Western Islands of Scotland, 1819, ii. 32, the author says: "To have circumnavigated the Western Isles without even mentioning the second sight would be unpardonable. No inhabitant of St. Kilda pretended to have been forewarned of our arrival. In fact it has undergone the fate of witchcraft; ceasing to be believed, it has ceased to exist."

Jamieson (Etymolog. Dict. Supplement) defines second sight, a power believed to be possessed by not a few in the Highlands and Islands of Scotland, of foreseeing future events,

especially of a disastrous kind, by means of a spectral exhibition to their eyes, of the persons whom these events respect, accompanied with such emblems as denote their fate. He says: "Whether this power was communicated to the inhabitants of the Highlands and Islands of Scotland by the northern nations who so long had possession of the latter, I shall not pretend to determine; but traces of the same wonderful faculty may be found among the Scandinavians. Isl. *ramm-skygn*, denotes one who is endowed with the power of seeing spirits: 'qui tali visu præter naturam præditus est, ut spiritus et dæmones videat, opaca etiam visu penetret.' Verel. Ind. The designation is formed from *ramm-ur* viribus pollens, and *skygn* videns; q. powerful in vision."

Rowlands, in his Mona Antiqua Restaurata, p. 140, note, tells us: "The magic of the Druids, or one part of it, seems to have remained among the Britons even after their conversion to Christianity, and is called *Taish* in Scotland; which is a way of predicting by a sort of vision they call second sight; and I take it to be a relic of Druidism, particularly from a noted story related by Vopiscus, of the Emperor Diocletian, who, when a private soldier in Gallia, on his removing thence, reckoning with his hostess, who was a Druid woman, she told him he was too penurious, and did not bear in him the noble soul of a soldier; on his reply that his pay was small, she, looking steadfastly on him, said that he needed not be so sparing of his money, for after he should kill a boar she confidently pronounced he would be emperor of Rome, which he took as a compliment from her; but seeing her serious in her affirmation, the words she spoke stuck upon him, and was after much delighted in hunting and killing of boars, often saying, when he saw many made emperors, and his own fortune not much mending, I kill the boars, but 'tis others that eat the flesh. Yet it happen'd that, many years after, one Arrius Aper, father-in-law of the Emperor Numerianus, grasping for the empire, traitorously slew him, for which fact being apprehended by the soldiers and brought before Diocletian, who being then a prime commander in the army, they left the traytor to his disposal, who asking his name, and being told that he was called Aper, i. e. a boar, without further pause he sheathed his sword in his bowels, saying, *et hunc aprum cum cæteris*, i. e. 'Even this boar also to the rest;' which

done, the soldiers, commending it as a quick, extraordinary act of justice, without further deliberation, saluted him by the name of emperor. I bring this story here in view, as not improper on this hint, nor unuseful to be observed, because it gives fair evidence of the antiquity of the second sight, and withall shows that it descended from the ancient Druids, as being one part of the diabolical magic they are charg'd with; and upon their dispersion into the territories of Denmark and Swedeland, continued there in the most heathenish parts to this day, as is set forth in the story of the late Duncan Campbell." In the Ode on the Popular Superstitions of the Highlands of Scotland, by Collins, I find the following lines on this subject:

"How they, whose sight such dreary dreams engross,
With their own vision oft astonish'd droop,
When, o'er the wat'ry strath, or quaggy moss,
They see the gliding ghosts unbodied troop.

Or, if in sports, or on the festive green,
Their destin'd glance some fated youth descry,
Who now, perhaps, in lusty vigour seen,
And rosy health, shall soon lamented die.

To monarchs dear, some hundred miles astray,
Oft have they seen fate give the fatal blow!
The seer, in Sky, shriek'd as the blood did flow,
When headless Charles warm on the scaffold lay!"

See on this subject some curious particulars in Aubrey's Miscellanies, p. 187.

In Sir John Sinclair's Statistical Account of Scotland, iii. 380, the minister of Applecross, in the county of Ross, speaking of his parishioners, says: "*With them the belief of the second sight is general*, and the power of an evil eye is commonly credited; and though the faith in witchcraft be much enfeebled, the virtue of abstracting the substance from one milk, and adding to another, is rarely questioned."

May not the following passage from Waldron's Description of the Isle of Man (Works, folio, p. 139) be referred to this second sight? "The natives of the island tell you that, before any person dies, the procession of the funeral is acted by a sort of beings, which for that end render themselves visible. I know several that have offered to make oath that, as they have been passing the road, one of these funerals has

come behind them, and even laid the bier on their shoulders, as though to assist the bearers. One person, who assured me he had been served so, told me that the flesh of his shoulder had been very much bruised, and was black for many weeks after. There are few or none of them who pretend not to have seen or heard these imaginary obsequies, (for I must not omit that they sing psalms in the same manner as those do who accompany the corpse of a dead friend,) which so little differ from real ones, that they are not to be known till both coffin and mourners are seen to vanish at the church doors. These they take to be a sort of friendly demons; and their business, they say, is to warn people of what is to befall them; accordingly, they give notice of any stranger's approach by the trampling of horses at the gate of the house where they are to arrive. As difficult as I found it to bring myself to give any faith to this, I have frequently been very much surprised, when, on visiting a friend, I have found the table ready spread, and everything in order to receive me, and been told by the person to whom I went that he had knowledge of my coming, or some other guest by these good-natured intelligencers. Nay, when obliged to be absent some time from home, my own servants have assured me they were informed by these means of my return, and expected me the very hour I came, though perhaps it was some days before I hoped it myself at my going abroad. That this is fact I am positively convinced by many proofs."

SALT FALLING, &c.

SALT falling towards a person was considered formerly as a very unlucky omen. Something had either already happened to one of the family, or was shortly to befall the persons spilling it.[1] It denoted also the falling-out of friends.

Dr. Nathaniel Home, in his Dæmonologie, p. 58, enumerates among bad omens, "the falling of salt towards them at the table, or the spilling of wine on their clothes;" saying

[1] So Pet. Molinæi Vates, p. 154: "Si salinum in mensa evertatur, ominosum est."

also, p. 60, "How common is it for people to account it a signe of ill-luck to have *the salt-cellar to be overturned, the salt falling towards them!*"

The subsequent quotations are from Roberti Keuchenii Crepundia, 8vo. Amstel. 1662, p. 215:

"*Salinum Eversum.*

"Prodige, subverso casu leviore salino,
Si mal venturum conjicis omen: adest."

"*Idem.*

"Deliras insulse; salem sapientia servat:
Omen ab ingenio desipiente malum."

"*Idem.*

"Perde animam temulente, cades; sic auguror omen;
Non est in toto corpore mica salis."

Bishop Hall, in his Characters of Vertues and Vices, 1608, speaking of the superstitious man, says: "If the salt fall towards him he looks pale and red, and is not quiet till one of the waiters have poured wine on his lappe." I have been at table where this accident happening, it has been thought to have been averted by throwing a little of the salt that fell over the left shoulder.

Mr. Pennant,[1] in his Journey from Chester to London, p. 31, tells us: "The dread of spilling salt is a known superstition among us and the Germans, being reckoned a presage of some future calamity, and particularly that it foreboded domestic feuds; to avert which it is customary to fling some salt over the shoulder into the fire, in a manner truly classical:

"Mollivit aversos Penates,
Farre pio, saliente mica." Horat. lib. iii. Od. 23.

Both Greeks and Romans mixed salt with their sacrificial cakes; in their lustrations also they made use of salt and water, which gave rise in after-times to the superstition of holy water. Stuckius, in his Convivial Antiquities, p. 17, tells us that the Muscovites thought that a prince could not show a greater mark of affection than by sending to him salt from his own table.

[1] The same author, in his Tour in Wales, tells us that "a tune called 'Gosteg yr Halen, or the Prelude of the Salt,' was always played whenever the salt-cellar was placed before King Arthur's knights at his Round Table.

Selden, in his notes on the Polyolbion, Song xi., observes of salt, that it "was used in all sacrifices by expresse command of the true God, the salt of the covenant in Holy Writ, the religion of the salt, set first and last taken away, as a symbole of perpetual friendship, that in Homer Πασσι δ' Αλος Θειοιο, he sprinkled it with divine salt, the title of αγνιτης, the cleanser, given it by Lycophron,—you shall see apparent and apt testimonie of its having had a most respected and divinely honoured name."

It has been observed by Bailey, on the falling of salt,[1] that it proceeds from an ancient opinion that salt was incorruptible; it had therefore been made the symbol of friendship; and if it fell, usually, the persons between whom it happened thought their friendship would not be of long duration.

Gaule, in his Mag-astromancers Pozed and Puzzel'd, p. 181, reckons among vain observations and superstitious ominations thereupon, "the spilling of the wine, the overturning of the salt." He afterwards, in p. 320, tells us: "I have read it in an orthodox divine, that he knew a young gentleman who, by chance spilling the salt of the table, some that sate with him said merrily to him that it was an ill omen, and wish't him take heed to himselfe that day: of which the young man was so superstitiously credulous, that it would not go out of his mind; and going abroad that day, got a wound, of which he died not long after."

In Melton's Astrologaster, p. 45, this occurs in a "Catalogue of many Superstitious Ceremonies," No. 26, "That it is ill-lucke to have the salt-sellar fall towards you." Gayton, in his Art of Longevity, 4to. 1659, p. 90, says:

> "I have two friends of either sex, which do
> Eat little salt, or none, yet are friends too,
> Of both which persons I can truly tell,
> They are of patience most invincible,
> Whom out of temper no mischance at all
> Can put—*no, if towards them the salt should fall.*"

[1] Grose says, on this subject: "To scatter salt, by overturning the vessel in which it is contained, is very unlucky, and portends quarrelling with a friend, or fracture of a bone, sprain, or other bodily misfortune. Indeed this may in some measure be averted by throwing a small quantity of it over one's head. It is also unlucky to help another person to salt. To whom the ill luck is to happen does not seem to be settled."

In the British Apollo, fol. Lond. 1708, 1. No. 24, it is said:

"Wee'l tell you the reason
Why spilling of salt
Is esteem'd such a fault:
Because it doth ev'rything season.

Th' antiques did opine
'Twas of friendship a sign,
So serv'd it to guests in decorum;
And thought love decay'd
When the negligent maid
Let the salt-cellar tumble before them."

In the Rules of Civility, 12mo. Lond. 1695 (transl. from the French), p. 134, we read: "Some are so exact, they think it uncivil to help anybody that sits by them either *with salt* or with *brains;* but in my judgment that is but a ridiculous scruple, and, if your neighbour desires you to furnish him, you must either take out some with your knife, and lay it upon his plate, or, if they be more than one, present them with the salt, that they may furnish themselves."

Salt was equally used in the sacrifices both by Jews and Pagans; but the use of salt in baptism was taken from the Gentile idolatry, and not from the Jewish sacrifices. Salt, as an emblem of preservation, was ordered by the law of Moses to be strewed on all flesh that was offered in sacrifice. But among the Pagans it was not only made use of as an adjunct, or necessary concomitant of the sacrifice, but was offered itself as a propitiation. Thus in the Ferialia, or Offerings to the Diis Manibus, when no animal was slain:

"Parva petunt Manes, pietas pro divite grata est
Munere; non avidos Styx habet una Deos
Tegula porrectis satis est velata coronis,
Et parcæ fruges, parvaque mica salis."

"The Manes' rights expenses small supply,
Their richest sacrifice is piety.
With vernal garlands a small tile exalt,
A little flour and little grain of salt."

That the flour and salt were both designed as propitiatory offerings to redeem them from the vengeance of the Stygian or infernal gods, may be proved from a like custom in the Lemuria, another festival to the Diis Manibus, where beans

are flung instead of the flour and salt; and when flung, the person says,—

"His, inquit, redimo, meque, meosque fabis." Fast. lib. v.

"And with these beans I me and mine redeem."

"It is plain, therefore, that the salt in the former ceremony was offered as a redemption, which property the Papists impiously ascribe to it still; and the parva mica, a little grain, is the very thing put into the child's mouth at present."—Seward's Conformity between Popery and Paganism, p. 53. Ibid. p. 50, we read: "Then he, the priest, exorcises and expels the impure spirits from the salt, which stands by him in a little silver box; and, putting a bit of it into the mouth of the person to be baptized, he says, 'Receive the salt of wisdom, and may it be a propitiation to thee for eternal life." By the following extract from Dekker's Honest Whore, 1635, the taking of bread and salt seems to have been used as a form of an oath or strong asseveration:

"*Scena* 13.

"*He tooke bread and salt* by this light, that he would *Never open his lips.*"

It is also said—

"He damned himself to hel, *if he speak on't agein.*"

Of the oath of bread and salt, see Blackwood's Edinburgh Magazine, i. 236.

Waldron, in his Description of the Isle of Man (Works, fol. p. 187), says: "No person will go out on any material affair without taking some salt in their pockets, much less remove from one house to another, marry, put out a child, or take one to nurse, without salt being mutually interchanged; nay, though a poor creature be almost famished in the streets, he will not accept any food you will give him, unless you join salt to the rest of your benevolence." The reason assigned by the natives for this is too ridiculous to be transcribed, i. e. the account given by a pilgrim of the dissolution of an enchanted palace on the island, occasioned by salt spilled on the ground.

In the Statistical Account of Scotland, xvi. 121, parish of Killearn, co. Sterling, we read: "Superstition yet continues

to operate so strongly on some people, that they put a small quantity of salt into the first milk of a cow, after calving, that is given any person to drink. This is done with a view to prevent *skaith* (harm), if it should happen that the person is not *canny*."

Camden, in his Ancient and Modern Manners of the Irish, says: "In the town when any enter upon a public office, women in the streets, and girls from the windows, sprinkle them and their attendants with wheat and salt. And before the seed is put into the ground, the mistress of the family sends salt into the field." Gough's Camden, fol. 1789, iii. 659. See also Memorable Things noted in the Description of the World, p. 112.

Willsford, in his Nature's Secrets, p. 139, tells us: "Salt extracted out of the earth, water, or any mineral, hath these properties to foreshew the weather; for, if well kept, in fair weather it will be dry, and apt to dissolve against wet into its proper element; on boards that it hath lain upon, and got into the pores of the wood, it will be dry in fair and serene weather, but when the air inclines to wet it will dissolve; and that you shall see by the board venting his brackish tears; and salt-sellers will have a dew hang upon them, and those made of mettal look dim against rainy weather."

Park, in his Travels in the Interior of Africa, tells us: "It would appear strange to an European to see a child suck a piece of rock salt as if it were sugar; this is frequent in Africa; but the poorer sort of inhabitants are so rarely indulged with this precious article, that to say, 'A man eats salt with his victuals,' is to say he is *a rich man*."

In the order for the house at Denton, by Tho. Lord Fairfax, among Croft's Excerpta Antiqua, p. 32, I find, "For the chamber let the best fashioned and apparell'd servants *attend above the salt*, the rest *below*."

["If *salt* fall tow'rds him, he looks pale and red,
Stares as the house were tumbling on his head,
Nor can recover breath till that mishap
Be purg'd by shedding wine into his lap.
Tate's Characters, 1691, p. 21.]

Reginald Scot, in his Discovery of Witchcraft, p. 95, observes that "to recount it good or bad luck when salt or *wine* falleth on the table, or is shed, is altogether vanity and super-

stition." See also Mason's Anatomy of Sorcery, 4to. Lond. 1612, p. 90. Melton, in his Astrolagaster, p. 45, No. 27, observes that "If the *beere* fall next a man it is a signe of good luck."[1]

SHOE OMENS.

THE casual putting the left shoe on the right foot, or the right on the left, was thought anciently to be the forerunner of some unlucky accident. Scot, in his Discovery of Witchcraft, tells us: "He that receiveth a mischance will consider whether he put not on his shirt the wrong side outwards, or his left shoe on his right foot." Thus Butler, in his Hudibras:

> "Augustus, having b' oversight
> Put on his left shoe 'fore his right,
> Had like to have been slain that day
> By soldiers mutin'yng for pay."

The authority of Pliny is cited in a note.[2]

Similar to this, says Grose, is putting on one stocking with the wrong side outward, without design; though changing it alters the luck.

A great deal of learning might be adduced on the subject of shoe superstitions.[3] For the ancient religious use of the shoe, see Stuckius's Convivial Antiquities, p. 228.

[1] "The Lydians, Persians, and Thracians, esteeme not soothsaying by birds, but *by powring of wine* upon the ground, upon their cloathes, with certain superstitious praiers to their gods that their warres should have good successe." Lloyd's Stratagems of Jerusalem, 4to. 1602, signat. P.P.

[2] The following is in St. Foix, Essais sur Paris, tom. v. p. 145: "Auguste, cet empereur qui gouverna avec tant de sagesse, et dont le règne fut si florissant, restoit immobile et consterné lorsqu'il lui arrivoit par mégarde de mettre le soulier droit au pied gauche, et le soulier gauche au pied droit."

[3] The following curious passage occurs in Bynæus on the shoe of the Hebrews, lib. ii.: "Solea sive calceo aliquem cædere olim contemptus atque contumeliæ rem fuisse habitam quod varia scriptorum veterum loca ostendunt." "Over Edom will I cast out my shoe," p. 353. As does the subsequent, p. 358: "Apud Arabes calceum sibi detractum in alium jacere, servandæ fidei signum et pignus esse certissimum." So is the following to our purpose, ibid. p. 360: "An mos iste obtinuerit apud Hebræos veteres, ut reges, cum urbem aliquem obsiderent, calceum in eam proji-

In the Statistical Account of Scotland, xiv. 541, parish of Forglen, in the county of Banff, we read; "The superstition of former times is now much worn out. There remains, however, still a little. There are *happy* and *unhappy feet*. Thus, they wish bridegrooms and brides *a happy foot;* and, to prevent any bad effect, they salute those they meet on the road with a kiss. It is hard, however, if any misfortune happens when you are passing, that you should be blamed, when neither you nor your feet ever thought of the matter. The tongue too must be guarded, even when it commends: it had more need, one would think, when it discommends. Thus, to prevent what is called forespeaking, they say of a person, *God save them:* of a beast, *Luck sair it.*"

[Train, in his History of the Isle of Man, ii. 129, says: "On the bridegroom leaving his house, it was customary to throw an old shoe after him, and in like manner an old shoe after the bride on leaving her home to proceed to church, in order to ensure good luck to each respectively; and, if by stratagem either of the bride's shoes could be taken off by any spectator on her way from church, it had to be ransomed by the bridegroom."]

Leo Modena, speaking of the customs of the present Jews, tells us that "some of them observe, in dressing themselves in the morning, to put on the right stocking and right shoe first, without tying it; then afterward to put on the left, and so to return to the right; that so they may begin and end with the right side, which they account to be the most fortunate." Transl. by Chilmead, 8vo. Lond. 1650, p. 17.

Gaule, in his Mag-astromancers posed and puzzel'd, p. 181, does not leave out, among vain observations and superstitious ominations thereupon, the "putting on the hose uneven, or a crosse, and *the shooe upon the wrong foot;* the band

cerent, in signum pertinacis propositi non solvendæ obsidionis, priusquam urbs sit redacta in potestatem, omnino non liquet. De Chirotheca quoque non memini me quicquam legisse." Ibid. lib. i. p. 179, I read the following: "Balduinus observat veteres, cum calceamenta pedibus inducerent, eaque pressius adstringerent, si quando corrigiam contingeret effringi, malum omen credidisse, adeo ut suscepta negotia desererent, uti disertè testatur Cicero in Divinatione, ubi sic ait: 'Quæ si suscipiamus, pedis offensio nobis et abruptio, corrigiæ et sternutamenta erunt observanda,' &c., atque illud omen veteres portendere credidisse, rem susceptam haud feliciter progressuram aut sinistro aliquo casu impediendam."

standing awry; the going abroad without the girdle on;" and "*the bursting of the shoe-lachet.*" In Pet. Molinæi Vates, p. 218, we read: "Si corrigia calcei fracta est, ominosum est."

James Mason, Master of Artes, in the Anatomie of Sorcerie, 4to. Lond. 1612, p. 90, speaking of "vaine and frivolous devices, of which sort we have an infinite number also used amongst us," enumerates "foredeeming of evill lucke, *by pulling on the shooe awry.*"

It is accounted lucky by the vulgar to throw an old shoe after a person when they wish him to succeed in what he is going about. There was an old ceremony in Ireland of electing a person to any office by throwing an old shoe over his head.[1]

Grose, citing Ben Jonson saying "Would I had Kemp's shoes to throw after you," observes, perhaps Kemp was a man remarkable for his good luck or fortune; throwing an old shoe or shoes after any one going on an important business is by the vulgar deemed lucky. See instances of this in Reed's Old Plays, xii. 434.

Shenstone, the pastoral poet, somewhere in his works asks the following question: "May not the custom of scraping when we bow be derived from the ancient custom of throwing the shoes backwards off the feet?" and in all probability it may be answered in the affirmative.

In Gayton's Festivous Notes upon Don Quixote, p. 104, is the following passage, which will be thought much to our purpose: "An incantation upon the horse, for want of nailing his old shoes at the door of his house when he came forth; or because, nor the old woman, nor the barber, nor his niece, nor the curate, designed him *the security of an old shooe after*

[1] See the Idol of the Clownes, p. 19. In Sir John Sinclair's Statistical Account of Scotland, vol. x. 8vo. Edinb. 1794, p. 543, parish of Campbelton, in Argyleshire, the following curious anecdote occurs: "We read of a king of the Isle of Man sending his shoes to his Majesty of Dublin, requiring him to carry them before his people on a high festival, or expect his vengeance." This good Dublinian king discovers a spirit of humanity and wisdom rarely found in better times. His subjects urged him not to submit to the indignity of bearing the Manksman's shoes. "I had rather," said he, "not only bear but eat them, than that one province of Ireland should bear the desolation of war."

him." So in the Workes of John Heywoode, newlie imprinted, 1598:

"And home agayne hitherward quicke as a bee,
Now, *for good lucke, cast an olde shooe after mee.*"

I find the following in the Raven's Almanacke: "But at his shutting in of shop could have beene content to have had all his neighbours have throwne his olde shooes after him when hee went home, in signe of good lucke." In Ben Jonson's masque of the Gypsies, 1640, p. 64, we find this superstition mentioned:

3 *Gypsie.* "*Hurle after an old shoe,*
I'le be merry what here I doe."

See Beaumont and Fletcher's Honest Man's Fortune, p. 3979, and the Wild Goose Chace, p. 1648.

LOOKING-GLASS OMENS.

To break a looking-glass is accounted a very unlucky accident. Should it be a valuable one this is literally true, which is not always the case in similar superstitions. Mirrors were formerly used by magicians in their superstitious and diabolical operations,[1] and there was an ancient kind of divina-

[1] "Some magicians (being curious to find out by the help of a looking-glasse, or a glasse viall full of water, a thiefe that lies hidden) make choyce of young maides, or boyes unpolluted, to discerne therein those images or sights which a person defiled cannot see. Bodin, in the third book of his Dæmonomachia, chap. 3, reporteth that in his time there was at Thoulouse a certain Portugais, who shewed within a boy's naile things that were hidden. And he addeth that God had expressely forbidden that none should worship *the stone of imagination.* His opinion is that this stone of imagination or adoration (for so expoundeth he the first verse of the 26th chapter of Leviticus, where he speaketh of the idoll, the graven image, and the painted stone) was smooth and cleare as a looking-glasse, wherein they saw certaine images or sights, of which they enquired after the things hidden. In our time conjurers use chrystall, calling the divination chrystallomantia, or onycomantia, in the which, after they have rubbed one of the nayles of their fingers, or a piece of chrystall, they utter I know not what words, and they call a boy that is pure and no way corrupted, to see therein that which they require, as the same Bodin doth also make mention." Molle's Living Librarie, 1612, p. 2.

tion by the looking-glass;[1] hence, it should seem, has been derived the present popular notion. When a looking-glass is broken, it is an omen that the party to whom it belongs will lose his best friend. See the Greek Scholia on the Nubes of Aristophanes, p. 169. Grose tells us that "breaking a looking-glass betokens a mortality in the family, commonly the master."

In the Mémoires de Constant, premier valet de chambre de l'Empereur, sur la vie privée de Napoléon, 1830, Bonaparte's superstition respecting the looking-glass is particularly mentioned: "During one of his campaigns in Italy, he broke the glass over Joséphine's portrait. He never rested till the return of the courier he forthwith despatched to assure himself of her safety, so strong was the impression of her death upon his mind."

In a list of superstitious practices preserved in the Life and Character of Harvey the famous Conjurer of Dublin, 1728, p. 58, with "fortune-telling, dreams, visions, palmestry, physiognomy, omens, casting nativities, casting urine, drawing images," there occur also "mirrors."

Willsford, in his Nature's Secrets, p. 138, tells us: "Mettals in general, against much wet or rainy weather, will seem to have a dew hang upon them, and be much apter to sully or foul anything that is rubbed with the mettal; as you may see in pewter dishes against rain, as if they did sweat, leaving a sputch upon the table cloaths; with this Pliny concludes as a sign of tempests approaching.

"Stones against rain will have a dew hang upon them;

[1] The following occurs in Delrio, Disquisit. Magic. lib. iv. chap. 2, quæst 7, sect. 3, p. 594: "Genus divinationis captoptromanticum: quo augures in splendenti cuspide, velut in crystallo vel ungue, futura inspiciebant." So, also, ibid. p. 576: "Κατοπτρομαντεια, quæ rerum quæsitarum figuras *in speculis exhibet politis*: in usu fuit D. Juliano Imper. (Spartianus in Juliano)." Consult also Pausanias, Cœlius Rhodoginus, and Potter's Greek Antiquities, vol. i. p. 350. Potter says: "When divination by water was performed with a looking-glass it was called *catoptromancy*: sometimes they dipped a looking-glass into the water, when they desired to know what would become of a sick person: for as he looked well or ill in the glass, accordingly they presumed of his future condition. Sometimes, also, glasses were used, and the images of what should happen, without water." Mr. Douce's manuscript notes add that "washing hands in the same water is said to forebode a quarrel."

but the sweating of stones is from several causes, and sometimes are signs of much drought. Glasses of all sorts will have a dew upon them in moist weather; glasse-windows will also shew a frost, by turning the air that touches them into water, and then congealing of it."

In the Marriage of the Arts, by Barton Holiday, 1630, is the following: "I have often heard them say 'tis ill luck *to see one's face in a glasse by candle-light.*"

TINGLING OF THE EARS, &c.

In Shakspeare's Much Ado About Nothing, Beatrice says: "What fire is in mine *ears*!" which Warburton explains as alluding to a proverbial saying of the common people that their ears burn when others are talking of them. On which Reed observes that the opinion from whence this proverbial saying is derived is of great antiquity, being thus mentioned by Pliny: "Moreover is not this an opinion generally received that when our ears do glow and tingle some there be that in our absence doe talke of us?"—Philemon Holland's Translation, b. xxviii. p. 297; and Browne's Vulgar Errors. Sir Thomas Browne says: "When our cheek burns, or ear tingles, we usually say somebody is talking of us, a conceit of great antiquity, and ranked among superstitious opinions by Pliny. He supposes it to have proceeded from the notion of a signifying genius, or universal Mercury, that conducted sounds to their distant subjects, and taught to hear by touch."[1] The following is in Herrick's Hesperides, p. 391:

"*On himselfe:*

One eare tingles; some there be
That are snarling now at me;
Be they those that Homer bit,
I will give them thanks for it."

---

[1] Pliny's words are: "Absentes tinnitu aurium præsentire sermones de se receptum est." In Petri Molinæi Vates, p. 218, we read: "Si cui aures tinniunt, indicium est alibi de eo sermones fieri." I find the following on this in Delrio, Disquisit. Magic. p. 473: "Quidam sonitum spontaneum auris dextræ vel sinistræ observant, ut si hæc tintinet, inimicum, si illa,

Mr. Douce's MS. notes say: "Right lug, left lug, wilk lug lows?" If the left ear, they talk harm; if the right, good. Scottish, J.M.D. Werenfels, in his Dissertation upon Superstition, p. 6, speaking of a superstitious man, says: "When his *right ear* tingles, he will be cheerful; but, if his *left*, he will be sad."

Gaule, in his Mag-astromancers Posed and Puzzel'd, p. 181, has not omitted, in his list of "Vain Observations and Superstitious Ominations thereupon," the tingling of the ear, *the itching of the eye*, the glowing of the cheek, the bleeding of the nose, the stammering in the beginning of a speech, the being over-merry on a sudden, and to be given to sighing, and to know no cause why."

Dr. Nathaniel Home, in his Dæmonologie, or the Character of the crying Evils of the present Times, 1650, p. 61, tells us: "If their eares tingle, they say it is a signe they have some enemies abroad, that doe or are about to speake evill of them: so, *if their right eye itcheth*, then it betokens joyfull laughter; and so, from the itching of the nose and elbow, and severall affectings of severall parts, they make severall predictions too silly to be mentioned, though regarded by them."

In the third Idyllium of Theocritus, the itching of the right eye occurs as a lucky omen:

> Αλλεται οφθαλμος μεν ο δεξιος· αρα γ' ιδησω
> Λυταν;

thus translated by Creech, l. 37:—

amicum, nostri putent memoriam tum recolere; de quo Aristænetus in Epist. amatoria: ουκ βομβεισοι τα ωτα, σουμεταδ ακροων εμεμνημην, nonne auris tibi resonabat quando tui lachrymans recordabar; et alicui huc pertinere videatur illud Lesbyæ Vatis a Veronensi conversum, 'Sonitus suopte tintinant aures.' Quod illa dixerat βομβευς ευδ' ακοα εμοι: et apertius incertus quidam, sed antiquus (inter Catalect. Virg.):

> 'Garrula quid totis resonas mihi noctibus auris
> Nescio quem dicis nunc meminisse mei.'"

The subsequent occurs in Roberti Keuchenii Crepundia, p. 113, "Aurium tinnitus:

> "Laudor et adverso, sonat auris, lædor ab ore;
> Dextra bono tinnit murmure, læva malo.
> Non moror hoc, sed inoffensum tamen arceo vulgus;
> Cur? scio, me famâ nolle loquente loqui."

"My right eye itches now, and shall I see
My love?"[1]

Douce preserves the following superstition on *measuring the neck*, extracted from Le Voyageur à Paris, iii. 223: "Les anciennes nourrices, quand l'usage étoit de leur laisser les filles jusqu'à ce qu'on les donnât à un mari, persuadoient à ces crédules adolescentes que la grosseur du cou étoit de moyen d'apprecier leur continence; et pour cela elles le mésuroient chaque matin. Retenue par une telle épreuve, la fille sage dût tirer vanité de la mesure; de là l'usage des colliers." In Petri Molinæi Vates, p. 218, we read: "Si cui riget collum, aut cervicis vertebræ sunt obtortæ, præsignificatio est futuri suspendii."[2]

To rise on *the right side* is accounted lucky; see Beaumont and Fletcher's Women Pleased, at the end of act i. So, in the old play of What you Will: "You rise on *your right side* to-day, marry." Marston's Works, 8vo. 1633, signat, R. b. And again, in the Dumb Knight, by Lewis Machin, 4to. 1633, act iv. sc. 1, Alphonso says:

"Sure I said my prayers, *ris'd on my right side*,
Wash'd hands and eyes, put on my girdle last;
Sure I met no splea-footed baker,
No hare did cross me, nor no bearded witch,
Nor other ominous sign."

In the old play called the Game at Chesse, 4to. p. 32, we read:

"A sudden fear invades me, *a faint trembling*
Under this omen,
As is oft felt, the panting of a turtle
Under a stroaking hand."

Answer.

"That boads good lucke still.
Signe you shall change state speedily, for that trembling
Is alwayes the first symptom of a bride."

---

[1] In Molinæi Vates, we read: "Si palpebra exiliit, ominosum est," p. 218. In the Shepherd's Starre, &c., 4to. 1591, a paraphrase upon the third of the Canticles of Theocritus, dialoguewise, Corydon says: "But my right eie watreth; *'tis a signe of somewhat:* do I see her yet?"

[2] It is said, ibid.: "*Si servulus sub centone crepuit*, ominosum est."

OMENS

RELATING TO THE CHEEK, NOSE, AND MOUTH.

MELTON, in his Astrologaster, p. 45, No. 7, observes, that "when the left cheek burnes, it is a signe somebody talks *well* of you; but if the right cheek burnes, it is a sign of *ill*." Grose says that, when a person's cheek or ear burns, it is a sign that some one is then talking of him or her. If it is the right cheek or ear, the discourse is to their advantage: if the left, to their disadvantage. When the right eye itches, the party affected will shortly cry; if the left, they will laugh.

In Ravenscroft's Canterbury Guests, or a Bargain Broken, 4to. p. 20, we read: "That you should think to deceive me! Why, all the while I was last in your company, my heart beat all on that side you stood, *and my cheek next you* burnt and glow'd."

Itching of the nose. I have frequently heard this symptom interpreted into the expectation of seeing a stranger. So in Dekker's Honest Whore, Bellefont says:

> —"We shall ha guests to day,
> I'll lay my little maidenhead, *my nose itcheth so.*"

The reply made by her servant Roger further informs us that the biting of fleas was a token of the same kind. In Melton's Astrologaster, p. 45, No. 31, it is observed that, "when *a man's nose itcheth*, it is a signe he shall drink wine;" and 32, that "*if your lips itch*, you shall kisse somebody."

Poor Robin, in his Almanac for 1695, thus satirises some very indelicate superstitions of his time in blowing the nose: "They who, blowing their nose, in the taking away of their handkercher look stedfastly upon it, and pry into it, as if some pearls had drop'd from them, and that they would safely lay them up for fear of losing:

> These men are fools, although the name they hate,
> Each of them a child at man's estate."

The same writer ridicules the following indelicate fooleries then in use, which must surely have been either of Dutch or

Flemish extraction: "They who, when they make water, go streaking the walls with their urine, as if they were framing some antic figures, or making some curious delineations; or shall piss in the dust, making I know not what scattering angles and circles; or some chink in a wall, or little hole in the ground—to be brought in, after two or three admonitions, as incurable fools."

The *nose falling a bleeding* appears by the following passage to have been a sign of love: "*Did my nose ever bleed when I was in your company?* and, poor wench, just as she spake this, to shew her true heart, her nose fell a bleeding." Boulster Lectures, 12mo. Lond. 1640, p. 130.

Launcelot, in Shakespeare's Merchant of Venice, says: "It was not for nothing that my nose fell a bleeding," &c.; on which Steevens observes that, from a passage in Lodge's Rosalynde, 1592, it appears that some superstitious belief was annexed to the accident of bleeding at the nose: "As he stood gazing, his nose on a sudden bled, which made him conjecture it was some friend of his." To which Reed adds: "Again, in the Duchess of Malfy, 1640, act i. sc. 2:

> 'How superstitiously we mind our evils!
> The throwing down salt, or crossing of a hare,
> *Bleeding at nose*, the stumbling of a horse,
> Or singing of a creket, are of power
> To daunt whole man in us.'

Again, act i. sc. 3: 'My nose bleeds.' One that was superstitious would count this ominous, when it merely comes by chance."

In Bodenham's Belvedere, or Garden of the Muses, 1600, p. 147, on the subject of "Feare, Doubt," &c., he gives the following simile from some one of our old poets:

> "As suddaine bleeding argues ill ensuing,
> So suddaine ceasing is fell feares renewing."

Melton's Astrologaster, p. 45, observes: "8. That when a man's nose bleeds but a drop or two, that it is a sign of ill lucke. 9. That when a man's nose bleeds one drop, and at the left nostril, it is a sign of good lucke, but, on the right,

[redacted]rose says a drop of blood from the nose commonly foretells death, or a very severe fit of sickness; three drops are

still more ominous.[1] Burton, in his Anatomy of Melancholy, edit. 4to. 1621, p. 214, says that "to bleed three drops at the nose is an ill omen."

If, says Grose, in eating, you miss your *mouth*, and the victuals fall, it is very unlucky, and denotes approaching sickness.

HEAD OMENS.

Gaule, in his Mag-astromancers Posed and Puzzel'd, p. 183, very justly gives the epithets of "vain, superstitious, and ridiculous," to the subsequent observations on *Heads*: "That a great head is an omen or a sign of a sluggish fool,"—(this reminds one of the old saying, "Great head and little wit"); "a little head, of a subtile knave; a middle head, of a liberal wit; *a round head, of a senseless irrational fellow*; a sharp head, of an impudent sot," &c. Our author's remarks, or rather citation of the remarks, upon *round heads* above, seem not to have been over-well timed, for this book was printed in 1652, and is dedicated to the Lord General Cromwell.

There is a vulgar notion that men's hair will sometimes turn gray upon a sudden and violent fright, to which Shakespeare alludes in a speech of Falstaff to Prince Henry: "Thy father's beard is turned white with the news." See Grey's Notes on Shakspeare, i. 338. He adds: "This whimsical opinion was humorously bantered by a wag in a coffee-house, who, upon hearing a young gentleman giving the same reason for the change of his hair from black to grey, observed that there was no great matter in it; and told the company that

[1] I found the following in Roberti Keuchenii Crepundia, p. 214:

"*Tres stillæ sanguineæ.*

"Cur nova stillantes designant funere guttæ,
Fatidicumque trias sanguinis omen habet?
Parce superstitio: numero deus impare gaudet,
Et numero gaudens impare vivit homo."

"That your nose may never bleed only three drops at a time," is found among the omens deprecated in Holiday's Marriage of the Arts, 1636.

he had a friend who wore a coal-black wig, which was turned grey by a fright in an instant."

By the following passage, a simile in Bodenham's Belvedere, or the Garden of the Muses, 1600, it should seem that our ancestors considered "heaviness" as an omen of some impending evil, p. 160:

> "As *heaviness foretels some harme at hand,*
> So minds disturb'd presage ensuing ills."

In Secret Memoirs of the late Mr. Duncan Campbell, 1732, p. 61, in the chapter of Omens, we read: "Others again, by having caught cold, feel a certain noise in their heads, which seems to them like the sound of distant bells, and fancy themselves warned of some great misfortune."[1]

HAND AND FINGER-NAILS.

Sir Thomas Browne admits that conjectures of prevalent humours may be collected from the spots in our *nails*, but rejects the sundry divinations vulgarly raised upon them. Melton, in his Astrologaster, giving a catalogue of many superstitious ceremonies, tells us: "6. That to have yellow speckles on the nailes of one's hand is a greate signe of death." He observes, ibid. 23, that, "when the palme of the right hand itcheth, it is a shrewd sign he shall receive money."[2] In Reed's Old Plays, vi. 357, we read:

> "When yellow spots do on your hands appear,
> Be certain then you of a corse shall hear."[3]

[The *fore-finger* of the right hand is considered by the

[1] Grose says, that "a person being suddenly taken with a shivering is a sign that some one has just then walked over the spot of their future grave. Probably all persons are not subject to this sensation, otherwise the inhabitants of those parishes whose burial-grounds lie in the common foo path would live in one continued fit of shaking."

[2] In the Secret Memoirs of Mr. Duncan Campbell, 8vo. Lond. 1732, p. 60, we read in the chapter of omens: "Others have thought themselves secure of receiving money if their hands itched."

[3] "That a yellow *death-mould* may never appeare upon your hand, or any part of your body," occurs among the omens introduced in Barton Holiday's TEXNOΓAMIA, signat. E b. I suppose by death-mould our author means *death-mole.*

vulgar to be venomous; and consequently is *never* used in applying anything to a wound or bruise.]

To a person asking in the British Apollo, fol. Lond. 1708, vol. i. No. 17, the cause of little white spots which sometimes grow under the nails of the fingers, and why they say they are *gifts*,—it is answered: "Those little spots are from white glittering particles which are mixed with red in the blood, and happen to remain there some time. The reason of their being called gifts is as wise an one as those of letters, winding-sheets, &c., in a candle."

Washing hands, says Grose, in the same basin, or with the same water, that another person has washed in, is extremely unlucky, as the parties will infallibly quarrel. No reason is is given for this absurd opinion.

Burton, in his Melancholy, edit. 1621, p. 214, tells us that a black spot appearing on the nails is a bad omen.

To cut the nails upon a Friday, or a Sunday, is accounted unlucky amongst the common people in many places. "The set and statary times," says Browne, "of paring nails and cutting of hair, is thought by many a point of consideration, which is perhaps but the continuation of an ancient superstition. To the Romans it was piacular to pare their nails upon the Nundinæ, observed every ninth day, and was also feared by others on certain days of the week, according to that of Ausonius, Ungues Mercurio, Barham Jove, Cypride Crines." Barton Holiday deprecates the omen, "that you may never pare your nailes upon a Friday." In Thomas Lodge's Wit's Miserie and the World's Madnesse; discovering the Devils Incarnat of this Age, 4to. Lond. 1596, he says, speaking of Curiositie, p. 12: "Nor will he paire his nailes on White Munday to be fortunate in his love."[1]

In Albumazar, a Comedy, 4to. Lond. 1634, signat. B. 3 b., we read:

> "He puls you not a haire, *nor paires a naile*,
> Nor stirs a foote, without due figuring
> The horoscope."

The Jews, however, (superstitiously, says Mr. Addison, in his Present State of that people, p. 129), pare their nails on a Friday.

[1] In the Schola Curiositatis, we read: "Vetant ungues præscindere aut indusium mutare die Veneris, ne fortunam aut valetudinem in discrimen ponant."—Tom. ii. p. 336.

Gaule, in his Mag-astromancers Posed and Puzzel'd, p. 187, ridicules the popular belief that "a great thick *hand* signes one not only strong but stout; a little slender hand, one not only weak but timorous; a long hand and long fingers betoken a man not only apt for mechanical artifice, but liberally ingenious; but those short, on the contrary, note a foole, and fit for nothing; an hard brawny hand signes dull and rude; a soft hand, witty but effeminate; an hairy hand, luxurious; longe joynts signe generous, yet, if they be thick withall, not so ingenious; the often clapping and folding of the hands note covetous, and their much moving in speech, loquacious; an ambidexter is noted for ireful, crafty, injurious; short and fat fingers mark a man out for intemperate and silly; but long and leane, for witty; if his fingers crook upward, that shewes him liberal, if downward, niggardly; long nailes and crooked, signe one brutish, ravenous, unchaste; very short nailes, pale, and sharp, show him false, subtile, beguiling; and so round nails, libidinous; but nails broad, plain, thin, white, and reddish, are the tokens of a very good wit."

A moist hand is vulgarly accounted a sign of an amorous constitution. The Chief Justice, in the Second Part of King Henry the Fourth, enumerates *a dry hand* among the characteristics of age and debility.

I have somewhere read, but I have forgotten my authority, that the custom of *kissing the hand by way of salutation* is derived from the manner in which the ancient Persians worshipped the sun; which was by first laying their hands upon their mouths, and then lifting them up by way of adoration, a practice which receives illustration from a passage in the Book of Job, a work replete with allusions to ancient manners: "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand."—Chap. xxxi. v. 26, 27.

On the passage in Macbeth—

> "By the pricking of my thumbs,
> Something wicked this way comes,"

Steevens observes: "It is a very ancient superstition that all sudden pains of the body, and other sensations which could not naturally be accounted for, were presages of somewhat that was shortly to happen." Hence Mr. Upton has ex-

plained a passage in the Miles Gloriosus of Plautus: "Timeo quod rerum gessérim hic, ita dorsus totus prurit."

In Dekker's Dead Terme, 1607, signat. D. b., is found the following: "What *byting of the thumbs* (at each other while the company are walking in St. Paul's) to beget quarrels." This singular mode of picking a quarrel occurs in Romeo and Juliet, act i. sc. 1; in Randolph's Muses' Looking-Glass, &c.

In Lodge's Incarnate Devils, 1596, p. 23, is the following: "I see contempt marching forth, *giving mee the fico with his thombe in his mouth*, for concealing him so long from your eie-sight." In the Rules of Civility, 1685, p. 44, we read: "'Tis no less disrespectful to bite the nail of your thumb by way of scorn and disdain, and, drawing your nail from betwixt your teeth, to tell them you value not this what they can do; and the same rudeness may be committed with a fillip."

Doubling the thumb. Hutchinson, in his History of Northumberland, ii. ad finem, 4, tells us: "Children, to avoid approaching danger, are taught to double the thumb within the hand. This was much practised whilst the terrors of witchcraft remained; and even in the beginning of the present century much of those unhappy prejudices possessed the minds of the vulgar. It was the custom to fold the thumbs of dead persons within the hand, to prevent the power of evil spirits over the deceased; the thumb in that position forming the similitude of the character in the Hebrew alphabet which is commonly used to denote the name of God."

CANDLE OMENS.

The fungous parcels, as Sir Thomas Browne calls them, about the wicks of candles are commonly thought to foretell strangers.[1] In the north, as well as in other parts of England, they are called letters at the candle, as if the forerunners of

[1] The following is from Roberti Keuchenii Crepundia, p. 211: "*Fungi lucernarum.*

"Aeris humenti crepitans uligine fungus
Si quid habet flammis ominis, auster erit."

some strange news. These, says Browne, with his usual pedantry of style, which is well atoned for by his good sense and learning, "only indicate a moist and pluvious air, which hinders the avolation of the light and favillous particles, whereupon they settle upon the snast." That candles and lights, he observes also, "burn blue and dim at the apparition of spirits, may be true, if the ambient air be full of sulphureous spirits, as it happens often in mines."

Melton, in his Astrologaster, p. 45, says: "28. That if a candle burne blew, it is a signe that there is a spirit in the house, or not farre from it."

A collection of tallow, says Grose, rising up against the wick of a candle, is styled a winding-sheet, and deemed an omen of death in the family. A spark at the candle, says the same author, denotes that the party opposite to it will shortly receive a letter. A kind of fungus in the candle, observes the same writer, predicts the visit of a stranger from that part of the country nearest the object. Others say it implies the arrival of a parcel.

Dr. Goldsmith, in his Vicar of Wakefield, speaking of the waking dreams of his hero's daughters, says: "The girls had their omens too, they saw rings in the candle."

Jodrell, in his Illustrations of Euripides, i. 127, tells us, from Brodæus, that among the Greeks the votary was sensible of the acceptation of his prayer by the manner in which the flame darted its ejaculation. If the flame was bright, this was an auspicious omen, but it was esteemed the contrary, if it corresponded with the description of the sacrifice in the Antigone of Sophocles:

> "When, from the victim, lo! the sullen flame
> Aspir'd not; smother'd in the ashes still
> Lay the moist flesh, and, roll'd in smoke, repell'd
> The rising fire." Franklin, ii. 57.

Sir Thomas Browne, in his Hydriotaphia, p. 59, speaking of the ancients, observes: "That they poured oyle upon the *pyre* was a tolerable practise, while the intention rested in facilitating the ascension; but to place *good omens* in the *quick* and *speedy burning*, to sacrifice unto the windes for a dispatch in this office, was a low form of superstition."

Willsford, in his Nature's Secrets, p. 120, tells us: "If

the flame of a candle, lamp, or any other fire, does wave or wind itself where there is no sensible or visible cause, expect some windy weather. When candles or lamps will not so readily kindle as at other times, it is a sign of wet weather neer at hand. When candles or lamps do sparkle and rise up with little fumes, or their wicks swell, with things on them like mushrooms, are all signs of ensuing wet weather."

The innkeepers and owners of brothels at Amsterdam are said to account these "fungous parcels" lucky, when they burn long and brilliant, in which case they suppose them to bring customers. But when they soon go out, they imagine the customers already under their roofs will presently depart. See Putanisme d'Amsterdam, 12mo. 1681, p. 92. They call these puffs of the candle "good men."

The Hon. Mr. Boyle, in his Occasional Reflections upon several Subjects, 8vo. Lond. 1665, p. 218, makes his "Meditation 10th upon *a thief in a candle*"—"which, by its irregular way of making the flame blaze, melts down a good part of the tallow, and will soon spoil the rest, if the remains are not rescued by the removal of the thief (as they call it) in the candle."

In Secret Memoirs of the late Mr. Duncan Campbell, 8vo, Lond. 1732, p. 62, the author says: "I have seen people who, after writing *a letter*, have prognosticated to themselves the ill success of it, if by any accident it happened to fall on the ground; others have seemed as impatient, and exclaiming against their want of thought, if through haste or forgetfulness they have chanced to hold it before the fire to dry; but the mistake of a word in it is a sure omen that whatever requests it carries shall be refused."

"The Irish, when they put out a candle, say, 'May the Lord renew, or send us the light of Heaven!'"—Gent. Mag. 1795, p. 202.

OMENS

AT THE BARS OF GRATES, PURSES, AND COFFINS.

A FLAKE of soot hanging at the bars of the grate, says Grose, denotes the visit of a stranger,[1] like the fungus of the candle, from that part of the country nearest the object. Dr. Goldsmith, in his Vicar of Wakefield, among the omens of his hero's daughters, tells us, "purses bounded from the fire." In the north of England, the cinders that bound from the fire are carefully examined by old women and children, and according to their respective forms are called either *coffins* or *purses;* and consequently thought to be the presages of death or wealth: *aut Cæsar aut nullus.* A coal, says Grose, in the shape of a coffin, flying out of the fire to any particular person, betokens their death not far off.

In the Secret Memoirs of Mr. Duncan Campbell, p. 61, is the following observation: "The fire also affords a kind of divination to these omen-mongers; they see swords, guns, castles, churches, prisons, coffins, wedding-rings, bags of money, men and women, or whatever they either wish or fear, plainly deciphered in the glowing coals."

Willsford, in his Nature's Secrets, p. 120, tells us: "When our common fires do burn with a pale flame, they presage foul weather. If the fire do make a buzzing noise, it is a sign of tempests near at hand. When the fire sparkleth very much, it is a sign of rain. If the ashes on the hearth do clodder together of themselves, it is a sign of rain. When pots are newly taken off the fire, if they sparkle (the soot upon them being incensed), it presages rain. When the fire scorcheth and burneth more vehemently than it useth to do,

[1] "Me oft has fancy, ludicrous and wild,
Sooth'd with a waking dream of *houses, tow'rs,*
Trees, churches, and *strange visages* express'd
In the red cinders, while with poring eye
I gaz'd, myself creating what I saw.
Nor less amus'd have I quiescent watch'd
The sooty films that play upon the bars
Pendulous, and foreboding in the view
Of superstition, *prophesying still,*
Though still deceiv'd, *some stranger's near approach.*"
Cowper's Poems: Winter Evening.

it is a sign of frosty weather; but if the living coals do shine brighter than commonly at other times, expect then rain. If wood, or any other fuel, do crackle and break forth wind more than ordinary, it is an evident sign of some tempestuous weather neer at hand; the much and suddain falling of soot presages rain."

Ramesey, in his Elminthologia, 8vo. Lond. 1668, p. 271, making observations on superstitious persons, says: "If the salt fall but towards them, or *the fire*, then they expect anger: and an hundred such-like foolish and groundless conceits." In Petri Molinæi Vates, p. 219, we read: "Si flamma ex cineribus subito erupit, felicitatis omen est."

The subsequent childish sport, so elegantly described by Cowper, Poems, ed. 1798, i. 272, may not improperly be referred to the ancient fire divinations:

> "So when a child, as playful children use,
> Has burnt to tinder a stale last year's news,
> The flame extinct, he views the roving fire—
> There goes my lady, and there goes the squire,
> There goes the parson, oh! illustrious spark,
> And there, scarce less illustrious, goes the clerk!"

THE HOWLING OF DOGS.

A SUPERSTITIOUS opinion vulgarly prevails that the howling of a dog by night in a neighbourhood is the presage of death to any that are sick in it.[1] I know not what has given rise to this: dogs have been known to stand and howl over the bodies of their masters, when they have been murdered, or died an accidental or sudden death: taking such note of

[1] The following occurs in Roberti Keuchenii Crepundia, p. 113: "*Canum ululatus.*

> "Præfica nox, aliquam portendunt nubila mortem:
> A cane, præviso funere disce mori."

The subsequent, which is found ibid. p. 211, informs us that when dogs rolled themselves in the dust it was a sign of wind: "*Canis in pulvere volutans*—

> "Præscia ventorum, se volvit odora canum vis:
> Numine difflatur pulveris instar homo."

what is past, is an instance of great sensibility in this faithful animal, without supposing that it has in the smallest degree any prescience of the future. Shakespeare ranks this among omens:

> "The owl shriek'd at thy birth; an evil sign!
> The night-crow cry'd aboding luckless time;
> *Dogs howl'd*, and hideous tempests shook down trees."

The howling of dogs, says Grose, is a certain sign that some one of the family will very shortly die. The following passage is in the Merry Devil of Edmonton, 4to. 1631:

> "I hear the watchful dogs
> With hollow howling tell of thy approach:"

and the subsequent is cited in Poole's English Parnassus, voce Omens:

> "The air that night was fill'd with dismal groans,
> And people oft awaked with the howls
> Of wolves and fatal dogs."

So Willsford, in his Nature's Secrets, p. 131: "Dogs tumbling and wallowing themselves much and often upon the earth, if their guts rumble and stinke very much, are signs of rain or wind for certain." Gaule, in his Mag-astromancers Posed and Puzzel'd, p. 181, inserts in his long list of vain observations and superstitious ominations thereupon, "The Dogs Howling."

Dr. Nathaniel Home, in his Dæmonologie, p. 60, says: "If doggs houle in the night neer an house where somebody is sick, 'tis a signe of death." Alexander Ross, in his Appendix to Arcana Microcosmi, 8vo. Lond. 1652, p. 218, says: "That dogs by their howling portend death and calamities is plaine by historie and experience. Julius Obsequens (c. 122) showeth that there was an extraordinary howling of dogs before the sedition in Rome about the dictatorship of Pompey; he showeth also (c. 127) that before the civil wars between Augustus and Antonius, among many other prodigies, there was great howling of dogs, near the house of Lepidus the Pontifice. Camerarius tells us (c. 73, cent. i.) that some German princes have certain tokens and peculiar presages of their deaths; amongst others are the howling of dogs. Capitolinus tells us that the dogs by their howling presaged

the death of Maximinus. Pausanias (in Messe) relates that before the destruction of the Messenians, the dogs brake out into a more fierce howling than ordinary βιοτέρα τῇ κραυγῇ χρώμενοι: and we read in Fincelius that, in the year 1553, some weeks before the overthrow of the Saxons, the dogs in Mysinia flocked together, and used strange howlings in the woods and fields. The like howling is observed by Virgil, presaging the Roman calamities in the Pharsalick war:

> 'Obscænique canes, importunæque volucres
> Signa dabant.'

"So Lucan, to the same purpose: 'Flebile sævi latravere canes;' and Statius, 'Nocturnique cænum gemitus.'"

To one inquiring in the British Apollo, 1708, i. No. 26, "Whether the dogs howling may be a fatal prognostic, or no?" it is answered, "we cannot determine, but 'tis probable that out of a sense of sorrow for the sickness or absence of his master, or the like, that creature may be so disturbed."

In the Memoirs of Mr. Duncan Campbell, we read, p. 76: "I have some little faith in the howling of a dog, when it does not proceed from hunger, blows, or confinement. As odd and unaccountable as it may seem, those animals scent death, even before it seizes a person."

Douce's Notes say: "It was formerly believed that dogs saw the ghosts of deceased persons. In the Odyssey, b. xvi., the dogs of Eumæus are described as terrified at the sight of Minerva, though she was then invisible to Telemachus. The howling of dogs has generally been accounted a sign of approaching death."

Armstrong in his History of the Island of Minorca, p. 158, says: "We have so many owls, that we are everywhere entertained with their note all night long.

> 'Solaque culminibus ferali carmine bubo
> Visa queri, et longas in fletum ducere noctes.
> Virg. Æn. iv. l. 462.

The ass usually joins in the melody, and when the moon is about the full, the dog likewise intrudes himself as a performer in the concert, making night hideous."

CATS, RATS, AND MICE.

OMENS were drawn by ancient superstition from the coming in and going out of strange cats, as the learned Moresin informs us.[1] Melton, in his Astrologaster, p. 45, tells us: "29. That when the cat washes her face over her eares, wee shall have great store of raine."[2]

Lord Westmoreland, in a poem "To a Cat bore me company in Confinement," says:

——— "scratch but thine ear,
Then boldly tell what weather's drawing near."

And we read in Peele's play of the Novice:

"Ere Gib our cat can lick her eare."

The cat sneezing appears to have been considered as a lucky omen to a bride who was to be married the next day.[3]

In Southey's Travels in Spain, we read: "The old woman promised him a fine day to-morrow, because the cat's skin looked bright."

It was a vulgar notion that cats, when hungry, would eat coals. In the Tamer tamed, or Woman's Pride, Izamo says to Moroso, "I'd learn to eat coals with an hungry cat:" and, in Bonduca, the first daughter says, "They are cowards: eat coals like compell'd cats."

Herrick, in his Hesperides, p. 155, mentions,—

"True calendars, as pusses eare
Wash't o're to tell what change is neare."

---

[1] "Felium perigrinarum egressum, ingressum. . . Ex felis vel canis transcursu qui inauspicati habebantur." Casaubonus, p. 341, ad Theophrasti Characteres. Fabricii Bibliogr. Antiq. p. 421, edit. 1716.

[2] In Pet Molinæi Vates, p. 155, we read: "Apud Romanos soricis vox audita, turbabat comitia. Domitores orbis ex stridore muris pendebant. Valerius Maximus, lib. i. cap. 3, hæc habet. Occentus soricis auditus, Fabio Maximo Dictaturam, Caio Flaminio Magisterium, equitum deponendi causam præbuit;" and again, p. 219, "Homines qui ex salino, aut *muribus* aut cineribus capiunt omina, Deum in scriptura loquentem non audiunt."

"*Felis sternutans.*

"Crastina nupturæ lux est prosperrima sponsæ:
Felix fele bonum sternuit omen amor."
Roberti Keuchenii Crepundia, p. 413.

Gaule, in his Mag-astromancers Posed and Puzzel'd, p. 181, ranks "the cats licking themselves," among "Vain Observations and Superstitious Ominations thereupon." In Willsford's Nature's Secrets, &c., 1658, p. 131, speaking of the weather's prediction, he says: "Cats coveting the fire more than ordinary, or licking their feet and trimming the hair of their heads and mustachios, presages rainy weather."

Mr. Park's Notes in his copy of Bourne and Brand's Popular Antiquities, p. 92, say: "Cats *sitting with their tails* to the fire, or washing with their paws behind their ears, are said to foretell a change of weather."

In the Supplement to the Athenian Oracle, p. 474, we are told: "When cats comb themselves (as we speak) 'tis a sign of rain; because the moisture which is in the air before the rain, insinuating itself into the fur of this animal, moves her to smooth the same and cover her body with it, that so she may the less feel the inconvenience of winter; as, on the contrary, she opens her fur in summer that she may the better receive the refreshing of the moist season." It is added, "The crying of cats, ospreys, ravens, and other birds, upon the tops of houses, in the night-time, are observed by the vulgar to pre-signify death to the sick."

[Sailors, as I am informed on the authority of a naval officer, have a great dislike to see the cat, on board ship, unusually playful and frolicsome: such an event, they consider, prognosticates a storm: and they have a saying on these occasions, that "the cat has a gale of wind in her tail." There may, in this, be something better than mere superstition. The fur of the cat is known to be highly electrical; possibly, therefore the change which takes place in the state of the atmosphere, previously to a storm, may have some powerful effect on the animal's body, and elate her spirits to a more than usual degree. The playfulness of the cat, therefore, may perhaps be a natural sign of the coming weather, and to be accounted for on just and philosophical principles.]

Rats gnawing the hangings of a room, says Grose, is reckoned the forerunner of a death in the family. He mentions also the following to the like purport: "If the neck of a child remains flexible for several hours after its decease, it portends that some person in that house will die in a short time."

Melton, in his Astrologaster, p. 45, tells us: "24. That it s a great signe of ill lucke if rats gnaw a man's cloathes."

Burton, in his Anatomy of Melancholy, edit. 4to. 1621, p. 214, says: "There is a feare, which is commonly caused by prodigies and dismal accidents, which much troubles many of us, as if a *mouse* gnaw our clothes."[1]

Willsford, in his Nature's Secrets, p. 134, says: "*Bats* or flying mice, coming out of their holes quickly after sunset, and sporting themselves in the open air, premonstrates fair and calm weather."

CRICKETS. FLIES.

It is a lucky sign to have crickets in the house.[2] Grose says it is held extremely unlucky to kill a cricket, perhaps from the idea of its being a breach of hospitality, this insect taking refuge in houses. Melton, in his Astrologaster, p. 45, says: "17. That it is a signe of death to some in that house where crickets have been many yeares, if on a sudden they

[1] Cicero, in his Second Book on Divination, § 27, observes: "Nos autem ita leves, atque inconsiderati sumus, ut, si mures corroserint aliquid, quorum est opus hoc unum, monstrum putemus? Ante vero Marsicum bellum quod Clypeos Lanuvii—mures rosissent, maxumum id portentum haruspices esse dixerunt. Quasi vero quicquam intersit, mures, diem noctem aliquid rodentes, scuta an cribra corroserint. Nam si ista sequimur; quod Platonis Politian nuper apud me mures corroserint, de republica debui pertimescere: aut si Epicuri de Voluptate liber corrosus esset, putarem Annonam in macello cariorem fore. Cum vestis a soricibus roditur, plus timere suspicionem futuri mali, quam præsens damnum dolere. Unde illud eleganter dictum est Catonis, qui cum esset consultus a quodam, qui sibi erosas esse Caligas diceret a soricibus respondit, non esse illud monstrum; sed verè monstrum habendum fuisse, si sorices a Caligis rodereutur." Delrio, Disquisit. Magic. p. 473.

"*Ad Grillum.*

" O qui meæ culinæ
Argutulus choraules,
Et hospes es canorus
Quacunque commoreris
Felicitatis omen."

Bourne, Poematia, edit. 1764, p. 133.

forsake the chimney." Gay gives the following, in his Pastoral Dirge, among the rural prognostications of death:

"And shrilling crickets in the chimney cry'd."

So also in Reed's Old Plays:

"And the strange cricket i' th' oven sings and hops."

The voice of the cricket, says the Spectator, has struck more terror than the roaring of a lion.

The following line occurs in Dryden's and Lee's Œdipus:

"Owls, ravens, *crickets*, seem the watch of death."

Pliny, in his Natural History (book xxix.), mentions the cricket as much esteemed by the ancient magicians; there is no doubt but that our superstitions concerning these little domestics have been transmitted to us from his times.

Gaule, in his Mag-astromancers Posed and Puzzel'd, p. 181, mentions, among other vain observations and superstitious ominations thereupon, "the crickets chirping behind the chimney stock, or creeping upon the foot-pace."

Ramesey says, in his Elminthologia, 8vo. Lond. 1668, p. 271: "Some sort of people, at every turn, upon every accident, how are they therewith terrified! If but a cricket unusually appear, or they hear but the clicking of a death-watch, as they call it, they, or some one else in the family, shall die."

In White's Selborne, p. 255, that writer, speaking of crickets, says: "They are the housewife's barometer, foretelling her when it will rain; and are prognostic sometimes, she thinks, of ill or good luck, of the death of a near relation, or the approach of an absent lover. By being the constant companions of her solitary hours, they naturally become the objects of her superstition. . . . Tender insects that live abroad either enjoy only the short period of one summer, or else doze away the cold uncomfortable months in profound slumber: but these residing, as it were, in a torrid zone, are always alert and merry: a good Christmas fire is to them like the heat of the dog-days. . . . Though they are frequently heard by day, yet is their natural time of motion in the night."

Dr. Nathaniel Home, in his Dæmonologie, 1650, p. 59, after saying that, "by the flying and crying of ravens over their houses, especially in the dusk of evening, and where one is sick, they conclude death," adds, "the same they conclude

of a cricket crying in a house where there was wont to be none."

Willsford, in his Nature's Secrets, p. 135, says: "*Flies* in the spring or sommer season, if they grow busier or blinder than at other times, or that they are observed to shroud themselves in warm places, expect then quickly for to follow, either hail, cold storms of rain, or very much wet weather; and if those little creatures are noted early in autumn to repair into their winter quarters, it presages frosty mornings, cold storms, with the approach of hoary winter. Atomes or flies swarming together, and sporting themselves in the sun-beams is a good omen of fair weather."

ROBIN REDBREAST.[1]

THE Guardian, No. 61, speaking of the common notion that it is ominous or unlucky to destroy some sorts of birds, as swallows and martins, observes that this opinion might possibly arise from the confidence these birds seem to put in us by building under our roofs; so that it is a kind of violation of the laws of hospitality to murder them. As for robin redbreasts in particular, 'tis not improbable they owe their security to the old ballad of the Children in the Wood. The subsequent stanza of that well-known song places them in a point of view not unlikely to conciliate the favour of children:

"No burial this pretty pair
Of any man receives,
Till robin redbreast painfully
Did cover them with leaves."

Of the robin redbreast, says Grey on Shakespeare, ii. 226, it is commonly said, that if he finds the dead body of any rational creature he will cover the face at least, if not the whole body, with moss; an allusion probably to the old ballad. The office of covering the dead is likewise ascribed to the ruddock or robin, by Drayton, in his poem called "The Owl."

"Cov'ring with moss the dead's unclosed eye,
The little redbreast teacheth charitie."

[1] See Halliwell's Popular Rhymes, p. 162.

Thus also in Cymbeline, act iv. sc. 2:

—— "The ruddock would
With charitable bill (O bill, sore shaming
Those rich-left heirs that let their fathers lie
Without a monument!) bring thee all this;
Yea, and furr'd moss besides, when flowers are none,
To winter-ground thy corse."

Again in Reed's Old Plays, vi. 358:

"Call for the robin redbreast and the wren,
Since o'er shady groves they hover,
And with leaves and flow'rs do cover
The friendless bodies of unburied men."

An essayist in the Gent. Mag. for Sept. 1735, v. 534, observes: "It is well known the ancient Romans relied very much upon birds in foretelling events; and thus the robin redbreast hath been the cause of great superstition among the common people of England ever since the silly story of the Children in the Wood. One great instance of this is their readiness to admit him into their houses and feed him on all occasions; though he is certainly as impudent and as mischievous a little bird as ever flew."

In Stafford's Niobe dissolved into a Nilus, 12mo. Lond. 1611, p. 241, it is said: "On her (the nightingale) waites Robin in his redde livorie: who sits as a crowner on the murthred man; and seeing his body naked, plays the sorrie tailour to make him a mossy rayment." Thus, in Herrick's Hesperides, pp. 49, 126:

"Sweet Amarillis, by a spring's
Soft and soule-melting murmurings,
Slept: and thus sleeping thither flew
A robin redbreast; who at view
Not seeing her at all to stir,
Brought leaves and mosse to cover her."

"*To the Nightingale and Robin Redbreast.*

"When I departed am, ring thou my knell,
Thou pittifull and pretty Philomel:
And when I'm laid out for a corse, then be
Thou sexton (redbreast) for to cover me."

Pope thus speaks of this bird:

"The robin redbreast till of late had rest,
And ch..dren sacred held a martin's nest."

Thomson, in his Winter, thus mentions the familiarity of this bird:

——— "One alone,
The redbreast sacred to the household gods,
Wisely regardful of th' embroyling sky,
In joyless fields and thorny thickets leaves,
His shiv'ring mates, and pays to trusted man
His annual visit."

Mr. Park has inserted the following note in his copy of Bourne and Brand's Popular Antiquities, p. 92: "There is also a popular belief in many country places that it is unlucky either to kill or keep robins. This is alluded to in the following lines of a modern poet, which occur in an ode to the Robin:

'For ever from his threshold fly,
Who, void of honour, once shall try,
With base inhospitable breast,
To bar the freedom of his guest;
O rather seek the peasant's shed,
For he will give thee wasted bread,
And fear some new calamity,
Should any there spread snares for thee.'
J. H. Pott's Poems, 8vo. 1780, p. 27."

["Thus I would waste, thus end my careless days,
And robin redbrests, whom men praise
For pious birds, should, when I die,
Make both my monument and elegy.
Cowley's Sylva, 1681, p. 51.]

SWALLOWS, MARTINS, WRENS, LADY-BUGS, SPARROWS, AND TITMOUSE.

It is held extremely unlucky, says Grose, to kill a cricket, a lady-bug, a swallow, martin, robin redbreast, or wren: perhaps from the idea of its being a breach of hospitality, all these birds and insects alike taking refuge in houses. There is a particular distich, he adds, in favour of the robin and wren:

"A robin and a wren
Are God Almighty's cock and hen."

A note in Mr. Park's copy of Bourne and [illegible] says: "When a boy, I remember it was s[illegible] with the above superstition, that—

"*Tom Tit* and *Jenny Wren*
Were God Almighty's cock and h[illegible]

and therefore to be held sacred."

Persons killing any of the above-mentioned birds or insects, or destroying their nests will infallibly, within the course of the year, break a bone, or meet with some other dreadful misfortune. On the contrary, it is deemed lucky to have martins or swallows build their nests in the eaves of a house, or in the chimneys. In Six Pastorals, &c., by George Smith, Landscape Painter, at Chichester, in Sussex, 4to. Lond. 1770, p. 30, the following occurs:

"I found a robin's nest within our shed,
And in the barn a wren has young ones bred.
I never take away their nest, nor try
To catch the old ones, lest a friend should die.
Dick took a wren's nest from his cottage side,
And ere a twelvemonth past his mother dy'd!"

Its being accounted unlucky to destroy swallows is probably a pagan relic. We read in Ælian that these birds were sacred to the penates, or household gods of the ancients, and therefore were preserved. They were honoured anciently as the nuncios of the spring. The Rhodians are said to have had a solemn anniversary song to welcome in the swallow. Anacreon's ode to that bird is well known.

Willsford, in his Nature's Secrets, p. 134, says: "Swallows flying low, and touching the water often with their wings, presage rain."

"Sparrows," he adds, "in the morning early, chirping, and making more noise than ordinary they use to do, foretells rain or wind; the tit-mouse, cold, if crying pincher." "Birds in general that do frequent trees and bushes, if they do fly often out, and make quick returns, expect some bad weather to follow soon after."

Alexander Ross, in his appendix to the Arcana Microscomi, p. 219, informs us that "in this land, of late years, our present miseries and unnatural wars have been forewarned by armies of swallows, martins, and other birds, fighting against one another."

Gaule, in his Mag-astromancers Posed and Puzzel'd, p. 181, takes notice, among other vain observations and superstitious ominations thereupon, "the swallows falling down the chimney."

In Lloyd's Stratagems of Jerusalem, 1602, p. 285, it is repeated that the swallow is a classical bird of omen. "By swallows lighting upon Pirrhus' tents, and lighting upon the mast of Mar. Antonius' ship, sayling after Cleopatra to Egipt, the soothsayers did prognosticate that Pirrhus should be slaine at Argos in Greece, and Mar. Antonius in Egipt." "Swallowes," he adds, "followed King Cyrus going with his army from Persia to Scythia, as ravens followed Alexander the Great at returning from India and going to Babilon; but as the Magi tolde the Persians that Cyrus should die in Scythia, so the Chaldean astrologers told the Macedonians that Alexander the Great, their king, should die in Babilon, without any further warrant but by the above swallowes and ravens."

Colonel Vallancey, in the 13th number of his Collectanea de Rebus Hibernicis, p. 97, speaking of the wren, the augur's favorite bird, says that "the Druids represented this as the king of all birds. The superstitious respect shown to this little bird gave offence to our first Christian missionaries, and, by their commands, *he is still hunted and killed by the peasants on Christmas Day*, and on the following (St. Stephen's Day) he is carried about hung by the leg in the centre of two hoops crossing each other at right angles, and a procession made in every village, of men, women, and children, singing an Irish catch, importing him to be the king of all birds. Hence the name of this bird in all the European languages—*Greek*, Τρόχιλος, βασιλευς, Trochilus, Basileus; Rex Avium; Senator; *Latin*, Regulus; *French*, Roytelet, Bérichot, but why this nation call him Bœuf-de-Dieu I cannot conjecture; *Welsh*, Bren, King; *Teutonic*, Koning Vogel, King Bird; *Dutch*, Konije, little King."

Berchot is rendered in Cotgrave's Dictionary of old French, "the little wrenne, our ladies henne." In the livre vii. de la Nature des Oyseaux, par P. Belon, fol. Par. 1555, p. 342, we read: "Due *roytelet*. Les Grecs l'ont anciennement nommé Trochylos, Presuis, ou Basileus, et les Latins Trochylus, Senator, Regulus. Il est diversement nommé en François; car

les uns dient le Roy Bertauld, les autres un Bérichot, les autres un Bœuf-de-Dieu. Aristote dit que, pour ce qu'il est nommé sénateur et roy, il a combat contre l'aigle. Le roytelet, de si petite stature, fait nuisance à l'aigle, qui maistrise touts autres oyseaux."

[On this subject the following occurs in the Literary Gazette, in an account of a meeting of the British Archæological Association:—"Reference was made to a French dictionary of the 16th century, as giving 'roitelet' (little king), 'roy des oiseaux' (king of the birds), and 'Roy Bertrand' for this bird. Now, *roitelet* is still the common, indeed the only familiar, French name for the wren: and the notion of his being a *king* runs through his appellations in many other languages beside. One's first impression, on learning this from a search through several dictionaries is, that the royal title must have been originally meant for the golden-crested wren, to which the names of 'Regulus' (*Sylvia Regulus, Regulus cristatus*) and 'roitelet' are now generally confined by naturalists, and have arisen from his crest, though several other larger and more important birds can boast a similar head-gear. The Greeks called both the wren and some kind of crested serpent (the cobra de capelho?) βασιλίσκος (little king); while the Spaniards term the former reyezuelo, and the latter reyecillo, both diminutives of *rey* (king). The Latin *regulus* (the same) seems till recent times to have included all kinds of wrens; and the following names from other tongues seem as generally applied: Italian *reatino* (little king); Swedish *kungs-fogel* (king's-fowl); Danish, *fugle-konge* (fowl-king). Moreover, some of the kingly names given to the wren apply better to the Troglodytes, or common wren, than to the Regulus or golden-crest; such are the German *zaun-könig* (hedge-king), the Italian *re di siepe, di macchia* (king of the hedge, bush), the former being notoriously fond of sticking to his hedge, while the latter often sings on the top of a tree; the Dutch *winter-koninkje* (little winter-king) is applicable to both equally, if derived, as seems likely, from their singing in the winter. How 'the poor little wren, the most diminutive of birds,' either achieved this greatness, or came to have it thrust upon him, still remains to be explained; the superstition, like so many still kept up in Christian countries, probably dates from heathen times. Another Danish name for

the common wren, Elle-konge (the alder-king), (German, Erl-könig), and that for the wag-tail (*motacilla alba*, a kindred bird), Elle-kongens datter (the alder-king's daughter), give another glimpse of mythological allusion. The Swedes, I may add, also call the willow-wren (*motacilla trochilus*) sparf-kung; the Danes spurre-konge (sparrow-king). With regard to the hunting of the wren mentioned at the meeting in question as still kept up in Ireland, the Isle of Man, and France, it may be added, that in Surrey, and probably elsewhere in England, he is to this day hunted by boys in the autumn and winter, but merely 'for *amusement* and *cruelty*,' as my informant worded it, so that there the practice has not even the excuse of superstition; and the poor little 'king of birds' dies 'unwept, unhonored, and unsung.' It is curious that there should exist a very general contrary superstition, embodied in well-known nursery-lines, against killing a wren. Can this be a relic of the olden pagan notion of his kingly inviolability yet struggling with the Christian (?) command for his persecution at Christmas? In the child's distich, however, the wren is female, which it often is in provincial speech, Jenny or Kitty Wren; while the redbreast is as usual male, Robin. Mr. Halliwell gives the English version of the Hunting of the Wren in his Nursery Rhymes (2d ed. 1843), at page 180; and the Isle of Man Hunting of the *Wran* at page 249."]

I should suppose the name of "Troglodytes, c'est-à-dire entrants es cavernes," from the nature of this bird's nest, which Belon thus describes: "La structure du nid de ce roytelet, tel qu'il le fait communément, à la couverture de chaume, qui dedens quelque pertuis de muraille, est composé en forme ovale, couvert dessus et dessous, n'y laissant qu'un seul moult petit pertuis, par lequel il y peult entrer."

Pliny says: "Dissident—Aquilæ et Trochilus, si credimus, quoniam rex appellatur avium," edit. Harduin. i. 582, 27. He further tells us what a singular office the wren performs in Egypt to the crocodile: "Hunc (i. e. crocodilum) saturum cibo piscium, et semper esculento ore, in litore somno datum, parva avis, quæ Trochilos ibi vocantur, rex avium in Italia, invitat ad hiandum pabuli sui gratia, os primum ejus assultim repurgans, mox dentes, et intus fauces quoque ad hanc scabendi dulcedinem quam maxime hiantes."

Aubrey, in his Miscellanies, 2d edit. 8vo. p. 45, having mentioned the last battle fought in the north of Ireland between the Protestants and the Papists, in Glinsuly, in the county of Donegal says: "Near the same place a party of the Protestants had been surprised sleeping by the Popish Irish, were it not for several *wrens* that just wakened them by dancing and pecking on the drums as the enemy were approaching. For this reason the wild Irish mortally hate these birds to this day, calling them the devil's servants, and killing them wherever they can catch them; they teach their children to thrust them full of thorns; you'll see sometimes on holidays a whole parish running like madmen from hedge to hedge *a wren-hunting.*"

In Sonnini's Travels in Upper and Lower Egypt, translated from the French, 4to. Lond. 1800, pp. 11, 12, we have the following account of Hunting the Wren: "While I was at La Ciotat, near Marseilles, in France, the particulars of a singular ceremony were related to me, which takes place every year at the beginning of Nivôse (the latter end of December); a numerous body of men, armed with swords and pistols, set off in search of a very small bird which the ancients call Troglodytes (Motacella Troglodytes, L. Syst Nat, edit. 13, Anglicè *the common wren*), a denomination retained by Guénau de Montbellard, in his Natural History of Birds. When they have found it (a thing not difficult, because they always take care to have one ready), it is suspended on the middle of a pole, which two men carry on their shoulders, as if it were a heavy burthen. This whimsical procession parades round the town; the bird is weighed in a great pair of scales, and the company then sits down to table and makes merry. The name they give to the *Troglodytes* is not less curious than the kind of festival to which it gives occasion. They call it at La Ciotat, the *Pole-cat*, or *père de la bécasse* (father of the woodcock), on account of the resemblance of its plumage to that of the woodcock, supposed by them to be engendered by the polecat, which is a great destroyer of birds, but which certainly produces none.

["Hunting the wren has been a pastime in the Isle of Man from time immemorial. In Waldron's time it was observed on the 24th December, which I have adopted, though for a century past it has been observed on St. Stephen's day. This sin-

gular ceremony is founded on a tradition, that in former times, a fairy, of uncommon beauty, exerted such undue influence over the male population, that she, at various times, induced by her sweet voice numbers to follow her footsteps, till by degrees she led them into the sea, where they perished. This barbarous exercise of power had continued for a great length of time, till it was apprehended that the island would be exhausted of its defenders, when a knight-errant sprung up, who discovered some means of countervailing the charms used by this syren, and even laid a plot for her destruction, which she only escaped at the moment of extreme hazard, by taking the form of a *wren*. But, though she evaded instant annihilation, a spell was cast upon her by which she was condemned, on every succeeding New Year's day, to reanimate the same form with the definitive sentence, that she must ultimately perish by human hand. In consequence of this *well-authenticated* legend, on the specified anniversary, every man and boy in the island (except those who have thrown off the trammels of superstition) devote the hours between sunrise and sunset to the hope of extirpating the fairy, and woe be to the individual birds of this species who show themselves on this fatal day to the active enemies of the race; they are pursued, pelted, fired at, and destroyed, without mercy, and their feathers preserved with religious care, it being an article of belief, that every one of the relics gathered in this laudable pursuit is an effectual preservative from shipwreck for one year, and that fisherman would be considered as extremely foolhardy, who should enter upon his occupation without such a safeguard."[1] When the chase ceases, one of the little victims is affixed to the top of a long pole with its wings extended, and carried in front of the hunters, who

[1] [Mac Taggart makes the following characteristic allusion to this belief. "CUTTY WRAN.—The wren, the nimble little bird; how quick it will peep out of the hole of an old foggy dyke, and catch a passing butterfly. Manks herring-fishers dare not go to sea without one of these birds taken dead with them, for fear of disasters and storms. Their tradition is of a *sea sprit* that hunted the *herring tack*, attended always by storms, and at last it assumed the figure of a wren and flew away. So they think when they have a dead wren with them, all is snug. The poor bird has a sad life of it in that singular island. When one is seen at any time, scores of Manksmen start and hunt it down."—Scottish Gallovidian Encyclopædia, p. 157.]

march in procession to every house, chanting the following rhyme:

> 'We hunted the wren for Robbin the Bobbin,
> We hunted the wren for Jack of the Can,
> We hunted the wren for Robbin the Bobbin,
> We hunted the wren for every one.'

"After making the usual circuit and collecting all the money they could obtain, they laid the wren on a bier and carried it, in procession, to the parish churchyard, where, with a whimsical kind of solemnity, they made a grave, buried it, and sung dirges over it in the Manks language, which they called her knell. After the obsequies were performed, the company, outside the churchyard wall, formed a circle, and danced to music which they had provided for the occasion.

"At present there is no particular day for pursuing the wren; it is captured by boys alone, who follow the old custom, principally for amusement. On St. Stephen's day a group of boys[1] go from door to door with a wren suspended by the legs, in the centre of two hoops, crossing each other at right angles, decorated with evergreens and ribands, singing lines called Hunt the Wren.

"If, at the close of this rhyme, they be fortunate enough to obtain a small coin, they gave in return a feather of the wren; and before the close of the day, the little bird may sometimes be seen hanging almost featherless. The ceremony of the interment of this bird in the church-yard, at the close of St. Stephen's day, has long since been abandoned; and the seashore or some waste ground was substituted in its place."[2]]

[1] [In 1842, no less than four sets were observed in the town of Douglas, each party blowing a horn.]

[2] [From Train's Isle of Man, a most interesting work, of which we shall have more to say under the article Charms.]

HARE, WOLF, OR SOW,

CROSSING THE WAY, &c.

Bishop Hall, in his Characters of Vertues and Vices, so often cited, speaks of this superstition when treating of the superstitious man, observing that "if but a hare crosse him in the way, he returnes." Melton, too, in his Astrologaster, p. 45, informs us that "it is very ill lucke to have a hare cross one in the highway." Burton, also, in his Anatomy of Melancholy, edit. 4to. 1621, p. 214, observes: "There is a feare which is commonly caused by prodigies and dismall accidents, which much trouble many of us, as if a hare crosse the way at our going forth," &c. The omen of the hare crossing the way occurs with others in the old play of the Dumb Knight, by Lewis Machin, act iv. sc. 1, in a passage already quoted. It is found also in Ellison's Trip to Benwell, lx.:

> "Nor did we meet, with nimble feet,
> One little fearful *lepus*,
> That certain sign, as some divine,
> Of fortune bad to keep us."[1]

Ramesey, in his Elminthologia, 8vo. Lond. 1668, p. 271, speaking of superstitious persons, says: "If an hare do but cross their way, they suspect they shall be rob'd or come to some mischance forthwith." Mason, in the Anatomie of Sorcerie, 1612, p. 85, enumerates among the superstitious persons of his age those who prognosticate "some misfortune if a hare do crosse a man."

Sir Thomas Browne tells us: "If a hare cross the highway there are few above three score years that are not per-

[1] Alex. ab Alexandro, lib. v. c. 13, p. 685, has the following passage: "*Lepus quoque occurrens in via*, infortunatum iter præsagit et ominosum." In Bebelii Facetiæ, edit. 4to. 1516, sig. E iij., we read: "Vetus est superstitio et falsa credulitas rusticorum, ut si cui mané lepus transverso itinere obvius venerit, malum aliquid illi hoc die portendi." Gaule, in his Mag-astromancers Posed and Puzzel'd, p. 181, ranks among vain observations and superstitious ominations thereupon, "a hare crossing the way" —as also "the swine grunting."

plexed thereat, which, notwithstanding, is but an augurial terror, according to that received expression, 'Inauspicatum dat iter oblatus lepus.' And the ground of the conceit was probably no greater than this, that a fearful animal passing by us portended unto us something to be feared; as, upon the like consideration, the meeting of a fox presaged some future imposture. These good or bad signs, sometimes succeeding according to fears or desires, have left impreasions and timorous expectations in credulous minds for ever." The superstitious notion of a hare crossing the road being an ill omen is prevalent in Hungary: see Dr. Townson's Travels in Hungary. He says: "This superstition is very ancient, and is mentioned in a very old Latin treatise called Lagrographie, 4to. Edinb. 1797."

Dr. Nathaniel Home, in his Dæmonologie, 8vo. Lond. 1650, p. 60, says: "If an hare, or the like creature, cross the way where one is going, it is (they say) a signe of very ill luck. In so much as some in company with a woman great with childe have, upon the crossing of such creatures, cut or torne some of the clothes off that woman with childe, to prevent (as they imagine) the ill luck that might befall her. I know I tell you most true; and I hope in such a subject as this, touching these superstitions, I shall not offend in acquainting you with these particulars."

The ancient Britons made use of hares for the purpose of divination.[1] They were never killed for the table. It is perhaps from hence that they have been accounted ominous by the vulgar. See Cæsar's Commentaries, p. 89.

I find the following in a Help to Discourse, 1633, p. 340: "*Q.* Wherefore hath it anciently beene accounted good lucke, if *a wolfe crosse our way*, but ill luck if a hare crosse it?—*A.* Our ancestors, in times past, as they were merry conceited, so

[1] Borlase, in his Antiq. of Cornwall, p. 135, tells us of "a remarkable way of divining related of Boadicea, Queen of the Britons—when she had harangued her soldiers to spirit them up against the Romans, she opened her bosom and let go a hare, which she had there concealed, that the augurs might thence proceed to divine. The frighted animal made such turnings and windings in her course, as, according to the then rules of judging, prognosticated happy success. The joyful multitude made loud huzzas; Boadicea seized the opportunity, approved their ardour, led them straight to their enemies, and gained the victory."

were they witty; and thence it grew that they held it good lucke if a wolf crost the way and was gone without any more danger or trouble; but ill luck, if a hare crost and escaped them, that they had not taken her." Lupton, in his third book of Notable Things, 1660, p. 52, says: "Plinie reports that men in antient times did fasten upon the gates of their towns the heads of *wolves*, thereby to put away witchery, sorcery, or enchantment, which many hunters observe or do at this day, but to what use they know not."

Werenfels says, p. 7: "When the superstitious person goes abroad he is not so much afraid of the teeth as the unexpected sight of a wolf, lest he should deprive him of his speech."

Grose tells us: "If going on a journey on business a sow cross the road, you will probably meet with a disappointment, if not a bodily accident, before you return home. To avert this, you must endeavour to prevent her crossing you: and if that cannot be done, you must ride round on fresh ground; if the sow is with her litter of pigs, it is lucky, and denotes a successful journey."

According to the following passage in Ellison's Trip to Benwell, lix., it should seem that swine appearing in sight, in travelling, was an omen of good luck:

> "Neither did here
> In sight appear
> Of swine, foul, dreadful nomen;
> Which common fame
> Will oft proclaim
> Of luck, dire, wretched omen."

The following is from Copley's Wits, Fits, and Fancies, 1614, 4to.: "A plaine country vicar perswaded his parishioners, in all their troubles and adversities, to call upon God, and thus he said: 'There is (dearlie beloved) a certaine familiar beast amongst you called a hogge; see you not how toward a storme or tempest it crieth evermore, *Ourgh, Ourgh?* So must you likewise, in all your eminent troubles and dangers, say to yourselves, *Lourghd, Lourghd,* helpe me.'"

The meeting of a weasel is a bad omen. See Congreve's comedy of Love for Love. In Secret Memoirs of the late Mr. Duncan Campbell, 8vo. 1732, p. 60, we read: "I have known people who have been put into such terrible appre-

hensions of death *by the squeaking of a weasel*, as have been very near bringing on them the fate they dreaded."

In Dives and Pauper, fol. 1493, the firste precepte, chap. 46: "Some man hadde levyr to mete with a *froude* or a *frogge* in the way than with a knight or a squier, or with any man of religion, or of holy churche, for than they say and leve that they shal have gold. For sumtyme after the metyng of a frogge or a tode they have resceyved golde—wele I wote that they resseyve golde of men or of wymen, but nat of frogges ne of todes, but it be of the devel in lyknesse of a frogge or a tode—these labourers, delvers, and dykers, that moost mete with frogges and todes, been fulle pore comonly and but men paye them their hyre, they have lytel or nought."

Willsford, in his Nature's Secrets, 1658, p. 130, tell us: "Beasts eating greedily, and more than they used to do, prenotes foul weather; and all small cattel, that seeme to rejoyce with playing and sporting themselves, foreshews rain: *Oxen* and all kind of *neat*, if you do at any time observe them to hold up their heads, and snuffle in the air, or lick their hooves, or their bodies against the hair, expect then rainy weather. *Asses* or *mules, rubbing often their ears*, or braying much more than usually they are accustomed, presages rain. *Hogs* crying and running unquietly up and down, with hay or litter in their mouths, foreshews a storm to be near at hand. *Moles* plying their works, in undermining the earth, foreshews rain; but if they do forsake their trenches and creep above ground in summer time, it is a sign of hot weather; but when on a suddain they doe forsake the valleys and low grounds, it foreshews a flood neer at hand; but their coming into meddows presages fair weather, and for certain no floods. The little sable beast (called a *flea*), if much thirsting after blood, it argues rain. The lamentable croaking of *frogs* more than ordinary does denote rainy weather. *Glow-worms, snayles*, and all such creatures, do appear most against fair weather; but if worms come out of the earth much in the daytime it is a presage of wet weather; but in the summer evenings it foreshews dewy nights, and hot days to follow."

Melton, in his Astrologaster, p. 46, says: "16. That it is a very unfortunate thing for a man to meete early in a morning *an ill-favoured man* or *woman, a rough-footed hen, a shag-haird dog*, or *a black cat*."

Shaw, in his History of Moray, tells us that the ancient Scots much regarded omens in their expeditions: an armed man meeting them was a good omen:[1] if a woman barefoot crossed the road before them, they seized her and fetched blood from her forehead: if a deer, fox, hare, or any beast of game appeared, and they did not kill it, it was an unlucky omen.

In Secret Memoirs of the late Mr. Duncan Campbell, 8vo. Lond. 1732, p. 61, we read: "Some will defer going abroad, though called by business of the greatest consequence, if on going out they are met by a person who has the misfortune to squint. This turns them immediately back, and, perhaps, by delaying till another time what requires an immediate despatch, the affair goes wrong, and the omen is indeed fulfilled, which, but for the superstition of the observer, would have been of no effect."

We gather from a remarkable book entitled the Schoolemaster, or Teacher of Table Philosophy, 4to. Lond. 1583, B. iv. cap. 8, that in the ages of chivalry it was thought unlucky to meet with a priest, if a man were going forth to war or a tournament.[2]

The following superstitions among the Malabrians are related in Phillips's account of them, 12mo, 1717: "It is interpreted as a very bad sign if a blind man, a Bramin, or a washerwoman, meets one in the way; as also when one meets a man with an empty panel, or when one sees an oil-mill, or if a man meets us with his head uncovered, or when one hears

[1] Gaule, in his Mag-astromancers Posed and Puzzel'd, p. 312, mentions this superstition: "Meeting of monks is commonly accounted as an ill omen, and so much the rather if it be early in the morning: because these kind of men live for the most part by the suddain death of men; as vultures do by slaughters." The following occurs in Pet. Molinæi Vates, p. 154: "Si egredienti domo summo mane primus occurrit Æthiops, aut claudus, ominosum est. . . Ex quibuslibet rebus superstitio captat auguria, casum vertens in omen."

[2] Gaule, in his Mag-astromancers Posed and Puzzel'd, p. 181, holds it as a vain observation "to bode good or bad luck from the rising up on the right or left side; from lifting the left leg over the threshold, at first going out of doors; from *the meeting of a beggar* or *a priest* the first in a morning; the meeting of a virgin or a harlot first; the running in of a child betwixt two friends; the justling one another at unawares; one treading upon another's toes; to meet one fasting that is lame, or defective in any member; to wash in the same water after another."

a weeping voice, or sees a fox crossing the way, or a dog running on his right hand, or when a poor man meets us in our way, or when a cat crosses our way: moreover, when any earthen-pot maker or widow meets us, we interpret it in the worst sense; when one sprains his foot, falls on his head, or is called back; presently the professors of prognostication are consulted, and they turn to the proper chapter for such a sign, and give the interpretation of it."

["Easy to foretel what sort of summer it would be by the position in which the larva of *Cicàda* (*Aphróphora*) *spumària* was found to lie in the froth (*cuckoo-spit*) in which it is enveloped. If the insect lay with its head upwards, it infallibly denoted a dry summer; if downwards, a wet one."]

THE OWL.

"If an owl," says Bourne, p. 71, "which is reckoned a most abominable and unlucky bird, send forth its hoarse and dismal voice, it is an omen of the approach of some terrible thing: that some dire calamity and some great misfortune is near at hand." This omen occurs in Chaucer:

> "The jelous swan, ayenst hys deth that singeth,
> The *oule* eke, that of deth the bode bringeth."
> Assembly of Foules, fol. 235.

It is thus mentioned by Spenser:

> "The rueful strich still wayting on the beere,
> The whistler shril, that whoso heares doth die."

Pennant, in his Zoology, i. 202, informs us that the appearance of the eagle owl in cities was deemed an unlucky omen. Rome itself once underwent a lustration, because one of them strayed into the Capitol.[1] The ancients held them in

[1] Thus Butler, in his Hudibras, p. ii. canto iii. l. 707:

> "The Roman senate, when within
> The city walls an owl was seen,
> Did cause their clergy with lustrations
> (Our synod calls humiliations)

the utmost abhorrence,[1] and thought them, like the screech owl, the messengers of death. Pliny styles it, "Bubo funebris et noctis monstrum."[2] Thus also Virgil, in the lines already quoted from Armstrong's History of Minorca, in a former page.

In Bartholomæus, De Proprietatibus Rerum, by Berthelet, fol. 166, is the following: "Of the oule. Divynours telle that they betokyn evyll; for if the owle be seen in a citie, it signifyeth distruccion and waste, as Isidore sayth. The cryenge of the owle by nyght tokeneth deathe, as divinours conjecte and deme." Gaule, in his Mag-astromancers Posed and Puzzel'd, p. 181, does not omit, in his Catalogue of vain observations and superstitious ominations thereupon: "The owles scritching."

"When screech owls croak upon the chimney tops,
It's certain then you of a corse shall hear."
Reed's Old Plays, vi. 357.

Alexander Ross informs us, in his appendix to the Arcana Microcosmi, p. 218, that Lampridius and Marcellinus, among other prodigies which presaged the death of Valentinian, the

---

The round-fac'd prodigy t' avert
From doing town and country hurt."

"According to the author of the Æneid, the solitary owl foretold the tragical end of the unhappy Dido." See Macaulay's St. Kilda, p. 176.

"Suetonius," he tells us, "who took it into his head to relate all the imaginary prodigies that preceded the deaths of his twelve Cæsars, never misses an opportunity so favourable of doing justice to the prophetical character of some one bird or other. It is surprising that Tacitus should have given into the same folly."

[1] Thus Alex. ab Alexandro, lib. v. c. 13, p. 680: "Maxime vero abominatus est bubo, tristis et dira avis, voce funesta et gemitu, qui formidolosa, dirasque necessitates et magnos moles instare portendit."

Macaulay, above quoted, p. 171, observes: "On the unmeaning actions or idleness of such silly birds; on their silence, singing, chirping, chattering, and croaking; on their feeding or abstinence; on their flying to the right hand or left—was founded an art: which from a low and simple beginning grew to an immense height, and gained a surprising degree of credit in a deluded world."

[2] The owl is called also, by Pliny, "inauspicata et funebris avis:" by Ovid, "dirum mortalibus omen:" by Lucan, "sinister bubo:" and by Claudian, "infestus bubo."

In Petri Molinæi Vates, p. 154, we read: "Si noctua sub noctem audiatur, ominosum est."

emperor, mention an owle which sate upon the top of the house where he used to bathe, and could not thence be driven away with stones. Julius Obsequens (in his Book of Prodigies, c. 85) shews that a little before the death of Commodus Antoninus, the emperor, an owle was observed to sit upon the top of his chamber, both at Rome and at Lanuvium. Xiphilinus, speaking of the prodigies that went before the death of Augustus, says, that the owl sung upon the top of the Curia. He shews also, that the Actian war was presignified by the flying of owls into the Temple of Concord. In the year 1542, at Herbipolis, or Wirtzburg, in Franconia, this unlucky bird, by his scrieching songs, affrighted the citizens a long time together, and immediately followed a great plague, war, and other calamities. About twenty years ago I did observe that in the house where I lodged, an owl, groaning in the window, who died there shortly after presaged the death of two eminent persons,

In Rowland's More Knaves yet; the Knaves of Spades and Diamonds, with new Additions, I find the following account of "The Country Cunning Man:"

> "Wise gosling did but hear the scrich owle crie,
> And told his wife, and straight a pigge did die.
> Another time (after that scurvie owle)
> When Ball, his dog, at twelve o'clocke did howle,
> He jogg'd his wife, and ill lucke, Madge did say,
> And fox by morning stole a goose away.
> Besides, he knowes foule weather, raine, or haile,
> Ev'n by the wagging of his dun cowe's taile.
> When any theeves his hens and duckes pursew,
> He knowes it by the candles burning blew.
> Or if a raven cry just o're his head,
> Some in the towne have lost their maidenhead.
> For losse of cattell and for fugitives,
> He'll find out with a sive and rustie knives.
> His good daies are when's chaffer is well sold,
> And bad daies when his wife doth braule and scold."

Willsford, in his Nature's Secrets, p. 134, says: "Owls whooping after sunset, and in the night, foreshews a fair day to ensue; but if she names herself in French (Huette) expect then fickle and unconstant weather, but most usually rain."

Mason, in the Anatomie of Sorcerie, 4to. Lond. 1612, p. 85, ridicules the superstition of those persons of his age, that are "the markers of the flying or noise of foules: as they

which prognosticate death by the croaking of ravens, or the hideous crying of owles in the night." Marston, in Antonio and Mellida, Works, 1633, says:

> "'Tis yet dead night, yet all the earth is cloucht
> In the dull leaden hand of snoring sleepe:
> No breath disturbs the quiet of the aire,
> No spirit moves upon the breast of earth,
> Save howling dogs, *night crowes* and *screeching owles*,
> Save meager ghosts, Piero, and blacke thoughts."

Grey, in his Notes on Shakespeare, ii. 175, observes: "Romani L. Crasso et C. Marcio Coss. bubone viso lustrabant." See a remarkable account of an owle that disturbed Pope John XXIV. at a council held at Rome. Fascic. Rer. expetendar. et fugiendar. p. 402. Brown's edit.

The following is an answer to a query in the Athenian Oracle, i. 45: "Why rats, toads, ravens, screech owls, &c., are ominous; and how they come to foreknow fatal events? —Had the querist said unlucky instead of ominous he might easily have met with satisfaction: a rat is so, because he destroys many a good Cheshire cheese, &c. A toad is unlucky, because it poisons (later discoveries in natural history deny this). As for ravens and screech owls, they are just as unlucky as cats, when about their courtship, because they make an ugly noise, which disturbs their neighbourhood. The instinct of rats leaving an old ship is, because they cannot be dry in it, and an old house, because, perhaps, they want victuals. A raven is much such a prophet as our conjurors or almanack makers, foretelling things after they are come to pass: they follow great armies, as vultures, not as foreboding battle, but for the dead men, dogs, horses, &c., which (especially in a march) must daily be left behind them. But the foolish observations made on their croaking before death, &c., are for the most part pure humour, and have no grounds besides foolish tradition, or a sickly imagination."

Speaking of the tawny owl, p. 208, Pennant observes: "This is what we call the screech owl, to which the folly of superstition had given the power of presaging death by its cries." The Spectator says that a screech owl at midnight has alarmed a family more than a band of robbers. And as Grose tells us, a screech owl flapping its wings against the windows of a sick person's chamber, or screeching at them,

portends that some one of the family shall shortly die. Moresin, in his Papatus, p. 21, mentions among omens the hooting of owls in passing: "Bubonum bubulatum in transitu," Shakespeare, in his Julius Cæsar, act i. sc. 6, has the following passage:

> "The bird of night did sit
> Ev'n at noon-day upon the market-place
> Houting and shrieking."

The noise of the owl, as a foretokening of ill, is also mentioned in Six Pastorals, &c., by George Smith, landscape painter, at Chichester, in Sussex, 4to. Lond. 1770, p. 33:

> "Within my cot, where quiet gave me rest,
> Let the dread screech owl build her hated nest,
> And from my window o'er the country send
> Her midnight screams to bode my latter end."

Pennant, in his Zoology, i. 219, says that "a vulgar respect is paid to the raven, as being the bird appointed by heaven to feed the prophet Elijah, when he fled from the rage of Ahab. [And from the following passage, it would seem that the cuckoo was a bird of deadly omen—

> "Are you ready? The fatal cuckoo, on yon spreading tree,
> Hath sounded out your dying knell already."
> Cowley's Love's Riddle, 1681, p. 111.]

Moresin includes the croaking of ravens among omens. "Corvorum crocitatum super tecto," Papatus, p. 21. Gay, too, in his pastoral called the Dirge, has noted this omen:

> "The boding raven on her cottage sat,
> And, with hoarse croakings, warn'd us of our fate."

Bishop Hall, in his Characters of Vertues and Vices, p. 87, speaking of the superstitious man, tells us, "that if he heare but a raven croke from the next roofe he makes his will." He mentions also a crow crying even or odd. "He listens in the morning whether the crow crieth even or odd, and by that token presageth the weather." The following lines are found in Spenser:

> "The ill-fac'd owle, death's dreadful messenger;
> The hoarse night raven, trompe of doleful dreere."

So, in Shakespeare's Othello:

> "O it comes o'er my memory
> As doth the raven, o'er the infected house,
> Boding to all."

And again, in the Second Part of Antonio and Mellida; 1633:

"Now barkes the wolfe against the full cheekt moone,
Now lyons halfe-clam'd entrals roare for food.
Now croaks the toad, and *night crowes screech aloud,*
Fluttering 'bout casements of departing soules.
Now gapes the graves, and through their yawnes let loose
Imprison'd spirits to revisit earth."

The following passages from old English poets on this subject are found in Poole's English Parnassus, *v. Omens.*

"*Ravens.*

—"Which seldom boding good,
Croak their black auguries from some dark wood."

And again:

"Night jars and ravens, with wide stretched throats,
From yews and hollies send their baleful notes—
The om'nous raven with a dismal chear
Through his hoarse beak of following horror tells,
Begetting strange imaginary fear,
With heavy echoes like to passing bells."

Alexander Ross informs us, that "by ravens, both publick and private calamities and death have been portended. Jovianus Pontanus relates two terrible skirmishes between the ravens and the kites in the fields lying between Beneventum and Apicium, which prognosticated a great battle that was to be fought in those fields. Nicetas speaks of a skirmish between the crowes and ravens, presignifying the irruption of the Scythians into Thracia. Appendix to Arcana Microcosmi, p. 219. He adds, p. 220: "Private men have been forewarned of their death by ravens. I have not only heard and read, but have likewise observed divers times. A late example I have of a young gentleman, Mr. Draper, my intimate friend, who, about five or six years ago, being then in the flower of his age, had, on a sudden, one or two ravens in his chamber, which had been quarrelling upon the top of the chimney; these he apprehended as messengers of his death, and so they were; for he died shortly after. Cicero was forewarned, by the noise and fluttering of ravens about him, that his end was near. He that employed a raven to be the feeder of Elias, may employ the same bird as a messenger of death to others. We read in histories of a crow in Trajan's time that in the Capitoll spoke (in Greek) all things shall be well."

Macaulay, in his History of St. Kilda, p. 165, tells us: "The truly philosophical manner in which the great Latin poet has accounted for the joyful croakings of the raven species, upon a favourable change of weather, will in my apprehension (see Georgics, b. i. v. 410, &c.) point out at the same time the true natural causes of that spirit of divination, with regard to storms of wind, rain, or snow, by which the sea-gull, tulmer, cormorant, heron, crow, plover, and other birds, are actuated some time before the change comes on." He observes, p. 174: "Of inspired birds, ravens were accounted the most prophetical. Accordingly, in the language of that district, to have the foresight of a raven, is to this day a proverbial expression, denoting a preternatural sagacity in predicting fortuitous events. In Greece and Italy, ravens were sacred to Apollo, the great patron of augurs, and were called companions and attendants of that god." Ibid. p. 176: he says that, "according to some writers, a great number of crows fluttered about Cicero's head on the very day he was murdered by the ungrateful Popilius Lænas, as if to warn him of his approaching fate; and that one of them, after having made its way into his chamber, pulled away his very bed-clothes, from a solicitude for his safety."

Bartholomæus, De Proprietatibus, by Berthelet, 27 Hen. VIII. f. 168, says: "And as divinours mene the raven hath a maner virtue of meanyng and tokenynge of divination. And therefore among nations, the raven among foules was halowed to Apollo, as Mercius saythe."

Pennant, in his Zoology, ut supra, p. 220, speaking of the carrion crow, tells us: "Virgil says that its croaking foreboded rain. It was also thought a bird of bad omen, especially if it happened to be seen on the left hand:

> 'Sæpe sinistra cava prædixit ab ilice cornix.'"

Thus also Butler, in his Hudibras:

> "Is it not om'nous in all countries
> When crows and ravens croak upon trees?"
> Part ii. canto iii. l. 707.

"If a crow cry," says Bourne, p. 70, "it portends some evil." In Willsford's Nature's Secrets, p. 133, we read: "Ravens and crows, when they do make a hoarse, hollow, and sorrowful noise, as if they sobbed, it presages foul wea-

ther approaching. Crows flocking together in great companies, or calling early in the morning with a full and clear voice, or at any time of the day gaping against the sun, foreshews hot and dry weather: but if at the brink of ponds they do wet their heads, or stalk into the water, or cry much towards the evening, are signs of rain.[1]

In the Earl of Northampton's Defensative against the Poyson of supposed Prophesies, 1583, we read: "The flight of many crowes upon the left side of the campe made the Romans very much afrayde of some badde lucke: as if the greate God Jupiter had nothing else to doo (sayd Carneades) but to dryve jacke dawes in a flock together."

Bartholomæus says, f. 168, of the crowe—"Divynours tell, that she taketh hede of spienges and awaytynges, and teacheth and sheweth wayes, and warneth what shal fal. But it is ful unleful to beleve, that God sheweth his prevy counsayle to crowes as Isidore sayth. Among many divynacions divynours meane that crowes token reyne with gredynge and eryenge, as this verse meaneth,

'Nunc plena cornix pluviam vocat improba voce:

That is to understonde,

'Nowe the crowe calleth reyne with an eleynge voyce!'"

In the Supplement to the Athenian Oracle, p. 476, we are informed that "people prognosticate a great famine or mortality when great flocks of jays and crows forsake the woods; because these melancholy birds, bearing the characters of Saturn, the author of famine and mortality, have a very early perception of the bad disposition of that planet."

In the Secret Memoirs of Mr. Duncan Campbell, p. 60, it is said: "Some will defer going abroad, though called by business of the greatest consequence, if, happening to look out of the window, they see a single crow." Ramesey, in his Elminthologia, 1668, p. 271, says: "If a crow fly but over the house and croak thrice, how do they fear, they, or some one else in the family, shall die?"

"The *woodpecker's cry* denotes wet. *Buzards*, or *kites*, when they do soar very high and much to lessening them-

[1] Gaule, in his Mag-astromancers Posed and Puzzel'd, p. 181, inserts among vain observations and superstitious ominations thereupon, "A crow lighting on the right hand or the left."

selves, making many plains to and again, foreshews hot weather, and that the lower region of the air is inflamed, which for coolnesse makes them ascend."

In the Dialogue of Dives and Pauper, fol. 1493, first precepte, 46th chapter, we read: "Some bileve that yf the kyte or the puttock fle ovir the way afore them that they should fare wel that daye, for sumtyme they have farewele after that they see the puttock so fleynge; and soo they falle in wane by leve and thanke the puttocke of their welfare and nat God, but suche foles take none hede howe often men mete with the puttok so fleynge and yet they fare nevir the better: for there is no folk that mete so oft with the puttoke so fleynge as they that begge their mete from dore to dore. *Cranes* soaring aloft, and quietly in the air, foreshews fair weather; but if they do make much noise, as consulting which way to go, it foreshews a storm that's neer at hand. *Herons*, in the evening, flying up and down, as if doubtful where to rest, presages some evill approaching weather."

Nash, in his Christ's Teares over Jerusalem, 1613, p. 185, speaking of the plague in London, says: "The vulgar meinalty conclude therefore it is like to increase, because a *hearnshaw* (a whole afternoone together) sate on the top of Saint Peter's Church in Cornehill. They talk of an oxe that told the bell at Wolwitch, and howe from an oxe he transformed himselfe to an old man, and from an old man to an infant, and from an infant to a young man. Strange prophetical reports (as touching the sicknes) they mutter he gave out, when in truth they are nought els but cleanly coined lies, which some pleasant sportive wits have devised to gull them most grossely."

Werenfels says, p. 6: "If the superstitious man has a desire to know how many years he has to live, he will enquire of the *cuckoo*." See Halliwell's Popular Rhymes, p. 221.

The chattering of a magpie is ranked by Bourne, p. 71, among omens. "It is unlucky," says Grose, "to see first one magpie, and then more: but to see two, denotes marriage or merriment; three, a successful journey; four, an unexpected piece of good news; five, you will shortly be in a great company." See the verses in Halliwell, ibid. p. 168.

In the Dialogue of Dives and Pauper, fol. Pynson, 1493, signat. e. 2, among superstitious practices then in use, and

censured by the author, we find the following: "Divynaciones by chyterynge of byrdes, or by fleyinge of foules."

The ancient augurs foretold things to come by the chirping or singing of certain birds, the crow, the pye, the chough, &c.: hence perhaps the observation, frequent in the mouths of old women, that when the pye chatters we shall have strangers.

It is very observable, that, according to Lambarde, in his Topographical Dictionary, p. 260, Editha persuaded her husband to build a monastery at Oseney, near Oxford, upon the chattering of pies. Magpies are ranked among omens by Shakespeare[1]. Reginald Scot, in his Discovery of Witchcraft, p. 95, says: "That to prognosticate that guests approach to your house, upon the chattering of pies or haggisters (haggister in Kent signifies a magpie) is altogether vanity and superstition."

In Lancashire, among the vulgar, it is accounted very unlucky to see two magpies (called there pynots, in Northum-

[1] "The raven rook'd her on the chimney's top,
And chattering pies in dismal discords sung."
Henry VI. act v. sc. 6.

Also in Macbeth:

'Augurs, and understood relations, have
By magot-pies, and choughs, and rooks, brought forth
The secretst man of blood."

On which Steevens observes: "In Cotgrave's Dictionary a magpie is called magatapie." So in the Night Raven, a Satirical Collection, &c.:

"I neither tattle with jackdaw
Or maggot-pye on thatch'd house straw."

Magot-pie is the original name of the bird; magot being the familiar appellation given to pies, as we say Robin to a redbreast, Tom to a titmouse, Philip to a sparrow, &c. The modern mag is the abbreviation of the ancient magot, a word which we had from the French. See Halliwell, p. 536.

In the Supplement to Johnson and Steevens's Shakespeare, 8vo. Lond. 1780, ii. 706, it is said that the magpie is called, in the west, to this hour, a magatipie, and the import of the augury is determined by the number of the birds that are seen together: "One for sorrow; two for mirth; three for a wedding; four for death." Mr. Park, in a note in his copy of Bourne and Brand's Popular Antiquities, p. 88, says that this regulation of the magpie omens is found also in Lincolnshire. He adds that the prognostic of sorrow is thought to be averted by turning thrice round.

berland pyanots) together: thus, in Tim Bobbin's Lancashi Dialect, 8vo. 1775, p. 31: "I seigh two rott'n pynots (hoi gum) that wur a sign o bad fashin; for I heard my gronn say hoode os leef o seen two owd harries (devils) os tw pynots."

The magpie continues to be ominous in Scotland. Th Glossary to the Complaynt of Scotland, 8vo. Edinb. 1801, s *Piett, a magpie,* observes that "it is, according to popula superstition, a bird of unlucky omen. Many an old woma would more willingly see the devil, who bodes no more il luck than he brings, than a magpie perching on a neighbour ing tree."

Gaule, in his Mag-astromancers Posed and Puzzel'd, p. 181 notices among vain observations, "the pyes chattering abou the house."

Dr. Nathaniel Home, in his Dæmonologie, 8vo. Lond. 1650 speaking of popular superstitions, p. 59, tells us: "By th chattering of magpies they know they shall have strangers By the flying and crying of ravens over their houses, especiall in the dusk evening, and where one is sick, they conclud death: the same they conclude by the much crying of owle in the night, neer their houses, at such a time."

Alexander Ross, in his Appendix to the Arcana Microcosmi p. 219, tells us, that "in the time of King Charles the Eight of France, the battle that was fought between the French an Britans, in which the Britans were overthrown, was fore shewed by a skirmish between the magpies and jackdaws.[1]

[1] The following is from Glossarium Suio-Gothicum, auctore I. Ihre, fo Upsaliæ, 1769, *v. Skata*, ii. 565: "*Skata, Pica.* Quum illius plurimus i auguriis usus fuerit, *v.* Plinii Hist. Nat. lib. x. 18, interque aves sinis terioris ominis semper locum invenerit, unde etiam videmus, veteris super stitionis tenacem plebem nostram volucrem hanc stabulorum portis ex pansis alis suspendere, ut, quod ait Apuleius, suo corpore luat illud infor tunium quod aliis portendit: arbitror a *scada* nocere, A.S. scathian, nome illi inditum fuisse. Vocatur alias *Skjura*, forté a garritu, ut etiam Latin *Garrulus* nuncupabatur." Such is the opinion of the common people i Sweden. The same Glossary, *v. Thuesnek, the cry of the lapwing*, tells u that "in the south and west of Scotland this bird is much detested, thoug not reckoned ominous. As it frequents solitary places, its haunts were fre quently intruded upon by the fugitive Presbyterians, during the persecutio which they suffered in the disgraceful and tyrannical reigns of Charles th Second and James the Second, when they were often discovered by th clamours of the lapwing."

[The following extract respecting the dove is taken from the old ballad of the Bloody Gardener:

"As soon as he had clos'd his eyes to rest,
A milk white dove did hover on his breast;
The fluttering wings did beat, which wak'd him from his sleep,
Then the dove took flight, and she was left.
To his mother's garden, then, he did repair,
For to lie, and lament himself there;
When he again the dove did see sitting on a myrtle tree
With drooping wings, it desolate appear'd.
'Thou dove, so innocent, why dost thou come?
O hast thou lost thy mate, as I have done?
That thou dost dog me here, all round the vallies fair.'
When thus he'd spoke, the dove came quickly down,
And on the virgin's grave did seem to go,
Out of its milk-white breast the blood did flow;
To the place he did repair, but no true love was there.
Then frighted to his mother he did go,
And told her what there did to him appear,
Saying, 'I fear that you have kill'd my dear;
For a dove, I do declare, did all in blood appear
And if that she be dead, I'll have my share.'
His mother hearing what he then did say,
Told him of the wicked deed straightway;
She in distraction run, and told him what she'd done,
And where the virgin's body lay.
He nothing more did say, but took a knife,
Farewell, the joy and pleasure of my life!'
He in the garden flew, and pierc'd his body through,
'Twas cursed gold that caused all this strife.
These two lovers in one silent tomb were laid,
And many a briny tear over them was shed;
The gardener, we hear, was apprehended there,
And now all three are in their silent graves."]

The quaint author of A strange Metamorphosis of Man transformed into a Wildernesse, deciphered in Characters, 12mo. Lond. 1634, speaking of *the goose*, says: "She is no witch, or astrologer, to divine by the starres, but yet hath a shrewd guesse of rainie weather, being as good as an almanack to some that beleeve in her."

We read in Willsford's Nature's Secret's, p. 132, that "the offspring or alliance of the capitolian guard, when they do make a gaggling in the air more than usual, or seem to fight, being over greedy at their meat, expect then cold and winterly weather." Also, ibid. p. 134: "*Peacocks* crying loud and

shrill for their lost Io does proclaim an approaching storm." We read in the eleventh book of Notable Things, by Thomas Lupton, 8vo. Lond. 1660, No. 10, p. 311, that "the peacock, by his harsh and loud clamor, prophesies and foretells rain, and the oftener they cry, the more rain is signified." Theophrastus and Mizaldus are cited:—"and Paracelsus saies, if a peacock cries more than usual, or out of his time, it foretells the death of some in that family to whom it doth belong." As also, ibid.: "*Doves* coming later home to their houses than they are accustomed to do presages some evil weather approaching." So, ibid. p. 133: "*Jackdaws*, if they come late home from foraging, presages some cold or ill weather neer at hand, and likewise when they are seen much alone." So, ibid. p. 132: "*Ducks*, *mallards*, and all water-fowls, when they bathe themselves much, prune their feathers, and flicker, or clap themselves with their wings, it is a sign of rain or wind." The same with "*cormorants* and *gulls*."

[It is reckoned by many a sure sign of death in a house, if a white pigeon is observed to settle on the chimney.

Dotterels. (From a Hampshire correspondent.)—Within the last few days several strong flights of this highly esteemed migratory feathered visitant have been observed in the hilly districts around Andover. The shepherds, who are prone to study the habits of such birds of passage who visit that extensive range of downs called Salisbury Plain (upon which latter they may be almost said to spend their lives), hold the following trite saying among them, and as they are guided as to the management of their flocks, in a great measure, by the signs of the seasons, there can be no doubt but that the adage carried some weight with it:

> "When dotterel do first appear, it shews that frost is very near;
> But when that dotterel do go, then you may look for heavy snow."]

In Sir John Sinclair's Statistical Account of Scotland, iii. 478, the minister of Arbirlot, in the county of Forfar, informs us, "The *sea-gulls* are considered as ominous. When they appear in the fields, a storm from the south-east generally follows; and when the storm begins to abate, they fly back to the shore."

Ibid. i. 32, parish of Holywood, Dumfreissbire: "During the whole year the sea-gulls, commonly called in this parish

sea-maws, occasionally come from the Solway Frith to this part of the country; their arrival seldom fails of being followed by a high wind and heavy rain, from the south-west, within twenty-four hours; and they return to the Frith again as soon as the storm begins to abate."

Willsford, in his Nature's Secrets, p. 134, says: "*Sea-mews*, early in the morning making a gaggling more than ordinary, foretoken stormy and blustering weather."

Moresin ranks the unseasonable crowing of the cock among omens. As also the sudden fall of hens from the house-top.[1] These fowl omens are probably derived to us from the Romans, at whose superstitions on this account Butler laughs in his Hudibras.[2] [The proverb says:

"If the cock crows on going to bed,
He's sure to rise with a watery head;"

i. e. it is sure to prove rainy the next morning.]

In Willsford's Nature's Secrets, 8vo. Lond. 1658, p. 132, we read: "The vigilant cock, the bird of Mars, the good housewife's clock and the Switzer's alarum, if he crows in the day time very much, or at sun-setting, or when he is at roost at unusual hours, as at nine or ten, expect some change of weather, and that suddenly, but from fair to foul, or the contrary; but when the hen crows, good men expect a storm within doors and without. If the hens or chickens in the morning come late from their roosts (as if they were constrained by hunger) it presages much rainy weather."

In the British Apollo, fol. 1708, vol. i. No. 64, to a query,

"When my hens do crow,
Tell me if it be ominous or no?"

---

[1] "Gallorum gallinaceorum cucurritum intempestivum.—Gallinarum subitum e tecto casum," p. 2. Gaule, in his Mag-astromancers Posed and Puzzel'd, p. 181, enumerating vain observations and superstitious ominations thereupon, has not overlooked "the cock's crowing unseasonably."

[2] "A flam more senseless than the roguery
Of old aruspicy and aug'ry,
That out of garbages of cattle
Presag'd th' events of truce or battle;
From flight of birds or chickens pecking
Success of great'st attempts would reckon."
P. ii. canto iii. l. 29.

It is answered:

> "With crowing of your hens we will not twit ye,
> Since here they every day crow in the city;
> Thence thought no omen."

Park, in his Travels in the Interior of Africa, has the following passage: "While journeying on, Johnson, the interpreter, discovered a species of tree for which he had made frequent inquiry. He tied a white chicken to the tree by its leg to one of the branches, and then said that the journey would be prosperous. He said the ceremony was an offering or sacrifice to the spirits of the woods, who were a powerful race of beings, of a white colour, with long flowing hair."

Werenfels, in his Dissertation upon Superstition, p. 7, says, speaking of a superstitious man: "When he returns home, he will often be in fear, too, lest a cockatrice should be hatched from his cock's egg, and kill him with its baneful aspect." He had given the following trait of his character before: "When he goes out of doors, he fears nothing so much as the glance of an envious eye."

> "Mischiefs are like the cockatrice's eye;
> If they see first, they kill; if seen, they die." Dryden.

I recollect nothing at present which seems to have been derived into modern superstition from the ancient mode of deducing omens from the inside of animals, unless it be that concerning the *merry thought*, thus noticed by the Spectator: "I have seen a man in love turn pale and lose his appetite from the plucking of a merry thought."

In the British Apollo, fol. Lond. 1708, i. No. 84, is the following query: "For what reason is the bone next the breast of a fowl, &c., called the merry thought, and when was it first called so? *A.* The original of that name was doubtless from the pleasant fancies that commonly arise upon the breaking of that bone, and 'twas then certainly first called so, when these merry notions were first started."

In Lloyd's Stratagems of Jerusalem, p. 285, we are told: "Themistocles was assured of victory over King Xerxes and his huge army by *crowing of a cocke*, going to the battle at Artemisium, the day before the battell began, who having obtained so great a victory, gave a cocke in his ensigne ever after." Ibid. we read: "The first King of Rome, Romulus, builded his kingdom by *flying of fowles* and soothsaying. So

Numa Pompilius was chosen second King of Rome by *flying of fowles*. So Tarquinius Priscus, an eagle tooke his cappe from his head and fled up on high to the skies, and after descended, and let his cappe fall on his head againe, signifying thereby that he should be King of Rome."

Ibid. p. 289: "The Arabians, Carians, Phrygians, and Cilicians, do most religiously observe *the chirping and flying of birds*, assuring themselves good or bad events in their warres." Ibid. p. 290: "So superstitious grew the Gentils, with such abominable idolatry, that in Persia by *a cock*, in Egypt by a bull, in Æthiope by a dog, they tooke soothsaying; in Beotia by a beech tree, in Epyre by an oake, in Delos by a dragon, in Lycia by a wolfe, in Ammon by a ramme, they received their oracles, as their warrant to commence any warre, to enter any battell, or to attempt any enterprize."

The Earl of Northampton's Defensative against the Poison of supposed Prophecies, 1583, says: "The Romaines tooke the crowing of a cocke for an abode of victory, though no philosopher be ignorant that this proceedeth of a gallant lustinesse uppon the first digestion."

In Morier's Journey through Persia, 1810, p. 62, we read: "Among the superstitions in Persia, that which depends on the crowing of a cock is not the least remarkable. If the cock crows at a proper hour, they esteem it a good omen; if at an improper season, they kill him. I am told that the favorable hours are at nine, both in the morning and in the evening, at noon, and at midnight."

Pennant, in his Zoology, i. 258, speaking of the *hoopoe*, tells us that the country people in Sweden look on the appearance of this bird as a presage of war: "Facies armata videtur." And formerly the vulgar in our country esteemed it a forerunner of some calamity. The same writer, ii. 508, tells us: "That *the great auk* is a bird observed by seamen never to wander beyond soundings, and according to its appearance they direct their measures, being then assured that land is not very remote." Thus the modern sailors pay respect to auguries in the same manner as Aristophanes tells us those of Greece did above two thousand years ago. See Aves, l. 597:

Προειρεῖ τιστ ἀεὶ τω ὀρνίθων μαντενομένῳ περι τοῦ πλοῦ,
Νυνὶ μὴ πλεῖ, χειμὼν ἔσται· νυνὶ πλεῖ, κέρδος ἐπέσται.

Thus translated:

> "From birds in sailing men instructions take,
> Now lie in port, now sail and profit make."

Pennant further observes, ibid. p. 554, that the *stormy petrel* presages bad weather, and cautions the seamen of the approach of a tempest, by collecting under the sterns of the ships. "Halcyon," says Willsford, ut supra, p. 134, "at the time of breeding, which is about fourteen days before the winter solstice, foreshows a quiet and tranquil time, as it is observed about the coast of Sicily, from whence the proverb is transported, the Halcyon Days. Pliny."

Dallaway, in his Constantinople, Ancient and Modern, 1797, p. 137, speaking of the Bosphorus, says: "Scarcely a minute passes but flocks of aquatic birds, resembling swallows, may be observed flying in a lengthened train from one sea to the other. As they are never known to rest, they are called halcyons, and by the French 'ames damnées.' They are superstitiously considered by all the inhabitants."

In Smith's Travels, 1792, p. 11, it is said: "On sailing along the coasts of Corsica and Sardinia, June 9, we saw *a sea monster*, which (or others of the same kind) appeared several times the same day, spouting water from its nose to a great height. It is called caldelia, and is said to appear frequently before a storm. A storm came on next morning, which continued four days."

In Lloyd's Stratagems of Jerusalem, p. 290, we read: "Aristander the soothsayer, in the battell at Arbela, being the last against Darius, was then on horseback hard by Alexander, apparelled all in white, and a crowne of golde upon his head, encouraging Alexander, *by the flight of an eagle*, the victory should be his over Darius. Both the Greekes, the Romaines, and the Lacedemonians, had theyr soothsayers hard by them in their warres." Bishop Hall, in his Characters of Vertues and Vices, speaking of the superstitious man, says: "If *a bittourn* fly over his head by night, he makes his will." In Wild's Iter Boreale, p. 19, we read:

> "The peaceful king-fishers are met together
> About the decks, and prophesie calm weather."

SPIDERS, SNAKES, EMMETS, &c.

It is vulgarly thought unlucky to kill *spiders*. It would be ridiculous to suppose that this has been invented to support the Scottish proverb, that "dirt bodes luck;" it is, however, certain that this notion serves, in many instances, among the vulgar, as an apology for the laziness of housewives in not destroying their cobwebs. It has rather been transmitted from the magicians of ancient Rome, by whom, according to Pliny's Natural History, presages and prognostications were made from their manner of weaving their webs.[1]

Willsford, in his Nature's Secrets, p. 131, tells us: "Spiders creep out of their holes and narrow receptacles against wind or rain; Minerva having made them sensible of an approaching storm." He adds: "The commonwealth of emmets, when busied with their eggs, and in ordering their state affairs at home, it presages a storm at hand, or some foul weather; but when nature seems to stupifie their little bodies, and disposes them to rest, causing them to withdraw *into their caverns*, least their industry should engage them by the inconveniency of the season, expect then some foul and winterly weather."

Park has the following note in his copy of Bourne and Brand's Popular Antiquities, p. 93: "Small spiders, termed *money spinners*, are held by many to prognosticate good luck, if they are not destroyed or injured, or removed from the person on whom they are first observed."

In the Secret Memoirs of Mr. Duncan Campbell, p. 60, in the chapter of omens, we read that—"Others have thought themselves secure of receiving money, if by chance a little spider fell upon their cloaths."

White, in his Natural History of Selborne, p. 191, tells us: "The remark that I shall make on the cobweb-like appearances called *gossamer*, is, that strange and superstitious as the notions about them were formerly, nobody in these days doubts but that they are the real production of small spiders,

[1] In Bartholomæus, De Proprietatibus Rerum (printed by Th. Berthelet, 27th Hen. VIII.), lib. xviii. fol. 314, speaking of Pliny, we read: "Also he saythe, spynners (spiders) ben tokens of divynation and of knowing what wether shal fal, for oft by weders that shal fal, some spin and weve higher or lower. Also he saythe, that multytute of spynners is token of moche reyne."

which swarm in the fields in fine weather in autumn, and have a power of shooting out webs from their tails, so as to render themselves buoyant, and lighter than air."

Bishop Hall, in his Characters of Vertues and Vices, speaking of a superstitious man, says: "If he see *a snake unkilled*, he fears a mischief."[1]

Alexander Ross, in his appendix to the Arcana Microcosmi, p. 219, tells us: "I have heard of skirmishes between water and land serpents premonstrating future calamities among men."

The same author, ibid., tells us: "That the cruel battels between the Venetians and Insubrians, and that also between the Liegeois and the Burgundians, in which about thirty thousand men were slain, were presignified by a great combat between two swarms of emmets."

[*Pigs.*—When pigs are taken from the sow, they must be drawn backwards, if they are expected to do well: the sow will then go to boar before Saturday night. Not to be killed when the moon is in the wane, if they are, the bacon when cooked will waste away." *Linc.*]

Gray mentions, among rustic omens, the *wether's-bell*, and the *lambkin*; as also *bees*:

> "The *weather's-bell*
> Before the drooping flock toll'd forth her knell.
> The *lambkin*, which her wonted tendance bred,
> Drop'd on the plain that fatal instant dead.
> Swarm'd on a rotten stick the *bees* I spy'd,
> Which erst I saw when Goody Dobson dy'd."

---

[1] Cicero, in his second book on Divination, § 28, observes: "Quidam et interpres portentorum non inscité respondisse dicitur ei, qui cum ad eum retulisset quasi ostentum, quod anguis domi vectem circumjectus fuisset. Tum esset, inquit, ostentum, si anguem vectis circumplicavisset. Hoc ille responso satis aperté declaravit, nihil habendum esse portentum quod fieri posset." He adds, § 29: "C. Gracchus ad M. Pomponium scripsit, duobus anguibus *domi* comprehensis, haruspices a patre convocatos. Quî magis anguibus, quam lacertis, quam muribus? Quia sunt hæc quotidiana, angues non item. Quasi vero referat, quod fieri potest quam id sæpe fiat? Ego tamen miror, si emissio feminæ anguis mortem adferebat Ti. Graccho, emissio autem maris anguis erat mortifera Corneliæ, cur alteram utram emiserit: nihil enim scribit respondisse haruspices, si neuter anguis emissus esset, quid esset futurum. At mors insecuta Gracchum est. Causa quidem, credo, aliqua morbi gravioris, non emissione serpentis: neque enim tanta est infelicitas haruspicum, ut ne casu quidem unquam fiat, quod futurum illi esse dixerint."

In Tusser's Five Hundred Points of Husbandry, under the month of May, are these lines:

> "Take heed to thy bees, that are ready to swarme,
> The losse thereof now is a crown's worth of harme."

On which is the following observation in Tusser Redivivus, 1744, p. 62: "The tinkling after them with a warming-pan, frying-pan, kettle, is of good use to let the neighbours know you have a swarm in the air, which you claim wherever it lights; but I believe of very little purpose to the reclaiming of the bees, who are thought to delight in no noise but their own."

Borlase, in his Antiquities of Cornwall, p. 168, tells us: "The Cornish to this day invoke the spirit Browny, when their bees swarm; and think that their crying Browny, Browny, will prevent their returning into their former hive, and make them pitch and form a new colony."

Willsford, in his Nature's Secrets, p. 134, says: "Bees, in fair weather, not wandering far from their hives, presages the approach of some stormy weather. . . . Wasps, hornets, and gnats, biting more eagerly than they use to do, is a sign of rainy weather."

THE DEATH-WATCH.

Wallis, in his History of Northumberland, i. 367, gives the following account of the insect so called, whose ticking has been thought, by ancient superstition, to forebode death in a family: "The small scarab called the death-watch (Scarabæus galeatus pulsator) is frequent among dust and in decayed rotten wood, lonely and retired. It is one of the smallest of the vagipennia, of a dark brown, with irregular light-brown spots, the belly plicated, and the wings under the cases pellucid; like other beetles, the helmet turned up, as is supposed for hearing; the upper lip hard and shining. By its regular pulsations, like the ticking of a watch, it sometimes surprises those that are strangers to its nature and properties, who fancy its beating portends a family change, and the shortening of the thread of life. Put into a box, it may be heard and seen in the act of pulsation, with a small proboscis, against the side of it, for food more probably than for

hymeneal pleasure, as some have fancied." The above formal account will not be ill contrasted with the following fanciful and witty one of Dean Swift, in his invective against wood. It furnishes us, too, with a charm to avert the omen:

"A wood worm
That lies in old wood, like a hare in her form,
With teeth or with claws it will bite, or will scratch,
And chambermaids christen this worm a death-watch:
Because, like a watch, it always cries click:
Then woe be to those in the house who are sick;
For as sure as a gun they will give up the ghost,
If the maggot cries click, when it scratches the post.
But a kettle of scalding hot water injected,
Infallibly cures the timber affected;
The omen is broken, the danger is over,
The maggot will die, and the sick will recover."

Grose tells us that: "The clicking of a death-watch is an omen of the death of some one in the house wherein it is heard."

Baxter, in his World of Spirits, p. 203, most sensibly observes that: "There are many things that ignorance causeth multitudes to take for prodigies. I have had many discreet friends that have been affrighted with the noise called a death-watch, whereas I have since, near three years ago, oft found by trial, that it is a noise made upon paper, by a little, nimble, running worm, just like a louse, but whiter, and quicker; and it is most usually behind a paper pasted to a wall, especially to wainscot; and it is rarely if ever heard but in the heat of summer." Our author, however, relapses immediately into his honest credulity, adding: "But he who can deny it to be a prodigy, which is recorded by Melchior Adamus, of a great and good man, who had a clock-watch that had layen in a chest many years unused; and when he lay dying, at eleven o'clock, of itself, in that chest, it struck eleven in the hearing of many."

In the British Apollo, 1710, ii. No. 86, is the following query: "Why *death-watches*, crickets, and weasels do come more common against death than at any other time? *A.* We look upon all such things as idle superstitions, for were anything in them, bakers, brewers, inhabitants of old houses, &c., were in a melancholy condition."

To an inquiry, ibid. vol. ii. No. 70, "concerning a death-

watch, whether you suppose it to be *a living creature*," answer is given, "It is nothing but a little worm in the wood."

"How many people have I seen in the most terrible palpitations, for months together, expecting every hour the approach of some calamity, only by a little worm, which breeds in old wainscot, and, endeavouring to eat its way out, makes a noise like the movement of a watch!" Secret Memoirs of the late Mr. Duncan Campbell, 8vo. Lond. 1732, p. 61.

DEATH OMENS PECULIAR TO FAMILIES.

GROSE tells us that, besides general notices of death, many families have particular warnings or notices; some by the appearance of a bird, and others by the figure of a tall woman, dressed all in white, who goes shrieking about the house. This apparition is common in Ireland, where it is called Benshea, and the Shrieking Woman.

Pennant says, that many of the great families in Scotland had their demon or genius, who gave them monitions of future events. Thus the family of Rothmurchas had the Bodac au Dun, or the Ghost of the Hill; Kinchardines, the Spectre of the Bloody Hand. Gartinbeg House was haunted by Bodach Gartin and Tulloch Gorms by Maug Moulach, or the Girl with the Hairy Left Hand. The synod gave frequent orders that inquiry should be made into the truth of this apparition; and one or two declared that they had seen one that answered the description.[1]

Pennant, in describing the customs of the Highlanders, tells us that in certain places the death of people is supposed to be foretold by the cries and shrieks of Benshi, or the Fairies'

[1] In the Living Library, l. 21, p. 284, we read: "There bee some princes of Germanie that h[a]ve particular and apparent presages and tokens, full of noise, before or bout the day of their death, as extraordinarie roaring of lions and bar[k]ing of dogs, fearful noises and bustlings by night in castles, striking of cl[o]cks, and tolling of bels at undue times and howres, and other warnings, whereof none could give any reason." Delrio, in his Disquisitiones Magicæ, p. 592, has the following: "In Bohemia spectrum fœmineum vestitu lugubri apparere solet in arce quadam illustris familiæ, antequam una ex conjugibus dominorum illorum e vita decedat."

Wife, uttered along the very path where the funeral is to pass; and what in Wales are called Corpse Candles are often imagined to appear and foretell mortality. In the county of Carmarthen there is hardly any one that dies, but some one or other sees his light, or candle. There is a similar superstition among the vulgar in Northumberland. They call it seeing the waff of the person whose death it foretells.[1]

The Glossary to Burns's Scottish Poems describes "Wraith" to be a spirit, a ghost, an apparition, exactly like a living person, whose appearance is said to forebode the person's approaching death. King James, in his Dæmonology, says, that "wraithes appeare in the shadow of a person newly dead, or to die, to his friends," p. 125.

Wrack, in the Glossary to Gawin Douglas's Virgil, signifies a spirit or ghost. Wapian, too, Anglo-Saxon, is rendered *horrere, stupere, fluctuare.* In the Glossary to Allan Ramsay's Poems, 4to. 1721, Edinb., the word *Waff* is explained "wand'ring by itself."

"These are," says Grose, "the exact figures and resemblances of persons then living, often seen, not only by their friends at a distance, but many times by themselves; of which there are several instances in Aubrey's Miscellanies. These apparitions are called *fetches*, and in Cumberland *swarths;* they most commonly appear to distant friends and relations at the very instant preceding the death of the person whose figure they put on. Sometimes there is a greater interval between the appearance and death."

In the Statistical Account of Scotland, xxi. 148, parish of Monquhitter, we read, under the head of Opinion: "The *fye* gave due warning by certain signs of approaching mortality." Again, p. 149: "The fye has withdrawn his warning." Ibid. p. 150: Some observing to an old woman, when in the 99th year of her age, that in the course of nature she could not long survive—"Aye," said the good old woman, with pointed indignation, "what *fye-token* do you see about

[1] I conjecture this northern vulgar word to be a corruption of whiff, a sudden and vehement blast, which Davies thinks is derived from the Welsh *chwyth*, halitus, anhelitus, flatus. See Lye's Junius's Etymolog. in verbo. The spirit is supposed to glide swiftly by. Thus, in the Glossary of Lancashire words and phrases, "wrapt by" is explained "went swiftly by." See a View of the Lancashire Dialect, 8vo. March 1763.

me?"[1] In the same work, iii. 380, the minister of Applecross, in the county of Ross, speaking of the superstitions of that parish, says: "The ghosts of the dying, called *tasks*, are said to be heard, their cry being a repetition of the moans of the sick. Some assume the sagacity of distinguishing the voice of their departed friends. The corpse follows the track led by the tasks to the place of interment; and the early or late completion of the prediction is made to depend on the period of the night at which the task is heard."

King James, in his Dæmonology, p. 136, says: "In a secret murther, if the dead carkasse be at any time thereafter handled by the murtherer, it will gush out of blood, as if the blood were crying to heaven for revenge of the murtherer."[2]

In Five Philosophical Questions answered, 4to. London, 1653, is the following:—"*Why dead bodies bleed in the presence of their murtherers?*" "Good antiquity was so desirous to know the truth, that as often as naturall and ordinary proofes failed them, they had recourse to supernatural and extraordinary wayes. Such, among the Jewes, was the Water of Jealousie, of which an adulteresse could not drink without

[1] In the same volume and page of the Statistical Account of Scotland, is another anecdote, which shows with what indifference death is sometimes contemplated. "James Mackie, by trade, a wright, was asked by a neighbour for what purpose some fine deal that he observed in his barn. 'It is timber for my coffin,' quoth James. 'Sure,' replies the neighbour, 'you mean not to make your own coffin;' you have neither resolution nor ability for the task.' Hoot away, man!' says James, 'if I were once begun, I'll soon ca't by hand.' The hand, but not the heart, failed him, and he left the task of making it to a younger operator."

This calls to my remembrance what certainly happened in a village in the county of Durham, where it is the etiquette for a person not to go out of the house till the burial of a near relation. An honest simple countryman, whose wife lay a corpse in his house, was seen walking slowly up the village. A neighbour ran to him, and asked, "Where, in heaven, John, are you going?" "To the joiner's shop," said poor John, "to see them make my wife's coffin; it will be a little diversion for me."

[2] "Who can alleage," says the author of the Living Librarie, &c., fol. Lond. 1621, p. 283, "any certaine and firme reason why the blood runnes out of the wounds of a man murdred, long after the murder committed, if the murderer be brought before the dead bodie? Galeotus Martius, Jeronymus Maggius, Marsilius Ficinus, Valleriola, Joubert, and others, have offered to say something thereof." The same author immediately asks also: "Who (I pray you) can shew why, if a desperate bodie hang himselfe, suddenly there arise tempests and whirlewinds in the aire?"

discovering her guiltinesse, it making her burst. Such was the triall of the sieve, in which the vestall nun, not guilty of unchastity, as she was accused to be, did carry water of Tiber without spilling any. Such were the oathes upon *St. Anthonies* arme, of so great reverence, that it was believed that whosoever was there perjured would, within a year after, bee burned with the fire of that saint; and even in our times it is commonly reckoned that none lives above a yeare after they have incurred the excommunication of St. Geneviefe. And because nothing is so hidden from justice as murder, they use not only torments of the body, but also the torture of the soule, to which its passions doe deliver it over, of which feare discovering itselfe more than the rest, the judges have forgotten nothing that may make the suspected person fearfull; for besides their interrogatories, confronting him with witnesses, sterne lookes, and bringing before him the instruments of torture, as if they were ready to make him feele them, they persuade him that a carkase bleeds in the presence of his murtherers, because dead bodies, being removed, doe often bleed, and then he whose conscience is tainted with the synterésis of the fact, is troubled in such sort, that, by his mouth or gesture, he often bewrayes his owne guiltinesse, as not having his first motions in his owne power."

See, in the Athenian Oracle, i. 106, a particular relation of a corpse falling a bleeding at the approach of a person supposed to have any way occasioned its death; where the phenomenon is thus accounted for: "The blood is congealed in the body for two or three days, and then becomes liquid again, in its tendency to corruption. The air being heated by many persons coming about the body, is same thing to it as motion is. 'Tis observed that dead bodies will bleed in a concourse of people when murderers are absent, as well as present, yet legislators have thought fit to authorise it, and use this tryal as an argument, at least, to frighten, though 'tis no conclusive one to condemn them." See more to the same purpose, p. 193.

That this has been a very old superstition in England may be learned from Matthew Paris, who states that, after Henry the Second's death, at Chinon, his son Richard came to view the body. "Quo superveniente, confestim *erupit sanguis ex naribus regis mortui*; ac si indignaretur spiritus in adventu ejus, *qui ejusdem mortis causa esse credebatur*, ut videretur sanguis clamare ad Deum." Edit. 1684, p. 126.

Henry the Sixth's body, Stow says, was brought to Saint Paul's in an open coffin, barefaced, *where he bled ;* thence he was carried to the Blackfriers, and *there bled.* Annals, p. 424. This circumstance is alluded to by Shakespeare.

At Hertford Assizes, 4 Car. I., the following was taken by Sir John Maynard, sergeant-at-law, from the deposition of the minister of the parish where a murder was committed: "That the body being taken out of the grave thirty days after the party's death, and lying on the grass, and the four defendants (suspected of murdering her) being required, each of them touched the dead body, whereupon the brow of the dead, which before was of a livid and carrion colour, began to have a dew, or gentle sweat, arise on it, which increased by degrees, till the sweat ran down in drops on the face, the brow turn'd to a lively and fresh colour, and the deceased opened one of her eyes and shut it again three several times; she likewise thrust out the ring or marriage finger three times, and pulled it in again, and the finger *dropt blood* on the grass." The minister of the next parish, who also was present, being sworn, gave evidence exactly as above. See Gent. Mag. for Sept. 1731, i. 395.

Mr. Park, in his copy of Bourne and Brand's Popular Antiquities, p. 101, on the prevailing opinion that when a person is murdered the corpse will bleed at the approach of the murderer, has inserted the following note: "This opinion is sarcastically alluded to in the following lines of an early English epigrammist:

> 'Phisition Lanio never will forsake
> His golden patiente while his head doth ake;
> When he is dead, farewell. He comes not there
> He hath nor cause, nor courage to appear—
> He will not looke upon the face of death,
> Nor bring the dead unto her mother earth.
> I will not say, but if he did the deede,
> He must be absent—*lest the corpse should bleed.*'
> Bastard's Chrestoleros, lib. v. ep. 22, ed. 1598."

One might add to this the very ill-timed jocular remark made by one to a physician attending a funeral: "So, doctor, I see *you are going home with your work.*"

In Wits, Fits, and Fancies, 4to. p. 83, is the following: "A gentlewoman went to church so concealed, that she thought

nobody could know her. It chanced that her lover met her, and knew her, and spake unto her. Sir (she answered), you mistake me; how know ye me? All too well (replied the gentleman); for so soone as I met you, behold my wounds fell fresh a bleeding! Oh, hereof you only are guilty."

The dead rattle, a particular kind of noise made in respiring by a person in the extremity of sickness, is still considered in the North, as well as in other parts of England, as an omen of death. Levinus Lemnius, in his Occult Miracles of Nature, lib. ii. ch. 15, is very learned concerning it: "In Belgica regione, totoque septentrionalis plagæ tractu, moritúri certa argumenta proferunt emigrandi, edito sonitu murmuloso, nec est, qui absque hujusmodi indicio vitam non finiat. Siquidem imminente morte sonum edunt, tanquam aquæ labentis per salebras, locaque anfractuosa atque incurva, murmur, aut qualem siphunculi ac fistulæ in aquæ ductibus sonitum excitant. Cùm enim vocalem arteriam occludi contingat, spiritus qui confertim erumpere gestit, nactus angustum meatum, collapsamque fistulam, gargarismo quodam prodit, ac raucum per lævia murmur efficit, scatebrisque arentes deserit artus. Conglomeratus itaque spiritus, spumaque turgida commixtus, sonitum excitat, reciprocanti maris æstui assimilem. Quod ipsum in nonnullis etiam fit ob panniculos ac membranas in rugas contractas, sic ut spiritus obliquè ac sinuoso volumine decurrat. Hi, autem, qui valido sunt vastoque corpore, et qui violenta morte periunt, gravius resonant, diutiusque cum morte luctantur, ob humoris copiam ac densos crassosque spiritus. Iis vero qui extenuato sunt corpore, ac lenta morte contabescunt, minus impetuose lenique sonitu fertur spiritus, ac sensim placideque extinguuntur, ac quodammodo obdormiscunt."

Among the superstitions relative to death may be ranked the popular notion that a pillow filled with the feathers of a pigeon prevents an easy death. To an inquiry of the British Apollo, fol. Lond. 1710, vol. ii. No. 93, "that if any body be sick and lye a dying, if they lie upon pigeons' feathers they will be languishing and never die, but be in pain and torment." Answer is given: "This is an old woman's story. But the scent of pigeons' feathers is so strong, that they are not fit to make beds with, insomuch that the offence of their smell may be said (like other strong smells) to revive anybody dying, and if

troubled with hysteric fits. But as common practice, by reason of the nauseousness of the smell, has introduced a disuse of pigeons' feathers to make beds, so no experience doth or hath ever given us any example of the reality of the fact."

Reginald Scot, too, in his Discovery of Witchcraft, p. 170, says: "I have heard, by credible report, that the wound of a man murthered, renewing bleeding at the presence of *a dear friend*, or of *a mortal enemy*. Divers also write that if one pass by a murthered body (though unknown), he shall be stricken with fear, and feel in himself some alteration by nature." "Three loud and distinct knocks at the bed's head," says Grose, "of a sick person, or at the bed's head or door of any of his relations, is an omen of his death."

Among death omens the *withering of bay trees* was, according to Shakespeare, reckoned one. Thus Richard II.:

> "'Tis thought the king is dead; we will not stay.
> The bay trees in our country are all wither'd."

Upon which Steevens observes, that "some of these prodigies are found in Holinshed: 'In this yeare, in a manner throughout all the realme of England, old bai trees withered,' &c. This was esteemed a bad omen; for as I learn from Thomas Lupton's Syxt Book of Notable Thinges, 4to. *b. l.*: 'Neyther falling sicknes, neyther devyll, wyll infest or hurt one in that place whereas a bay tree is. The Romans calle it the Plant of the Good Angell."

Lupton, in his third book of Notable Things, 13 (edit. 8vo. 1660, p. 53), says: "If a firr tree be touched, withered, or burned with lightening, it signifies that the master or mistresse thereof shall shortly dye. Servius." Ibid. book ix. No. 6, we read: "If the forehead of the sick wax red, and his brows fall down, and his nose wax sharp and cold, and his left eye become little, and the corner of his eye run, if he turn to the wall, if his ears be cold, or if he may suffer no brightness, and if his womb fall, if he pull straws or the cloaths of his bed, or if he pick often his nostrils with his fingers, and if he wake much, these are most certain tokens of death."

Allan Ramsay, in his Poems, 1721, p. 276, speaking of Edgewell Tree, describes it to be "an oak-tree which grows on the side of a fine spring, nigh the Castle of Dalhousie, very much observed by the country people, who give out, that before any

of the family died, a branch fell from the Edge-well Tree. The old tree some few years ago fell altogether, but another sprung from the same root, which is now tall and flourishing, and *lang be't sae.*"[1]

Werenfels says, p. 7: "The superstitious person could wish indeed that his estate might go to his next and best friends after his death, but he had rather leave it to anybody than make his will, for fear lest he should presently die after it."

A writer in the Athenian Chronicle, vol. i. p. 232, asserts that he "knew a family never without one cricket before some one dyed out of it; another, that an unknown voice always called the person that was to die; another, that had something like a wand struck upon the walls; and another, where some bough always falls off a particular tree a little before death." He adds, inconsistently enough: "But ordinarily such talk is nonsense, and depends more upon fancy than anything else." In the same work, vol. iii. p. 552, we read of "its being a common thing that, before a king, or some great man, dies, or is beheaded, &c., his picture or image suffers some considerable damage; as falling from the place where it hung, the string breaking by some strange invisible touch." In Dr. Heylin's Life of Archbishop Laud, it is stated that "the bishop going into his study, which no one could get into but himself, found his own picture lying all along on its face, which extremely perplexed him, he looking upon it as ominous."

In the Glossary to the Complaynt of Scotland, 8vo. Edinb., 1801, we find the following observations on the word "*Deiththraw*" (p. 188): "The Contortions of Death.—These are regarded by the peasants with a species of superstitious horror. To die with a *thraw* is reckoned an obvious indication of a bad conscience. When a person was secretly murdered, it was formerly believed that, if the corpse were watched with certain mysterious ceremonies, the death-thraws would be reversed on its visage, and it would denounce the perpetrators and circumstances of the murder. The following verse occurs in a ballad, of which I have heard some fragments. A lady is mur-

[1] In Petri Molinæi Vates, p. 154, we read: "Si visitans ægrum, lapidem inventum per viam attollat, et sub lapide inveniatur vermis se movens, aut formica vivens, faustum omen est, et indicium fore ut æger convalescat, si nihil invenitur, res est conclamata, et certa mors, ut docet Buchardus Decretorum, lib. xix."

dered by her lover; her seven brothers watch the corpse · it proceeds—

> 'Twas in the middle o' the night
> The cock began to craw;
> And at the middle o' the night
> The corpse began to *thraw*.'"

Heron, in his Journey through Part of Scotland, 1799, ii. 227, says: "Tales of ghosts, brownies, fairies, witches, are the frequent entertainment of a winter's evening among the native peasantry of Kirkcudbrightshire It is common among them to fancy that they see the *wraiths* of persons dying, which will be visible to one and not to others present with him. Sometimes the good and the bad angel of the person are seen contending in the shape of a white and a black dog. Only the ghosts of wicked persons are supposed to return to visit and disturb their old acquaintance. Within these last twenty years, it was hardly possible to meet with any person who had not seen many wraiths and ghosts in the course of his experience."

"The wraith, or spectral appearance, of a person shortly to die (we read in the introduction to the Minstrelsy of the Scottish Border, p. clxvi.), is a firm article in the creed of Scottish superstition." Nor is it unknown in our sister kingdom. See the story of the beautiful lady Diana Rich. Aubrey's Miscellanies, p. 89.

"The wraith of a living person," says Dr. Jamieson, "does not, as some have supposed, indicate that he shall die soon; although in all cases viewed as a premonition of the disembodied state. The season, in the natural day, at which the spectre makes its appearance, is understood as a certain presage of the time of the person's departure. If seen early in the morning, it forebodes that he shall live long, and even arrive at old age; if in the evening, it indicates that his death is at hand." Etymol. Dict. of Scot. Lang. in *v.* Wraith.

Connected with death omens are the following curious extracts. In the Dialogue of Dives and Pauper, fol. 1493, Firste Precepte, chap. xlii. we read: "*Dives.* Is it leful to trust in *these fastinges new found, to fle* sodeyne dethe? *Pauper.* It is a grete foly to trust therein: yf men were certayne by suche fastynge that they shuld nat dye sodeynly but have tyme of repentaunce, and to be shrevyne and houselyde, they shulde be the more rechelesse in their lyvynge, and the lesse tale yeve for to doo amys in hope of amendemente in their diyng. More

sodeyn deth wyste I nevir that men hadde thanne I wyste theym have that have fastyd suche fastes seven yere about. And was their nevir soo moche sodeyn deth so longe reignynge in this londe as hath be sithe suche fastynge beganne."

The time of this new fast seems to be pointed out in the following passage: "I see no grounde ne reason whye it shuld be more medeful to fast *alle Mondayes in the yere whan the Feeste of oure Lady in Lente fallyth on Monday*, thanne to fast in worshyp of her Wednesdaye, Friday, or Saturday."

Our ancient popular death omens are all enumerated in the well-known Historie of Thomàs of Reading, 4to. Lond. 1632, previous to his being murdered by his "oasts." Signat. O 4 b: "There is no remedy but he should goe to Colebrooke that night; but by the way he was heavy asleepe, that he could scant keepe himself in the saddle; and when he came neere unto the towne, his nose burst out suddenly a bleeding. Cole, beholding his oast and oastesse earnestly, began to start backe, saying, what aile you to looke so like pale death? good Lord, what have you done, that your hands are thus bloody? What, my hands? said his oast. Why, you may see they are neither bloody nor foule; either your eyes doe greatly dazell, or else fancies of a troubled minde doe delude you. With that the scritch-owle cried piteously, and anon, after, the night-raven sat croking hard by his window. Jesu have mercy upon me, quoth hee, what an ill-favoured cry doe yonder carrion birds make! and therewithal he laid him downe in his bed, from whence he never rose againe."

Watching in the church-porch for death omens (on the eves of St. Mark and St. John Baptist) has been already noticed. The following relation on this subject is found in the Athenian Oracle, vol. iii. p. 515: "On last —— eve, nine others besides myself went into a church-porch, with an expectation of seeing those who should die that year; but about eleven o'clock I was so afraid that I left them, and all the nine did positively affirm to me that, about an hour after, the church-doors flying open, the minister (who, it seems, was much troubled that night in his sleep), with such as should die that year, did appear in order. Which persons they named to me, and they appeared then all very healthful, but six of them died in six weeks after, in the very same order that they appeared." Perhaps this comes more properly under the head of Divinations than Omens.

CORPSE CANDLES, &c.

CORPSE CANDLES, says Grose, are very common appearances in the counties of Cardigan, Carmarthen, and Pembroke, and also in some other parts of Wales; they are called candles, from their resemblance, not to the body of the candle, but the fire; because that fire, says the honest Welshman, Mr. Davis, in a letter to Mr. Baxter, doth as much resemble material candle-lights as eggs do eggs; saving that, in their journey, these candles are sometimes visible and sometimes disappeared, especially if any one comes near to them, or in the way to meet them. On these occasions they vanish, but presently appear again behind the observer and hold on their course. If a little candle is seen, of a pale bluish colour, then follows the corpse, either of an abortive, or some infant; if a larger one, then the corpse of some one come to age. If there be seen two, three, or more, of different sizes, some big, some small, then shall so many corpses pass together, and of such ages or degrees. If two candles come from different places, and be seen to meet, the corpses will do the same; and if any of these candles be seen to turn aside, through some by-path leading to the church, the following corpse will be found to take exactly the same way. Sometimes these candles point out the places where persons shall sicken and die. They have also appeared on the bellies of pregnant women previous to their delivery; and predicted the drowning of persons passing a ford. Another kind of fiery apparition peculiar to Wales is, what is called the Tan-we or Tan-wed. This appeareth, says Mr. Davis, to our seeming, in the lower region of the air, straight and long, not much unlike a glaive, mours, or shoots, directly and level (as who should say I'll hit), but far more slowly than falling stars. It lighteneth all the air and ground where it passeth, lasteth three or four miles or more, for aught is known, because no man seeth the rising or beginning of it; and when it falls to the ground, it sparkleth and lighteth all about. These commonly announce the death or decease of freeholders by falling on their lands; and you shall scarce bury any such with us, says Mr. Davis, be he but a lord of a house and garden, but you shall find some one at his burial that hath seen this fire fall on some part of his lands.

* ["These φαντάσματα in our language we call canhwyllan cyrph, i. e. *corps-candles;* and candles we call them, not that

we see anything beside the light, but because that light doth as much resemble a material candle-light, as eggs do eggs, saving, that in their journey these candles be *modo apparentes, modo disparentes*, especially when one comes near them; and if one come in the way against them, unto whom they vanish; but presently appear behind and hold on their course. If it be a little candle pale or bluish, then follows the corps either of an abortive or some infant." Aubrey's Miscellanies, p. 176.

Sacheverell, in his Account of the Isle of Man, p. 15, relates that "Captain Leather, chief magistrate of Belfast, in the year 1690, who had been previously shipwrecked on the coast of Man, assured him that, when he landed after shipwreck, several people told him that he had lost thirteen men, for they had seen so many lights move towards the churchyard, which was exactly the number of the drowned."]

Sometimes these appearances have been seen by the persons whose death they foretold; two instances of which Mr. Davis records as having happened in his own family. For a particular relation of the appearance of a *fetch-light*, or *dead-man's candle*, to a gentleman in Carmarthenshire, see the Athenian Oracle, vol. i. pp. 76, 77. See also, ibid. vol. iii. p. 150.

Bishop Hall, in his Characters of Vertues and Vices, speaking of the superstitious man, says: "Some wayes he will not go, and some he dares not; either there are bugs, or he faineth them. Every *lanterne* is a ghost, and every noise is of chaines. He knowes not why, but his custom is to go a little about, and to leave the crosse still on the right hand."

In the Cambrian Register, 8vo. 1796, p. 431, we read: "That, among the lower class of people, there is a general belief in the existence of apparitions, is unquestionable; but as to *the lighted candle springing up upon the errand of love*, I believe that no person in Wales has ever before heard of it (the author is remarking on Pratt's Gleaner); the traveller has probably confounded it with a very commonly-received opinion, that within the diocese of St. David's, a short space before death, a light is seen proceeding from the house, and sometimes, as has been asserted, from the very bed where the sick person lies, and pursues its way to the church where he or she is to be interred, precisely in the same track in which the funeral is afterwards to follow. This light is called *canwyll corpt*, or the corpse-candle.

OMENS AMONG SAILORS.

THERE is a very singular marine superstition noted in Petronius Arbiter; it is that no person in a ship must pare his nails or cut his hair, except in a storm.[1] Bishop Hall, in his Characters of Vertues and Vices, speaking of the superstitious man, observes that "he will never set to sea but on a Sunday." Sailors have various puerile apprehensions of its being ominous to whistle on shipboard, to carry a corpse in their vessel, &c.

Sailors, usually the boldest men alive, are yet frequently the very abject slaves of superstitious fear. "Innumerable," says Scot on Witchcraft, p. 53, "are the reports of accidents unto such as frequent the seas, as fishermen and sailors, who discourse of noises, flashes, shadows, echoes, and other visible appearances, nightly seen and heard upon the surface of the water."

Andrews, in his Anecdotes, p. 331, says: "Superstition and profaneness, those extremes of human conduct, are too often found united in the sailor; and the man who dreads the stormy effects of drowning a cat, or of whistling a country-dance while he leans over the gunwale, will, too often, wantonly defy his Creator by the most daring execrations and the most licentious behaviour." He softens, however, the severity of this charge by owning "that most assuredly he is *thoughtless* of the faults he commits."

I find the following in a Helpe to Memory and Discourse, 12mo. Lond. 1630, p. 56: "*Q.* Whether doth a dead body in a shippe cause the shippe to sayle slower, and if it doe, what is thought to be the reason thereof?—*A.* The shippe is as insensible of the living as of the dead; and as the living make it goe the faster, so the dead make it not goe the slower, for the dead are no Rhemoras to alter the course of her passage, though some there be that thinke so, and that by a kind of mournful sympathy."

"Our sailors," says Dr. Pegge (under the signature of T.

[1] "Audio enim non licere cuiquam mortalium in nave neque ungues neque capillos deponere, nisi quum pelago ventus irascitur." Petron. 369, edit. Mich. Hadrianid. And Juvenal, Sat. xii. l. 81, says:

"Tum stagnante sinu, gaudent ubi vertice raso
Garrula securi narrare pericula nautæ."

Row), in the Gent. Mag. for January, 1763, xxxiii. 14, "I am told, at this very day, I mean the vulgar sort of them, have a strange opinion of the devil's power and agency in stirring up winds, and that is the reason they so seldom whistle on shipboard, esteeming that to be a mocking, and consequently an enraging, of the devil. And it appears now that even Zoroaster himself imagined there was an evil spirit, called *Vato*, that could excite violent storms of wind."

Sir Thomas Browne has the following singular passage: "That a kingfisher, hanged by the bill, showeth us what quarter the wind is, by an occult and secret propriety, converting the breast to that point of the horizon from whence the wind doth blow, is a received opinion and very strange—introducing natural weathercocks, and extending magnetical positions as far as animal natures; a conceit supported chiefly by present practice, yet not made out by reason or experience."

The common sailors account it very unlucky to lose a waterbucket or a mop. To throw a cat overboard, or drown one at sea, is the same. Children are deemed lucky to a ship. Whistling at sea is supposed to cause increase of wind, and is therefore much disliked by seamen, though sometimes they themselves practise it when there is a dead calm.

[*Davy Jones.*—"This same *Davy Jones*, according to the mythology of sailors, is the fiend that presides over all the evil spirits of the deep, and is often seen in various shapes perching among the rigging on the eve of hurricanes, shipwrecks, and other disasters, to which a seafaring life is exposed, warning the devoted wretch of death and woe."—Peregrine Pickle, chap. 13.]

In Canterbury Guests, or a Bargain Broken, a comedy, by Ravenscroft, 4to. p. 24, we read: "My heart begins to leap, and *play like a porpice before a storm.*" Pennant says, in his Zoology, iii. 67, that "the appearance of the *dolphin* and the *porpesse* are far from being esteemed favorable omens by the seamen, for their boundings, springs, and frolics in the water are held to be sure signs of an approaching gale."

Willsford, in his Nature's Secrets, p. 135, tells us: "*Porpaises*, or sea-hogs, when observed to sport and chase one another about ships, expect then some stormy weather. *Dolphins*, in fair and calm weather, persuing one another as one of their waterish pastimes, foreshews wind, and from that part whence

they fetch their frisks; but if they play thus when the seas are rough and troubled, it is a sign of fair and calm weather to ensue. *Cuttles*, with their many legs, swimming on the top of the water, and striving to be above the waves, do presage a storm. *Sea-urchins* thrusting themselves into the mud, or striving to cover their bodies with sand, foreshews a storm. *Cockles*, and *most shell-fish*, are observed against a tempest to have gravel sticking hard unto their shells, as a providence of nature to stay or poise themselves, and to help weigh them down, if raised from the bottome by surges. Fishes in general, both in salt and fresh waters, are observed to sport most, and bite more eagerly, against rain than at any other time."

WEATHER OMENS.

THE learned Moresin, in his Papatus, reckons among omens *the hornedness of the moon, the shooting of the stars*, and *the cloudy rising of the sun*.[1] Shakespeare, in his Richard II., act ii. sc. 4, tells us:

> "Meteors fright the fixed stars of heaven;
> The pale-fac'd moon looks bloody on the earth,
> And lean-look'd prophets whisper fearful change:
> These signs forerun the death or fall of kings."

"In a Defensative against the Poyson of supposed Propheceies, by the Earl of Northampton, 1583, we read: "When dyvers, uppon greater scrupulosity than cause, went about to disswade her Majestye (Queen Elizabeth), lying then at Richmonde, from looking on the *comet* which appeared last; with a courage aunswerable to the greatnesse of her state, shee caused the windowe to be sette open, and cast out thys worde, *jacta est alea*, the dyce are throwne, affirming that her stedfast hope and confidence was too firmly planted in the providence of God to be blasted or affrighted with those beames, which either had a ground in nature whereuppon to rise, or at least no warrant out of scripture to portend the

[1] "Lunæ corniculationem, solis nubilum ortum, stellarum trajectiones maere." Papatus, p. 21.

mishappes of princes." He adds: "I can affirm thus much, as a present witnesse, by mine owne experience."

There is nothing superstitious in prognostications of weather from *aches* and *corns*. "Aches and corns," says Lord Verulam, "do engrieve (afflict) either towards rain or frost; the one makes the humours to abound more, and the other makes them sharper." Thus also Butler, in his Hudibras, p. iii. c. ii. l. 405:

> "As old sinners have all points
> O' th' compass in their bones and joints,
> Can by their pangs and aches find
> All turns and changes of the wind,
> And, better than by Napier's bones,
> Feel in their own the age of moons."

Googe, in his translation of Naogeorgus's Popish Kingdome, fol. 44, has the following passage on *Sky Omens:*

> "Beside they give attentive eare to blinde astronomars,
> About th' aspects in every howre of sundrie shining stars;
> And underneath what planet every man is borne and bred,
> What good or evill fortune doth hang over every hed.
> Hereby they thinke assuredly to know what shall befall,
> As men that have no perfite fayth nor trust in God at all;
> But thinke that everything is wrought and wholly guided here,
> By mooving of the planets, and the whirling of the speare."

In the Secret Memoirs of the late Mr. Duncan Campbell, 1732, pp. 61-2, we read: "There are others, who from the clouds calculate the incidents that are to befal them, and see men on horseback, mountains, ships, forests, and a thousand other fine things in the air."

In the following passage from Gay's first Pastoral are some curious rural omens of the weather:

> "We learnt to read the skies,
> To know when hail will fall, or winds arise.
> He taught us erst the *heifer's tail* to view,
> When stuck aloft, that show'rs would straight ensue;
> He first that useful secret did explain,
> Why pricking *corns* foretold the gath'ring rain;
> When *swallows* fleet soar high and sport in air,
> He told us that the welkin would be clear."

Thus also in the Trivia of the same poet, similar omens occur for those who live in towns:

> "But when the swinging *signs* your ears offend
> With creaking noise, then rainy floods impend;
> Soon shall the kennels swell with rapid streams—

On hosier's poles depending stockings tied
Flag with the slacken'd gale from side to side;
Church monuments foretel the changing air;
Then Niobe dissolves into a tear,
And sweats with secret grief; you'll hear the sounds
Of whistling winds, ere kennels break their bounds;
Ungrateful odours *common shores* diffuse,
And dropping vaults distil unwholesome dews,
Ere the tiles rattle with the smoking show'r," &c.

In the British Apollo, fol. Lond. 1708, i. No. 51, is said:

"A learned case I now propound,
Pray give an answer as profound;
'Tis why a *cow*, about half an hour
Before there comes a hasty shower,
Does clap her tail against the hedge?"

In Tottenham Court, a comedy, 4to. Lond. 1638, p. 21, we read: "I am sure I have foretold weather from the turning up of my cowe's tayle."

[The following curious lines respecting the hedgehog occur in Poor Robin's Almanack for 1733:

"Observe which way the *hedge-hog* builds her nest,
To front the north or south, or east or west;
For if 'tis true that common people say,
The wind will blow the quite contrary way:
If by some secret art the hedge-hogs know,
So long before, which way the winds will blow,
She has an art which many a person lacks,
That thinks himself fit to make almanacks."]

From the following simile given by Bodenham, in his Belvedere, or the Garden of the Muses, p. 153, it should seem that our ancestors held somehow or other the *hedgehog* to be a prognosticator of the weather. Edit. 8vo. Lond. 1600:

"As *hedge-hogs doe fore-see ensuing stormes*,
So wise men are for fortune still prepared."

The following simile is found in Bishop Hall's Virgidemiarum, 12mo. 1598, p. 85:

"So lookes he like a marble toward rayne."

In the Husbandman's Practice, or Prognostication for Ever, 8vo. Lond. 1664, p. 137, I find the following omens of *rain*: "*Ducks* and *drakes* shaking and fluttering their wings when they rise—young *horses* rubbing their backs against the ground —*sheep* bleating, playing, or skipping wantonly—*swine* being

seen to carry bottles of hay or straw to any place and hide them—*oxen* licking themselves against the hair—the sparkling of a *lamp* or *candle*—the *falling of soot* down a chimney more than ordinary—*frogs* croaking—*swallows* flying low," &c. &c.

I find the following in the Curiosities or the Cabinet of Nature, 1637, p. 262: "*Q.* Why is a storme said to followe presently when a company of hogges runne crying home? *A.* Some say that a hog is most dull and of a melancholy nature; and so by reason doth foresee the raine that cometh; and in time of raine, indeed I have observed that most cattell doe pricke up their eares: as for example an asse will, when he perceiveth a storme of raine or hail doth follow." In Dekker's Match me in London, act iv. we read:

"Beasts licking 'gainst the hayre
Foreshew some storme, and I fore-see some snare."

Thus also in Smart's Hop-garden, b. ii. l. 105, p. 127:

"And oft, alas! the long-experienc'd wights
(Oh! could they too prevent them!) storms foresee,
For as the storm rides on the rising clouds,
Fly the fleet wild-geese far away, or else
The *heifer* toward the zenith *rears her head*,
And with expanded nostrils snuffs the air;
The *swallows*, too, their airy circuits weave,
And, screaming, skim the brook; and fen-bred *frogs*
Forth from their hoarse throats their old grutch recite;
Or from her earthly coverlets the *ant*
Heaves her huge legs along the narrow way;
Or bends Thaumantia's variegated bow
Athwart the cope of heav'n; or sable *crows*
Obstreperous of wing, in crowds combine."

"Next hark
How the curst *raven*, with her harmless voice,
Invokes the rain, and croaking to herself,
Struts on some spacious solitary shore.
Nor want thy servants and thy wife at home
Signs to presage the show'r; for *in the hall*
Sheds Niobe her precious tears, and warns
Beneath thy leaden tubes to fix the vase,
And catch the falling dew-drops, which supply
Soft water and salubrious, far the best
To soak thy hops, and brew thy generous beer."

Coles, in his Introduction to the Knowledge of Plants,

p. 38, says: "If the down flyeth off *colt's-foot, dandelyon*, and *thistles*, when there is no winde, it is a signe of rain."[1]

On *thunder-superstitions* our testimonies are as numerous as those of rain. Leonard Digges, gentleman, in his rare work entitled A Prognostication Everlasting of ryght good Effecte," &c. 4to. Lond. 1556, fol. 6 b, tells us: "Thunders in the morning signifie wynde; about noone, rayne; in the evening, great tempest. Somme wryte (their ground I see not) that Sondayes thundre shoulde brynge the death of learned men, judges, and others; Mondaye's thundre, the death of women; Tuesdaye's thundre, plentie of graine; Wednesday's thundre, the deathe of harlottes, and other blodshede; Thursday's thundre, plentie of shepe and corne; Fridaie's thundre, the slaughter of a great man, and other horrible murders; Saturdaye's thundre, a generall pestilent plague and great deathe."

Among Extraordinarie Tokens for the Knowledge of Weather, he adds: "Some have observed evil weather to folow when watry foules leave the sea, desiring lande; the foules of the lande flying hyghe: the crying of fowles about waters, making a great noyse with their wynges; also the sees swellyng with uncustomed waves; if beastes eate gredely; if they lycke their hooves; if they sodaynlye move here and there, makyng a noyse, brethyng up the ayre with open nostrels, rayne foloweth. Also the busy heving of moules: the appering or coming out of wormes; hennes resorting to the perche or reste, covered with dust, declare rayne. The ample workíng of the spinnar in the ayre; the ant busied with her egges; the bees in fayre weather not farre wandryng; the continuall pratyng of the crowe, chiefly twyse or thryse quycke calling, shew tempest. Whan the crowe or raven gapeth against the sunne, in summer, heate foloweth. If they busy themselfes in proyning or washyng, and that in wynter, loke for raine. The uncustomed noise of pultry, the noise of swine, of pecokes,

[1] In the Statistical Account of Scotland, xiii. 557, parish of Lochcarron, co. Ross, we read: "Everything almost is reckoned a sign of rain. If there be a warm or hot day, we shall soon have rain; if a crow begin to chatter, she is calling for rain; if the clouds be heavy, or if there be a mist upon the top of the hills, we shall see rain. In a word, a Highlander may make anything a sign of rain, and there is no danger he shall fail in his prognostication."

declare the same. The swalowe flying and beaung the water, the chirping of the sparow in the morning, signifie rayne. Raine sodainly dried up: woody coveringes strayter than of custome; belles harde further than commonly; the wallowyng of dogges; the alteration of the cocke crowing; all declare rainy weather. I leave these, wanting the good grounde of the rest. If the learned be desyrefull of the to forsayd, let them reade grave Virgil, primo Georgicorum, At Bor, &c."

In Lloyd's Stratagems of Jerusalem, 4to. 1602, p. 286, we read: "The Thracians, when it thunders, take their bowes and arrowes, and shoote up to the cloudes against the thunder, imagining by their shooting to drive the thunders away. Cabrias, the generall of Athens, being ready to strike a battel on sea, it suddenly lightened, which so terrified the soldiers that they were unwilling to fight, until Cabrias said that now the time is to fight, when Jupiter himselfe, with his lightening, doth shewe he is ready to go before us. So Epaminondas, at his going to battell it suddenly lightened that it so amazed his souldiers that Epaminondas comforted them and saide, 'Lumen hoc numina ostendunt,'—by these lightenings the Gods shew us that we shall have victories." Ibid. p. 287: "In Rome, the dictator, the consul, the prætor, and other magistrates, were to be removed from their offices, if the soothsayer sawe any occasion by lightning, thundering, by removing of starres, by flying of fowles, by intrailes of beasts, by eclipse of the sun and moon." Ibid. p. 288, we read: "Pau. Æmilius, consul and generall of the Romanes in Macedonia, at what time he sacrific'd unto the gods in the city of Amphipolis, it lightned, whereby he was perswaded it pretended the overthrow of the kingdom of Macedonia, and his great victory and tryumph of the same at Rome."

Willsford, in his Nature's Secrets, p. 113, says: "Thunder and lightning in winter in hot countryes is usual, and hath the same effects; but in those northern climates it is held ominous, portending factions, tumults, and bloody wars, and a thing seldome seen, according to the old adigy, 'Winter's thunder is the sommer's wonder.'"

Massey, in his notes on Ovid's Fasti, p. 90, says: "The left-hand thunder was accounted a happy omen by the Romans, but by the Greeks and barbarians it was thought

otherwise; so inconsistent are superstitious observations." See Tully, de Divinatione, lib. ii. cap. 39.

Lord Northampton, in the Defensative against the Poyson of supposed Prophecies, 1583, tells us: "It chaunceth sometimes to thunder about that time and season of the yeare when swannes hatch their young; and yet no doubt it is a paradox of simple men to thinke that a swanne *cannot hatch without a cracke of thunder*."

In Sir John Sinclair's Statistical Account of Scotland, x. 14, parish of Wick, co. Caithness, the minister, speaking of the swans which periodically visit the lakes there, says: "They are remarkable prognosticators of the weather, and much relied on as such by the farmer."

In the Cambrian Register, 1796, p. 430, we read: "It cannot be denied that the Welsh have much superstition amongst them, though it is wearing off very fast. But the instance adduced here (by the Gleaner), that of their *predicting a storm by the roaring of the sea*, is a curious kind of proof of their superstition. Their predictions, if they may be so called, are commonly justified by the event; and may, I apprehend, be accounted for from causes as natural as the forebodings of shepherds; for which they have rules and data as well known to themselves, and, perhaps, as little liable to error, as any of those established by the more enlightened philosophers of the present day."

VEGETABLES.

Willsford, in his Nature's Secrets, p. 136, tells us that "*Trefoile*, or *claver-grasse*, against stormy and tempestuous weather will seem rough, and the leaves of it stare and rise up, as if it were afraid of an assault. *Tezils*, or *fuller's thistle*, being gathered and hanged up in the house, where the air may come freely to it, upon the alteration of cold and windy weather, will grow smoother, and against rain will close up his prickles. *Heliotropes* and *marigolds* do not only presage stormy weather by closing or contracting together their leaves, but turn towards the sun's rays all the day, and in the evening shut up shop. *Pine-apples*, hanging up in the house, where they freely may enjoy the air, will close themselves against

wet and cold weather, and open against hot and dry times. The leaves of trees and plants in general will shake and tremble against a tempest more than ordinary. All tender buds, blossoms, and delicate flowers, against the incursion of a storm, do contract and withdraw themselves within their husks and leaves, whereby each may preserve itself from the injury of the weather."

He says, ibid. p. 144: "Leaves in the wind, or down floating upon the water, are signs of tempests. In autumn (some say), in the *gall*, or *oak-apple*, one of these three things will be found (if cut in pieces): a flie, denoting want; a worm, plenty; but, if a spider, mortality." He tells us, ibid., that "the *broom* having plenty of blossoms, or the walnut tree, is a sign of a fruitful year of corn." That "great store of nuts and almonds presage a plentiful year of corn, especially filberds. When *roses* and *violets* flourish in autumn, it is an evil sign of an insuing plague the year following, or some pestiferous disease."

Lupton, in his third Book of Notable Things (edit. 8vo. 1660, p. 52), No. 7, says: "If you take an oak-apple from an oak tree, and upon the same you shall find a little worm therein, which if it doth flye away it signifies wars; if it creeps, it betokens scarceness of corn; if it run about, then it foreshews the plague. This is the countryman's astrology, which they have long observed for truth.—Mizaldus." He says, ibid., 25: "The leaves of an elm tree or of a peach tree, falling before their time, do foreshew or betoken a murrain or death of cattle.—Cardanus."

In the Supplement to the Athenian Oracle, p. 476: "The fly in the oak-apple is explained as denoting war; the spider, pestilence; the small worm, plenty."[1]

[1 The following, communicated by Mr. R. Bond, of Gloucester, was received too late for insertion under its proper heading in Vol. I.: "A circumstance which occurred in my presence on Saturday evening last (the 31st of March), brought to my recollection a superstitious notion which I have often heard repeated. A lady (in the common acceptation of the term) requested of a seedsman that she might be then furnished with various flower-seeds, 'for,' she added, 'I must not omit sowing them to-morrow.' 'May I inquire,' exclaimed the astonished shopman, 'if there is any particular reason for your making choice of that day?' 'Yes,' was the answer; 'it is because to-morrow is Palm Sunday, and the advantage to be derived from sowing on that day is, that the flowers will be sure to come double.' "]

STUMBLING.

We gather, from Congreve's Love for Love, where, in the character of Old Foresight, he so forcibly and wittily satirises superstition, that to stumble in going down stairs is held to be a bad omen. From him, as well as from the Spectator, we gather, that sometimes "a rusty nail, or a crooked pin, shoots up into prodigies!"

Cicero, in his second book, De Divinatione, § 40, observes: "Quæ si suscipiamus, *pedis offensio* nobis, et abruptio corrigiæ et sternutamenta erunt observanda." In Pet. Molinæi Vates, p. 218, we read: "Si quis in limine impegit, ominosum est."

"That you may never stumble at your going out in the morning," is found among the omens deprecated in Barton Holiday's Marriage of the Arts, 4to.

Poor Robin, in his Almanack for 1695, thus ridicules the superstitious charms to avert ill luck in stumbling: "All those who, walking the streets, stumble at a stick or stone, and when they are past it turn back again to spurn or kick the stone they stumbled at, are liable to turn students in Goatam college; and, upon admittance, to have a coat put upon him, with a cap, a bauble, and other ornaments belonging to his degree."

"It is lucky," says Grose, "to tumble up stairs." Probably this is a jocular observation, meaning it was lucky the party did not tumble down stairs. Melton, in his Astrologaster, p. 45, says: "10. That if a man stumbles in a morning as soon as he comes out of dores, it is a signe of ill lucke." He adds: "30. That if a horse stumble on the highway, it is a signe of ill lucke." Bishop Hall, in his Characters of Vertues and Vices, under the head of the Superstitious Man, observes, that "if he stumbled at the threshold, he feares a mischief." Stumbling at a grave was anciently reckoned ominous; thus Shakespeare:

> "How oft to-night
> Have my old feet stumbled at graves!"

In Whimzies, or a New Cast of Characters, 1631, speaking of a yealous (jealous) neighbour, the author says: "His earth-reverting body (according to his mind) is to be buried

in some cell, roach, or vault, and in no open space, lest passengers (belike) might stumble on his grave."

Gaule, in his Mag-astromancers Posed and Puzzel'd, p. 181, omits not, in his very full catalogue of vain observations and superstitious ominations thereupon, "the stumbling at first going about an enterprise."

KNIVES, SCISSORS, RAZORS, &c.

It is unlucky, says Grose, to lay one's knife and fork cross-wise; crosses and misfortunes are likely to follow. Melton, in his Astrologaster, p. 45, in his catalogue of many superstitious ceremonies, observes: "25. That it is naught for any man to give a pair of knives to his sweetheart, for feare it cuts away all love that is betweene them." Thus Gay, in his second Pastoral of "The Shepherd's Week:"

> "But woe is me! such presents luckless prove,
> For knives, they tell me, always sever love!"

It is, says Grose, unlucky to present a knife, scissors, razor, or any sharp or cutting instrument, to one's mistress or friend, as they are apt to cut love and friendship. To avoid the ill effects of this, a pin, a farthing, or some trifling recompense, must be taken in return. To find a knife or razor denotes ill luck and disappointment to the party.

The following is found in Delrio, Disquisit. Magic., p. 494, from Beezius: "Item ne alf, vel mar equitet mulierem in puerperio jacentem, vel ne infans rapiatur (a strigibus) debet poni cultellus vel corrigia super lectum."

OF FINDING OR LOSING THINGS.

Melton, in his Astrologaster, p. 46, says: "11. That if a man, walking in the fields, finde any foure-leaved grasse, he shall, in a small while after, finde some good thing." He tells us, ibid.: "15. That it is naught for a man or woman to lose

their hose garter." As also, ibid.: "14. That it is a sign of ill lucke to finde money."

Greene, in his Art of Conny-Catching, signat. B, tells us, "'Tis ill lucke to keepe found money." Therefore it must be spent.

Dr. Nathaniel Home, in his Dæmonologie, or the Character of the Crying Evils of the Present Times, &c., 8vo. Lond. 1650, p. 60, tells us: "How frequent is it with people (especially of the more ignorant sort, which makes the things more suspected) to think and say (as Master Perkins relates), if they finde some pieces of iron, it is prediction of good lucke to the finders! If they find a piece of silver, it is a foretoken of ill lucke to them."

Mason, in his Anatomie of Sorcerie, 1612, p. 90, enumerating our superstitions, mentions, as an omen of good luck, "If drinke be spilled upon a man; or if he find old iron." Hence it is accounted a lucky omen to *find a horseshoe.*

Boyle, in his Occasional Reflections, 1665, p. 217, says: "The common people of this country have a tradition that 'tis a lucky thing to find a horse-shoe. And, though 'twas to make myself merry with this fond conceit of the superstitious vulgar, I stooped to take this up."

There is a popular custom of crying out "Halves!" on seeing another pick up anything which he has found, and this exclamation entitles the person who makes it to one half of the value. This is alluded to as follows in Dr. John Savage's Horace to Scæva imitated, 1730, p. 32:

> "And he who sees you stoop to th' ground,
> Cries, Halves! to ev'rything you've found."

The well-known trick of dropping the ring is founded on this custom. See further in Halliwell's Popular Rhymes, p. 257.

NAMES.

Among the Greeks it was an ancient custom to refer misfortunes to *the signification of proper names.* The Scholiast upon Sophocles, as cited by Jodrell in his Euripides, ii. 349, &c. observes, that this ludicrous custom of analysing the

proper names of persons, and deriving ominous inferences from their different significations in their state of analysis, appears to have prevailed among the Grecian poets of the first reputation. Shakespeare, he adds, was much addicted to it. He instances Richard II., act ii. sc. 1: "How is't with aged *Gaunt?*"

In an alphabetical explanation of hard words, at the end of the Academy of Pleasure, 1658, an anagram is defined to be "a divination by names, called by the ancients Onomantia. The Greeks referre this invention to Lycophron, who was one of those they called the Seven Starres, or Pleiades; afterwards (as witnesses Eustachius) there were divers Greek wits that disported themselves herein, as he which turned Atlas, for his heavy burthen in supporting heaven, into *Talas*, that is, *wretched*. Some will maintain that each man's fortune is written in his name, which they call anagramatism, or metragramatism; poetical liberty will not blush to use e for æ, v for w, s for z. That amorous youth did very queintly sure (resolving a mysterious expression of his love to Rose Hill), when in the border of a painted cloth he caused to be painted, as rudely as he had devised grossly, a rose, a hill, an eye, a loaf, and a well, that is, if you spell it, '*I love Rose Hill well.*'"

MOLES.

In the Husbandman's Practice, or Prognostication for Ever, as Teacheth Albert, Alkind, Haly, and Ptolemy, 8vo. Lond. 1658, p. 153, there is a considerable waste of words to show what moles in several parts of the body denote, almost too ridiculous to be transcribed. Some of the first are as follow: "If the man shall have a mole on the place right against the heart, doth denote him undoubtedly to be wicked. If a mole shall be seen either on the man's or woman's belly, doth demonstrate that he or she be a great feeder, glutton. If a mole, in either the man or woman, shall appear on the [redacted] right against the spleen, doth signify that he or [redacted] much passionated, and oftentimes sick." As all the

ing ones are equally absurd with the above specimens, I shall not trouble the reader with any more of them.

Misson, in his Travels in England, translated by Ozell, observes, p. 358, that "when Englishmen, i. e. the common people, have *warts* or *moles* on their faces, they are very careful of the great hairs that grow out of those excrescences; and several have told me they look upon those hairs as tokens of good luck."

In the Claim, Pedigree, and Proceedings of James Percy (the trunk-maker), who claimed the earldom of Northumberland in 1680, folio, signat. D, occurs the following passage: "When you first came to me, I shewed you a mold like a half moon upon my body (born into the world with it), as hath been the like on some of the Percy's formerly. Now search William Percy, and see if God hath marked him so; surely God did foresee the troubles, although the law takes no notice: but God makes a true decision, even as he was pleased to make Esau hairy and Jacob smooth." It is almost superfluous to observe, that the parliament paid no regard to this *divine signature*, as James called it, for he did not succeed to the earldom of Northumberland.

The following on this most ridiculous subject is preserved in the twelfth book of a Thousand Notable Things: "9. A mole on the feet and hands shews there are others on the testes, and denotes many children. 10. Moles on the arm and shoulder denote great wisdom; on the left, debate and contention. Moles near the armhole, riches and honour. A mole on the neck commonly denotes one near the stomack, which denotes strength. 11. A mole on the neck and throat denotes riches and health. A mole on the chin, another near the heart and signifies riches. 12. A mole on the lip, another on the testes, and signifies good stomacks and great talkers. 13. A mole on the right side of the forehead is a sign of great riches both to men and women; and on the other side, the quite contrary. Moles on the right ear of men or women denote riches and honour; and on the left, the quite contrary. 14. A mole between the eye-brow and edge of the eye-lid, there will be another between the navel and the secrets. 15. A [redacted] on the nose of a man or woman, there will be ano[redacted]ost [redacted] sometimes on the ribs, and [redacted]he ankles or feet signify

modesty in men, and courage in women. 16. A mole or moles on the belly denote great eaters. A mole on or about the knees signifies riches and virtue; if on a woman's left knee, many children. A mole on the left side of the heart denotes very ill qualities. A mole on the breast denotes poverty. A mole on the thighs denotes great poverty and infelicity."

[The following more complete account of the subject is extracted from the Greenwich Fortune-Teller, a popular chap-book:

"A mole against the heart undoubtedly denotes wickedness.

A mole on the belly signifies a glutton.

A mole on the bottom of the belly signifies weakness.

A mole on the knee signifies obtaining a comely, wealthy wife.

If a woman have a mole on her right knee, she will be honest and virtuous; if on the left, she will have many children.

If a man hath a mole athwart his nose he will be a traveller.

A mole on a woman's nose, signifies she will travel on foot through divers countries.

A mole on a man's throat shows that he will become rich.

If a woman have a mole on the lower jaw, it signifies she shall lead her life in sorrow and pain of body.

A mole in the midst of the forehead, near the hair, denotes a discourteous, cruel mind, and of unpleasant discourse; if it is of honey colour, will be beloved; if red, sullen and furious; if black, inexpert and wavering; if raised more like a wart, very fortunate! But if a woman, shows her to be a slut; and if in her forehead black, treacherous, consents to evil and murder.

A mole on the right side, about the middle of the forehead, declares a man to abound in benefits by friendship of great men; will be loaded with command, esteemed, and honoured; the paler the colour the greater the honour; if red, he is loved by the clergy; if black, let him beware of the resentment of great men; if warty, it increaseth good fortune. A woman having this shall be fortunate in all her actions; but if black, beware of her tongue.

A mole on the left side of the forehead, near the hair, predicts misery and abundance of tribulations to a man, by means of his own misconduct if honey-coloured or red, his sorrows are lessened; but if black, unfortunate in every undertaking.

A mole on the left side of the forehead, about the midway, threatens a man with persecutions from his superiors; if of a honey colour, he prodigally wastes his estate; if red, will become poor; if black, let him beware of the wrath or malice of great men: if a woman, it threatens sorrow by the perfidy of some men; if black, she will partake of the extremity of misery.

A mole on the left side of the [redacted] above th[redacted] appear red, he has excellent wi[redacted] if [redacted] of being branded for his falseh[redacted]

To a woman it shows justification of innocence, though not deserved; if black, malignity, and it represents every evil.

A mole on any part of the lip, signifies a great eater, or a glutton, much beloved, and very amorous.

A mole on the chin signifies riches.

A mole on the ear signifies riches and respect.

A mole on the neck promises riches.

A mole on the right breast threatens poverty.

A mole near the bottom of the nostrils is lucky.

A mole on the left side of the belly denotes affliction.

A mole on the right foot denotes wisdom.

A mole on the left foot denotes dangerous rash actions.

A mole on the eyebrow means speedy marriage and a good husband.

A mole on the wrist, or between that and the fingers' ends, shows an ingenious mind.

If many moles happen between the elbow and the wrist, they foretell many crosses towards the middle of life, which will end in prosperity and comfort.

A mole near the side of the chin, shows an amiable disposition, industrious, and successful in all your transactions."]

CHARMS.

THE following notice of *charms* occurs in Barnaby Googe's translation of Naogeorgus's Popish Kingdom, f. 57:

" Besides, for charmes and sorceries, in all things they excell,
Both Dardan and the witches foule, that by Mæotis dwell.
The reason is, that yet to trust in God they have no skill,
Nor will commit themselves unto th' Almightie father's will.
If any woman brought abed, amongst them haps to lie,
Then every place, enchaunter lyke, they cleanse and purifie,
For feare of sprightes, least harme she take, or caried cleane away,
Be stolne from thence, as though she than in greatest daunger lay;
When as hir travailes overpast, and ended well hir paine,
With rest and sleepe she seekes to get her strength decayde againe.
The like in travailes hard they use, and mariages as well,
And eke in all things that they buy, and every thing they sell.
About these Catholikes necks and hands are always hanging charmes,
That serve against all miseries, and all unhappie harmes;
Amongst the which the threatning writ of Michael maketh one,
And also the beginning of the Gospell of Saint John:
But these alone they do not trust, but with the same they have
Theyr barbrous wordes and crosses drawne, with bloud, or painted brave.

They swordes enchaunt, and horses strong, and flesh of men they make
So harde and tough, that they ne care what blowes or cuttes they take;
And, using necromancie thus, themselves they safely keepe
From bowes or guns, and from the wolves their cattel, lambes, and sheepe:
No journey also they doe take, but charmes they with them beare;
Besides, in glistering glasses fayre, or else in christall cleare,
They sprightes enclose; and as to prophets true, so to the same
They go, if any thing be stolne, or any taken lame,
And when theyr kine doe give no milke, or hurt, or bitten sore,
Or any other harme that to these wretches happens more."

In Bale's Interlude concerning Nature, Moses, and Christ, 1562, Idolatry is described with the following qualities:

"Mennes fortunes she can tell;
She can by sayinge her Ave Marye,
And by other charmes of sorcerye,
Ease men of the toth ake by and bye;
Yea, and fatche the Devyll from Hell."

And ibid. Sig. C 2, the same personage says:

"With holy oyle and water
I can so cloyne and clatter,
That I can at the latter
Many sutelties contryve:
I can worke wyles in battell,
If I but ones do spattle
I can make corne and cattle
That they shall never thryve.

When ale is in the fat,
If the bruar please me nat,
The cast shall fall down flat,
And never have any strength:
No man shall tonne nor bake,
Nor meate in season make,
If I agaynst him take,
But lose his labour at length.

Theyr wells I can up dryve,
Cause trees and herbes to dye,
And slee all pulterye,
Whereas men doth me move:
I can make stoles to daunce
And earthen pottes to praunce,
That none shall them enhaunce,
And do but cast my glove.

I have charmes for the ploughe,
And also for the cowghe;
She shall gyve mylke ynowghe
So long as I am pleased.
Apace the myll shall go,
So shall the cradle do,
And the musterde querne also,
No man therwyth dyseased."

Dr. Henry, in his History of Great Britain, i. 286, says: "When the minds of men are haunted with dreams of charms and enchantments, they are apt to fancy that the most common occurrences in nature are the effects of magical arts."

Camden, in his Ancient and Modern Manners of the Irish, tells us: "They think women have charms divided and distributed among them; and to them persons apply according to their several disorders, and they constantly begin and end the charm with Pater Noster and Ave Maria." See Gough's edition of the Britannia, 1789, iii. 668.

Mason, in the Anatomie of Sorcerie, 4to. Lond. 1612, p. 62, says: "The word *charm* is derived of the Latin word *carmen*, the letter *h* being put in."

Avicen, to prove that there are charms, affirms that all material substances are subject to the human soul, properly disposed and exalted above matter. Dict. Cur. p. 144.

In the Statistical Account of Scotland, xvi. 122, parish of Killearn, co. Stirling, we read: "A certain quantity of cowdung is forced into the mouth of a calf immediately after it is calved, or at least before it receives any meat; owing to this, the vulgar believe that witches and fairies can have no power ever after to injure the calf. But these and suchlike superstitious customs are every day more and more losing their influence."

Sir Thomas Browne tells us, that to sit crosslegged, or with our fingers pectinated or shut together, is accounted bad, and friends will persuade us from it. The same conceit religiously possessed the ancients, as is observable from Pliny: "Poplites alternis genibus imponere nefas olim;" and also from Athenæus that it was an old venificious practice; and Juno is made in this posture to hinder the delivery of Alcmæna. See Bourne and Brand's Popular Antiquities, p. 95. Mr. Park, in his copy of that work, has inserted the following note: "To sit crosslegged I have always understood was in-

tended to produce good or fortunate consequences. Hence it was employed as a charm at school by one boy who wished well for another, in order to deprecate some punishment which both might tremble to have incurred the infliction of. At a card-table I have also caught some superstitious players sitting crossleggèd with a view of bringing good luck."

In the Athenian Oracle, ii. 424, a charm is defined to be "a form of words or letters, repeated or written, whereby strange things are pretended to be done, beyond the ordinary power of Nature."

Andrews, in his continuation of Dr. Henry's History of Great Britain, p. 383, quoting Scot's Discovery of Witchcraft, says: "The stories which our facetious author relates of ridiculous charms, which by help of credulity, operated wonders, are extremely laughable. In one of them a poor woman is commemorated who cured all diseases by muttering a certain form of words over the party afflicted; for which service she always received one penny and a loaf of bread. At length, terrified by menaces of flames both in this world and the next, she owned that her whole conjuration consisted in these potent lines, which she always repeated in a low voice near the head of her patient:

"Thy loaf in my hand,
And thy penny in my purse,
Thou art never the better—
And I—am never the worse."

In the Works of John Heiwood, newlie imprinted, 1598, I find the following charm:

"I claw'd her by the backe in way of a charme,
To do me not the more good, but the lesse harme."

[The following is extracted from Henslowe's Diary, in the library of Dulwich College, temp. Elizabeth:

"*To know wher a thinge is that is stolen:*—Take vergine waxe and write upon yt 'Jasper + Melchisor + Balthasar +,' and put yt under his head to whome the good partayneth, and he shall knowe in his sleape wher the thinge is become." See a curious collection of rural charms in Halliwell's Popular Rhymes, pp. 206-14.

SALIVA, OR SPITTING.

SPITTLE, among the ancients, was esteemed a charm against all kinds of fascination: so Theocritus—

Τοιάδε μυθιζοίσα, τρὶς εἰς ἰὸν ἔπτυσε κόλπον—

"Thrice on my breast I spit to guard me safe
From fascinating charms."[1]

"See how old beldams expiations make:
To atone the gods the bantling up they take;
His lips are wet with lustral spittle; thus
They think to make the gods propitious."

"This custom of nurses lustrating the children by spittle," says Seward, in his Conformity between Popery and Paganism, p. 54, "was one of the ceremonies used on the Dies Nominalis, the day the child was named; so that there can be no doubt of the Papists deriving this custom from the heathen nurses and grandmothers. They have indeed christened it, as it were, by flinging in some scriptural expressions; but then they have carried it to a more filthy extravagance, by daubing it on the nostrils of adults as well as of children."

Plutarch and Macrobius make the days of lustration of

[1] So Potter, in his Greek Antiquities, i. 346, tells us that among the Greeks "it was customary to spit three times into their bosoms at the sight of a madman, or one troubled with an epilepsy." He refers to this passage of Theocritus, Idyll. xx. v. 11, for illustration. This, he adds, they did in defiance, as it were, of the omen; for spitting was a sign of the greatest contempt and aversion: whence, πτυειν, i. e. *to spit*, is put for καταφρονεῖν, ἐν οὐδενὶ λογίζειν, i. e. to contemn, as the scholiast of Sophocles observes upon these words, in Antigone, v. 666.

Ἀλλὰ πτυσας ὡσει δυσμενῆ.

Spit on him as an enemy.

See also Potter, i. 358. Delrio, in his Disquisit. Magic. p. 391, mentions that some think the following passage in Albius Tibullus, lib. i. Eleg. 2, is to be referred to this:

"Hunc puer, hunc juvenis, tuba circumstetit arcta,
Despuit in molles, et sibi quisque sinus."

And thus Persius upon the custom of nurses spitting upon children:

"Ecce avia, aut metuens divûm matertera, cunis,
Exemit puerum, frontemque atque uda labella
Infami digito, et lustralibus ante salivis
Expiat, urentes oculos inhibere perita." Sat. ii. l. 31.

infants thus: "The eighth day for girls, and the ninth for boys. Gregory Nazianzen calls this festival Ονομαστηρια, because upon one of those days the child was named. The old grandmother or aunt moved round in a circle, and rubbed the child's forehead with spittle, and that with her middle finger, to preserve it from witchcraft. It is to this foolish custom St. Athanasius alludes, when he calls the heresy of Montanus and Priscilla γραῶν πτυσματα." Sheridan's Persius, 2d edit. p. 34, note.

It is related by the Arabians that when Hassan, the grandson of Mahomet, was born, he spit in his mouth. See Ockley's History of the Saracens, ii. 84. Park, in his Travels into the Interior of Africa, speaking of the Mandingoes, says: "A child is named when it is seven or eight days old. The ceremony commences by shaving the infant's head. The priest, after a prayer, in which he solicits the blessing of God upon the child and all the company, whispers a few sentences in the child's ear, and *spits three times in his face*, after which, pronouncing his name aloud, he returns the child to his mother."

Spitting, according to Pliny, was superstitiously observed in averting witchcraft and in giving a shrewder blow to an enemy. Hence seems to be derived the custom our bruisers have of spitting in their hands before they begin their barbarous diversion, unless it was originally done for luck's sake. Several other vestiges of this superstition, relative to fasting spittle,[1] mentioned also by Pliny, may yet be placed among our vulgar customs.

Levinus Lemnius tells us: "Divers experiments show what power and quality there is in man's fasting spittle, when he hath neither eat nor drunk before the use of it: for it cures all tetters, itch, scabs, pushes, and creeping sores; and if venemous little beasts have fastened on any part of the body, as hornets, beetles, toads, spiders, and such like, that by their venome cause tumours and great pains and inflammations, do but rub the places with fasting spittle, and all those effects will be gone and discussed. Since the qualities and effects of spittle come from the humours, (for out of them is it drawn by the faculty of nature, as fire draws distilled water from

[1] "Fascinationes saliva jejuna repelli, veteri superstitione creditum est." Alex. ab Alexandro.

hearbs), the reason may be easily understood why spittle should do such strange things, and destroy some creatures." Secret Miracles of Nature, English Transl. fol. Lond. 1658, p. 164.

Sir Thomas Browne, in his Vulgar Errors, p. 152, leaves it undecided whether the fasting spittle of man be poison unto snakes and vipers, as experience hath made us doubt. In Browne's Map of the Microcosme, 1642, speaking of lust, the author says: "Fewell also must bee withdrawne from this fire, *fasting spittle* must kill this serpent."

The boys in the north of England have a custom amongst themselves of spitting their faith (or, as they call it in the northern dialect, "their saul," i. e. soul), when required to make asseverations in matters which they think of consequence.

In combinations of the colliers, &c., about Newcastle-upon-Tyne, for the purpose of raising their wages, they are said to spit upon a stone together, by way of cementing their confederacy. Hence the popular saying, when persons are of the same party, or agree in sentiments, that "they spit upon the same stone." The following is in Plaine Percevall the Peace Maker of England, 4to.: "Nay, no further, Martin, thou maist *spit in that hole*, for I'll come no more there."

Park, in his Travels in the Interior of Africa, has the following passage: "They had not travelled far before the attendants insisted upon stopping, to prepare a saphie or charm, to ensure a good journey: this was done by muttering a few sentences, and *spitting upon a stone which was laid upon the ground*. The same ceremony was repeated three times, after which the negroes proceeded with the greatest confidence."

In the Life of a Satirical Puppy called Nim, 1657, p. 35, I find the following passage: "One of his guardians (being fortified with an old charm) marches cross-legged, spitting three times, east, south, west; and afterwards prefers his vallor to a catechising office. In the name of God, quoth he, what art thou? whence dost thou come? &c., seeing something that he supposed to be a ghost."

Fishwomen generally spit upon their handsel, i. e. the first money they take, for good luck. Grose mentions this as a common practice among the lower class of hucksters, pedlars,

and dealers in fruit or fish, on receiving the price of the first goods they sell.

It is still customary in the west of England, when the conditions of a bargain are agreed upon, for the parties to ratify it by joining their hands, and at the same time for the purchaser to give an earnest.

Of the handsel, Misson, in his Travels in England, p. 192, observes as follows: "Une espèce de pourvoyeuse me disoit l'autre jour, que les bouchères de Londres, les femmes qui apportent de la volaille au marché, du beurre, des œufs, &c., et toutes sortes des gens, font un cas particulier de l'argent qu'ils reçoivent de la première vente qu'ils font. Ils le baisent en le recevant, crachent dessus, et le mettent dans une poche apart." Thus translated by Ozell, p. 130: "A woman that goes much to market told me t'other day that the butcher-women of London, those that sell fowls, butter, eggs, &c., and in general most tradespeople, have a particular esteem for what they call a handsel; that is to say, the first money they receive in a morning; they kiss it, spit upon it, and put it in a pocket by itself."

Lemon explains handsel, in his Dictionary, "The first money received at market, which many superstitious people will spit on, either to render it tenacious that it may remain with them, and not vanish away like a fairy gift, or else to render it propitious and lucky, that it may draw more money to it." This word is explained in all its senses in Halliwell's Dictionary, p. 433, where may be seen a very curious extract from MS. Harl. 1701, on the subject.

In Browne's Britannia's Pastorals, b. i. p. 129, there is an account of the difficulty a blacksmith has to shoe "a stubborne nagge of Galloway:"

> "Or unback'd jennet, or a Flaunders mare,
> That at the forge stand snuffing of the ayre;
> The swarty smith *spits in his buckhorne fist*
> And bids his man bring out the five-fold twist," &c.

The following is in Scot's Discovery of Witchcraft, p. 137: "To heal the king or queen's evil, or any other soreness in the throat, first touch the place with the hand of one that died an untimely death: otherwise let a virgin fasting lay her hand on the sore, and say—Apollo denyeth that the heat of the plague can increase where a naked virgin quencheth it;

and spet three times upon it." Scot, p. 152, prescribes the subsequent charm against witchcraft: "To unbewitch the bewitched, you must spit in the pot where you have made water. Otherwise spit into the shoe of your right foot before you put it on; and that Vairus saith is good and wholesome to do before you go into any dangerous place." Spitting in the right shoe is in Mons. Oufle, p. 282, notes.

Delrio, in his Disquisitiones Magicæ, lib. vi. c. 2, sect. 1, quæst. 1, mentions the following, which with great propriety he calls: "Excogitata nugasissimæ superstitiones—de iis qui crines pectinando evulsos non nisi ter consputos adjiciunt;" i. e. that upon those hairs which come out of the head in combing they spit thrice before they throw them away. This is mentioned also in the History of Mons. Oufle, p. 282, notes.

Grose tells us of a singular superstition in the army, where we shall hope it is not without its use. "*Cagg, to cagg,*" says he, "is a military term used by the private soldiers, signifying a solemn vow or resolution not to get drunk for a certain time, or, as the term is, till their cagg is out; which vow is commonly observed with the strictest exactness. *Ex.* 'I have cagged myself for six months. Excuse me this time, and I will cagg myself for a year.' This term is also used in the same sense among the common people in Scotland, where it is performed with divers ceremonies." Vallancey, in his Collectanea de Rebus Hibernicis, No. x. p. 490, tells us: "That cag is an old English word for fasting, or abstaining from meat or drink."

CHARM IN ODD NUMBERS.

In setting a hen, says Grose, the good women hold it an indispensable rule to put an odd number of eggs. All sorts of remedies are directed to be taken three, seven, or nine times. Salutes with cannon consist of an odd number. A royal salute is thrice seven, or twenty-one guns. [The reader will recollect that Falstaff, in the Merry Wives of Windsor, v. 1, is entrapped a third time in the hope of there being luck or divinity in odd numbers.]

This predilection for odd numbers is very ancient, and is mentioned by Virgil in his eighth Eclogue, where many spells and charms, still practised, are recorded;[1] but, notwithstanding these opinions in favour of odd numbers, the number thirteen is considered as extremely ominous, it being held that, when thirteen persons meet in a room, one of them will die within a year.

A person under the signature of Camilla, in the Gent. Mag. for August 1796, lxvi. 683, suggests that "the ancient popular superstition that it is unlucky to make one in a company of thirteen persons may probably have arisen from the Paschal Supper. We can none of us forget what succeeded that repast, and that thirteen persons were present at it."[2]

Fuller, in his Mixt Contemplations on these Times, part ii. 8vo. 1660, p. 53, says: "A covetous courtier complained to King Edward the Sixt of Christ Colledge in Cambridge, that it was a superstitious foundation, consisting of a master and twelve fellowes, in imitation of Christ and his twelve apostles.

[1] "*Numero Deus impare gaudet.* Aut quemcumque superorum, juxta Pythagoreos, qui ternarium numerum perfectum summo Deo assignant, à quo initium, et medium, et finis est: aut revera Hecaten dicit, cujus triplex potestas esse perhibetur: unde est *tria virginis ora Dianæ.* Quamvis omnium prope Deorum potestas triplici signo ostendatur, ut Jovis trifidum fulmen, Neptuni tridens, Plutonis canis triceps. Apollo idem sol, idem liber, vel quod omnia ternario numero continentur, ut Parcæ, Furiæ, Hercules etiam trinoctio conceptus. Musæ ternæ: aut impari quemadmodumcumque: nam septem chordæ, septem planetæ, septem dies nominibus Deorum, septem stellæ in septentrione, et multa his similia: et impar numerus immortalis, quia dividi integer non potest, par numerus mortalis, quia dividi potest; licet Varro dicat Pythagoreos putare imparem numerum habere finem, parem esse infinitum; ideo medendi causa multarumque rerum impares numeros servari." Servius in P. Virgil. Eclog. viii. ed. varior. In Censorinus De Die Natali, 8vo. Cantab. 1695, p. 121, is the following passage: "Ea superstitione quæ impar numerus plenus et magis faustus habebatur." On which is this note, p. 124: "Vid. Servium ad illud Virgilii Eclog. viii. 'Numero Deus impare gaudet.' Macrob. lib. i. Saturnal. cap. xiii. Solin. cap. iii." In Ravenscroft's comedy of Mamamouchi, or the Citizen turn'd Gentleman, 1675, p. 32, Trickmore, habited as a physician, says: "Let the number of his bleedings and purgations be odd, *numero Deus impare gaudet.*"

[2] So Petri Molinæi Vates, p. 219: "Si in convivio sunt tredecim convivæ, creditur intra annum aliquem de istis moriturum; totidem enim personæ accumbebant mensæ, quando Christus celebravit eucharistiam pridie quàm mortuus est. Sic inter superstitiosos trigesimus numerus ominosus est, quia Christus triginta denariis venditus est."

He advised the king also to take away one or two fellowships, so to discompose that superstitious number. 'Oh no,' said the king, 'I have a better way than that to mar their conceit, I will add a thirteenth fellowship unto them;' which he did accordingly, and so it remaineth unto this day."

In the Gent. Mag. for July 1796, lxvi. 573, is an account of a dinner-party consisting of thirteen, and of a maiden lady's observation, that, as none of her married friends were likely to make an addition to the number, she was sure that one of the company would die within the twelvemonth. Another writer in the same journal for 1798, lxviii. 423, says: "The superstition that, where a company of persons amount to thirteen, one of them will die within the twelvemonth afterwards, seems to have been founded on the calculation adhered to by the insurance-offices, which presume that, out of thirteen people taken indiscriminately, one will die within a year." Insurance-offices, however, are not of such remote antiquity.

Waldron, in his Description of the Isle of Man, Works, 1731, p. 104, speaking of a crypt, or souterrain chapel, near Peel Castle, says: "Within it are thirteen pillars, on which the whole chapel is supported. They have a superstition that whatsoever stranger goes to see this cavern out of curiosity, and omits to count the pillars, shall do something to occasion being confined there."

The seventh son of a seventh son is accounted an infallible doctor. Lupton, in his second book of Notable Things, edit. 1660, p. 25, No. 2, says: "It is manifest, by experience, that the seventh male child, by just order (never a girle or wench being born between), doth heal only with touching (through a natural gift) the king's evil: which is a special gift of God, given to kings and queens, as daily experience doth witnesse."[1]

[1] We read in the Traité des Superstitions, &c., par M. Jean Baptiste Thiers, 12mo. 1679, i. 436-7: "Plusieurs croyent qu'en France les septiemes garçons, nez de legitimes mariages, sans que la suitte des sept ait, esté interrompue par la naissance d'aucune fille, peuvent aussi guerir des fievres tierces, des fievres quartes, et mesme des ecrouelles, aprés avoir jeûné trois ou neuf jours avant que de toucher les malades. Mais ils font trop de fond sur le nombre septenaire, en attribuant au septieme garçon, preferablement a tous autres, une puissance qu'il y a autant de raison d'attribüer au sixieme ou au huitieme, sur le nombre de trois, et sur celuy de neuf, pour ne pas s'engager dans la superstition. Joint que de trois

So, in a MS. in the Cotton Library, marked Julius, F. vi., relating to superstitions in the lordship of Gisborough in Cleveland, in Yorkshire: "The seventh son of a seventh son is born a physician; having an intuitive knowledge of the art of curing all disorders, and sometimes the faculty of performing wonderful cures by touching only." A friend, writing in 1819, says: "It is a very general superstition in Yorkshire, that, if any woman has seven boys in succession, the last should be bred to the profession of medicine, in which he would be sure of being successful."

In a manuscript on Witchcraft, by John Bell, a Scottish minister, 1705, which has been already quoted more than once, I find the following passage, p. 48: "Are there not some who cure by observing number? After the example of Balaam, who used magiam geometricam, Numb. xxiii. 4: 'Build me here seven altars, and prepare me seven oxen and seven rams,' &c. There are some witches who enjoin the sick to dip their shirt seven times in south-running water. Elisha sends Naaman to wash in Jordan seven times. Elijah, on the top of Carmel, sends his servant seven times to look out for rain. When Jericho was taken they compassed the city seven times."

Smith, in his MS. Life of William Marques Berkeley, Berkeley MSS. ii. 562, tells us he was born A.D. 1426, and observes: "This Lord William closeth the second septenary number from Harding the Dane, as much differing from his last ancestors, as the Lord Thomas, the first septenary lord, did from his six former forefathers. I will not be superstitiously opinionated of the misteries of numbers, though it bee of longe standing amongst many learned men; neither will I po-

que je connois de ces septiemes garçons, il y en a deux qui ne guerissent de rien, et que le troisieme m'a avoüé de bonne foy qu'il avoit en autrefois la reputation de guerir de quantité des maux, quoique en effet il n'ait jamais guery d'aucun. C'est pourquoy Monsieur du Laurent a grande raison de rejetter ce pretendu pouvoir, et de le mettre au rang des fables, en ce qui concerne la guerison des ecroüelles. 'Commentitia sunt,' dit il, 'quæ vulgus narrat omnes qui septimi nati sunt, nulla interveniente sorore in tota ditione Regis Franciæ curare strumas in nomine Domini et Sancti Marculfi, si ternis aut novenis diebus jejuni contigerint; quasi, ait Paschalius, sic hoc vestigium divinum legis Salicæ excludentis feminas.'" The following occurs in Delrio's Disquisit. Magic. lib. i. c. 3, qu. 4, p. 26: "Tale curationis donum; sed a febribus tantùm sanandi, habere putantur in Flandria, quotquot nati sunt ipso die parasceues et quotquot, nullo fœmineo fœtu intercedente, septimi masculi legitimo thoro sunt nati."

sitively affirm that the number of six is fatall to weomen, and the numbers of seaven and nine of men; or, that those numbers have (as many have written), magnum in tota rerum natura potestatem, great power in kingdoms and comonwealths, in families, ages, of bodies, sickness, health, wealth, losse, &c.: or with Seneca and others; septimus quisque annus, &c. Each seaventh year is remarkable with men, as the sixth is with weomen. Or, as divines teach; that in the numbers of seaven there is a misticall perfection which our understandinge cannot attaine unto; and that nature herself is observant of this number." His marginal references are as follow: "Philo the Jewe de Legis Alleg. lib. i.; Hipocrates; Bodin de Republica, lib. iv. cap. 2; see the Practize of Piety, fol. 418, 419; Censorinus de Die Natali, cap. 12; Seneca; Varro in Gellius, lib. iii.; Bucholcer, Jerom in Amos, 5."

Levinus Lemnius observes, English Transl. 1658, p. 142: "Augustus Cæsar, as Gellius saith, was glad and hoped that he was to live long, because he had passed his sixty-third year. For olde men seldome passe that year but they are in danger of their lives, and I have observed in the Low Countries almost infinite examples thereof. Now there are two years, the seventh and ninth, that commonly bring great changes in a man's life and great dangers; wherefore sixty-three, that containes both these numbers multiplied together, comes not without heaps of dangers, for nine times seven, or seven times nine, are sixty-three. And thereupon that is called the climactericall year, because, beginning from seven, it doth as it were by steps finish a man's life." He adds: "From this observation of years there hath been a long custome in many countries, that the lord of the manor makes new agreements with his tenant every seventh yeare."

Werenfels, in his Dissertation upon Superstition, p. 7, speaking of a superstitious man, says: "Upon passing the climacterick year, he is as much rejoiced as if he had escaped out of the paws of death. When he is sick, he will never swallow the pills he is ordered to take *in equal number*."

In Richard Flecknoe's Ænigmatical Characters, being rather a new Work than a new Impression of the old, 1665, p. 109, he describes "One who troubles herself with everything," as follows: "She is perpetually haunted with a panic fear of 'Oh what will become of us!' &c.; and the stories of appa-

ritions in the air, and prognostics of extraordinary to happen in the year sixty-six (when perhaps 'tis nothing but the extraordinary gingle of numbers), makes her almost out of her wits agen." Gaule, in his Mag-astromancers Posed and Puzzel'd, p. 181, classes with vain observations and superstitious ominations thereupon, "to collect or predict men's manners and fortunes by their names, or the anagram upon the name, or the allusion to the name, or the *numbers* in the name," &c.

There is a little history extant of the unfortunate reigns of William II., Henry II., Edward II., Richard II., Charles II., and James II., 12mo. Lond. 1689, entitled Numerus Infaustus, &c. In the preface, speaking of Heylin's Fatal Observation of the Letter H., Geography, p. 225, the author says: "A sudden conceit darted into my thoughts (from the remembrance of former reading), that such kings of England as were the *second* of any name proved very unfortunate princes;" and he proceeds, in confirmation of this hypothesis, to write the lives of the above kings.

Vallancey, in his Collectanea de Rebus Hibernicis, ii. 12, 13, note, tells us: "In unenlightened times we find persons of the brightest characters tainted with superstition. St. Irenæus says, 'there must be four gospels and no more, from the four winds and four corners of the earth;' and St. Austin, to prove that Christ was to have twelve apostles, uses a very singular argument, for, says he, 'the gospel was to be preached in the four corners of the world in the name of the Trinity, and three times four makes twelve.'"

In the MS. of Mr. John Bell, from which an extract is given above, communicated to me by Mr. Pinkerton, I find the following: 2. Guard against devilish charms for men or beasts. There are many sorceries practised in our day, against which I would on this occasion bear my testimony, and do therefore seriously ask you, what is it you mean by your observation of times and seasons as lucky or unlucky? What mean you by your many spells, verses, words, so often repeated, said fasting, or going backward? How mean you to have success by carrying about with you certain herbs, plants, and branches of trees? Why is it, that, fearing certain events, you do use such superstitious means to prevent them, by laying bits of timber at doors, carrying a Bible meerly for a

charm, without any farther use of it?. What intend ye by opposing witchcraft to witchcraft, in such sort that, when ye suppose one to be bewitched, ye endeavour his relief by burnings, bottles, horseshoes, and such like magical ceremonies? How think ye to have secrets revealed unto you, your doubts resolved, and your minds informed, by turning a sieve or a key? or to discover by basons and glasses how you shall be related before you die? Or do you think to escape the guilt of sorcery, who let your Bible fall open on purpose to determine what the state of your souls is by the first word ye light upon?"

PHYSICAL CHARMS.

Bishop Hall, in his Characters of Vertues and Vices, speaking of the superstitious man, observes, that "old wives and starres are his counsellors: his night-spell is his guard, and charms his physicians.[1] He wears Paracelsian characters for the toothache; and a little hallowed wax is his antidote for all evils."

Melton, in his Astrologaster, p. 45, gives a catalogue of many superstitious ceremonies, &c., the second of which is, "That toothaches, agues, cramps, and fevers, and many other diseases, may be healed by mumbling a few strange words over the head of the diseased.

Grose says the word *Abacadabara*,[2] written as under, and worn about the neck, will cure an ague:

Abacadabara
bacadabar
acadaba
cadab
ada
d

[1] Among the ancient Druids "the generality of diseases were attempted to be cured by charms and incantations." See Vallancey's Collectanea de Rebus Hibernicis, ii. 247.

[2] It should be *Abracadabra*. On the subject of amulets much information may be obtained from an Academical Dissertation, published in 1710, at Halle, in Saxony, by Mart. Fr. Blumles. *Abracadabra* is curiously illustrated in p. 19, accompanied by two or three etymologies of the word.

He observes that "certain herbs, stones, and other substances, as also particular words written on parchment, as a charm, have the property of preserving men from wounds in the midst of a battle or engagement. This was so universally credited, that an oath was administered to persons going to fight a legal duel, 'that they had ne charm, ne herb of virtue.' The power of rendering themselves invulnerable is still believed by the Germans: it is performed by divers charms and ceremonies; and so firm is their belief of its efficacy, that they will rather attribute any hurt they may receive, after its performance, to some omission in the performance than defect in its virtue."

I find the following in Lord Northampton's Defensative against the Poyson of supposed Prophecies, 1583, "What godly reason can any man alyve alledge why Mother Joane of Stowe, speaking these wordes, and neyther more nor lesse,

> 'Our Lord was the fyrst man
> That ever thorne prick't upon:
> It never blysted nor it never belted,
> And I pray God, nor this not may,'

should cure either beastes, or men and women, from diseases?"

Thomas Lodge, in his Incarnate Divels, 1596, p. 12, thus glances at the superstitious creed with respect to charms: "Bring him but a table of lead, with crosses (and 'Adonai,' or 'Elohim,' written in it), he thinks it will heal the ague." In the same work, speaking of lying, p. 35: "He will tell you that a league from Poitiers, neere to Crontelles, there is a familie, that, by a speciall grace from the father to the sonne, can heale the byting of mad dogs: and that there is another companie and sorte of people called Sauveurs, that have Saint Catherine's wheele in the pallate of their mouthes, that can heale the stinging of serpents."[1]

[1] Numerous charms and incantations occur in the Harleian Manuscript, No. 273, "Charme pur sang estauncher," "Charme pour dolour de playe," "Charme pur fievre," fol. 112, b. "Charme pur festre, e pur cancre, e per gute. Gallicè," fol. 213. "Carmen sive incantatio pro fœmina parturiente," ibid. "Ut oves capias. incantatio." "Ut sorides, &c., non noceant garbas," fol. 215. "Hec est conjuracio contra mures quæ nascuntur in horreo, et ne destruant bladum; et contra volucres et vermes terræ ne destruant segetes," fol. 215, b.

The subsequent charms are from a MS. quarto of the date of 1475, formerly in the collection of the late Mr. Herbert, now in my library:

"*A charme to staunch blood.*—Jesus that was in Bethleem born, and baptyzed was in the flumen Jordane, as stente the water at hys comyng, so stente the blood of thys man N. thy servvaunt, thorow the vertu of thy holy name ✠ Jesu ✠ and of thy cosyn swete Sent Jon. And sey thys charme fyve tymes with fyve pater nosters, in the worschep of the fyve woundys."

"*For fever.*—Wryt thys wordys on a lorell lef ✠ Ysmael ✠ Ysmael ✠ adjuro vos per angelum ut soporetur iste homo N. and ley thys lef under hys head that he wete not thereof, and let hym ete letuse oft and drynk ip'e sced smal grounden in a morter, and temper yt with ale."

"*A charme to draw out yren de quarell.*—Longius Miles Ebreus percussit latus Domini nostri Jesu Christi; sanguis exuit etiam latus; ad se traxit lancea ✠ tetragramaton ✠ Messyas ✠ Sother Emanuel ✠ Sabaoth ✠ Adonay ✠ Unde sicut verba ista fuerunt verba Christi, sic exeat ferrum istud sive quarellum ab isto Christiano. Amen. And sey thys charme five tymes in the worschip of the fyve woundys of Chryst."

In that rare work, entitled the Burnynge of St. Paule's Church in London, 1561, 8vo. 1563, b. we read: "They be superstitious that put holinesse in *St. Agathe's Letters* for burninge houses, thorne bushes [1] for lightnings, &c." Also, signat. G 1, a, we find "Charmes, as S. Agathe's Letters for burning of houses."

[The following charms, which seem to have enjoyed considerable repute in the neighbourhood of Gloucester, have been kindly forwarded to the publisher by Mr. Robert Bond, of Gloucester:

"*For a canker.*[2]—O, canker, I do come to tell and to let

[1] In the Statistical Account of Scotland, iii. 609, parish of Newparish: "There is a quick thorn, of a very antique appearance, for which the people have a superstitious veneration. They have a mortal dread to lop off or cut any part of it, and affirm, with a religious horror, that some persons, who had the temerity to hurt it, were afterwards severely punished for their sacrilege."

[2] The canker is a painful affection of the lips very prevalent amongst children.

thee know whereas not to be, and if thou do not soon be gone, some other course I will take with thee.

"*For a swell or thorn.*—Jesus was born in Bethlehem and they crowned him with nails and thorns, which neither blisted nor swelled, so may not this, through our blessed Jesus. Amen. (See p. 270.)

"*For a burn or cald.*—Mary Miles has burnt her child with a spark of fire.—Out fire, in frost, in the name of the Father, Son, and Holy Ghost."

The charm required is to be repeated nine times, and the charmer each time to make a movement (in the form of a cross), with his third finger, over the part affected.][1]

Martin, in his Description of the Western Islands, p. 248, speaking of the isle of Collonsay, says that, in confidence of curing the patient by it, the inhabitants had an ancient custom of fanning the face of the sick with the leaves of the Bible.

There is a vulgar superstition still remaining in Devonshire and Cornwall, that any person who rides on a piebald horse can cure the chincough. [Contriving to get a woman, who on her marriage did not change her surname, to give the child a piece of bread and butter, or other edible, in a morning before the child has broken its fast, is said to be an *infallible* remedy! The matter, however, must be so managed, that the woman give it *voluntarily*, or quasi voluntarily; for those who believe in the absurdity generally contrive for some neighbour to hint to the party that a child will be carried over

[1] [The original document, of which the above is a literal copy, was about forty years since presented to a gentleman (well known to me) by a person who had received many marks of kindness from him, and to evince his gratitude for the same, he resolved on transferring to him the gift he so highly prized, to wit, the power of healing those several maladies by a repetition of the incantation, and otherwise conforming to the specified directions. The recipient, on his part, imagined he had an invaluable boon conferred upon him, and hundreds were the persons who flocked to him to solicit an exercise of his miraculous gift, amongst whom were young and old, rich and poor; sometimes persons entreating it for themselves, sometimes parents entreating it for their children; and, strange as it may appear, I have known an instance of a surgeon having sent his child to be charmed for the canker. The possessor of the charms dying in 1837, they immediately fell into disuse; for the son, on whom they devolved, doubting their efficacy, gave them to me, thinking I might wish to preserve them as a curiosity.]

some morning to her for the purpose. Some hold the opinion that the *intended remedy* will be powerless, unless the child be carried over a river, or brook, to the woman's residence!!]

Aubrey gives the following receipt to cure an ague. Gather cinquefoil in a good aspect of ♃ to the ☽, and let the moone be in the mid-heaven, if you can, and take ***** of the powder of it in white wine. If it be not thus gathered according to the rules of astrology, it hath little or no virtue in it. See his Miscellanies, p. 144, where there follow other superstitious cures for the thrush, the toothache, the jaundice, bleeding, &c.

In the Muses Threnodie, p. 213, we read that "Many are the instances, even to this day, of charms practised among the vulgar, especially in the Highlands, attended with forms of prayer. In the Miscellaneous MS. cited before, written by Baillie Dundee, among several medicinal receipts I find an exorcism against all kinds of worms in the body, in the name of the Father, Son, and Holy Ghost, to be repeated three mornings, as a certain remedy. The poor women who were prosecuted for witchcraft administered herbs and exorcized their sick patients."

The Pool of Strathfillan (or St. Fillan) has been already noticed, under the head of Wells and Fountains. In Sinclair's Statistical Account of Scotland, v. 84, the minister of Logierait, in Perthshire, speaking of superstitious opinions and practices in the parish, says: "Recourse is often had to charms for the cure of diseases of horses and cows, no less than in the human species. In the case of various diseases, a pilgrimage is performed to a place called Strathfillan, forty miles distant from Logierait, where the patient bathes in a certain pool, and performs some other rites in a chapel which stands near. It is chiefly in the case of madness, however, that the pilgrimage to Strathfillan is believed to be salutary. The unfortunate person is first bathed in the pool, then left for a night bound in the chapel, and, if found loose in the morning, is expected to recover. There is a disease called Glacach by the Highlanders, which, as it affects the chest and lungs, is evidently of a consumptive nature. It is called the Macdonalds' disease, "because there are particular tribes of Macdonalds who are believed to cure it with the charm of their touch, and the use of a certain set of words. There

must be no fee given of any kind. Their faith in the touch of a Macdonald is very great." Ibid. iii. 379. The minister of Applecross, in the county of Ross, speaking of the superstitions of the parish, says: "There are none of the common calamities or distressful accidents incident to man or beast but hath had its particular charm or incantation: they are generally made up of a group of unconnected words, and an irregular address to the deity, or to some one of the saints. The desire of health, and the power of superstition, reconciled many to the use of them; nor are they, as yet, among the lower class, wholly fallen into disuse. Credulity and ignorance are congenial; every country hath its vulgar errors; opinions early imbibed and cherished for generations are difficult to be eradicated." Ibid. i. 507: "The minister of Meigle parish, having informed us that in the churchyard of Meigle are the remains of the grand sepulchral monument of Vanora, called also Vanera, Wanor, and Guinevar, the British Helena," adds: "The fabulous Boece records a tradition prevailing in his time, viz. that if a young woman should walk over the grave of Vanora, she shall entail on herself perpetual sterility."

Brand, in his Description of Orkney, pp. 61, 62, tells us, as has been already mentioned, that when the beasts, as oxen, sheep, horses, &c., are sick, they sprinkle them with a water made up by them, which they call Fore-spoken Water. They have a charm also whereby they try if persons be in a decay, or not, and if they will die thereof, which they call Casting of the Heart. "Several other charms also they have, about their marriage, when their cow is calving, when churning their milk, or when brewing, or when their children are sick, by taking them to a smith (without premonishing him) who hath had a smith to his father, and a smith to his grandfather. . . . They have a charm whereby they stop excessive bleeding in any, whatever way they come by it, whether by or without external violence. The name of the patient being sent to the charmer, he saith over some words (which I heard), upon which the blood instantly stoppeth, though the bleeding patient were at the greatest distance from the charmer. Yea, upon the saying of these words, the blood will stop in the bleeding throats of oxen or sheep, to the astonishment of spectators. Which account we had from the ministers of the country."

["That the inhabitants of the south of Scotland were formerly exceedingly superstitious is well known, but that which I am about to relate is of a darker shade of benighted credulity than has I think taken place elsewhere in this country, so near the middle of the nineteenth century.

"A highly respectable yeoman, who occupies an extensive farm in the parish of Buittle, near Castle Douglas, Kirkcudbrightshire, not more than two years since, submitting to the advice of his medical attendant, permitted one of his arms, which was diseased, to be amputated, and though the operation was skilfully performed, his health recovered very slowly. A few weeks after the amputated limb had been consigned to the family burial-place, a *cannie òld woman* in the neighbourhood, being consulted as to the cause of the decline of the farmer's health, recommended that his arm should be forthwith raised from the grave, and boiled till the flesh could be separated freely from the bones, and that a certain bone of one of the fingers of the hand should be taken from the others, which if worn by the former owner, either in his vest pocket, or sewn into his dress, on the same side from which the limb was cut, all pain or disease would be thereby soon dispelled, and robust health return to the suffering individual.

"Two neighbours, on hearing this advice, volunteered to superintend the resuscitation and boiling of the arm in question, and without delay proceeded with the sexton to the parish churchyard, where a strong peat fire was soon kindled, and a large pot, full of water, placed over the flame. So soon as the limb was raised out the grave, it was plunged into the scalding water in the pot, and allowed to remain there, till by boiling, the occult joint was easily separated from the rest.

"The grave-digger in this instance takes praise to himself for having returned to the grave all the remaining bones, flesh, and extract, as carefully as if it had been a common burial.

"Subsequently the unfortunate yeoman informed the writer of this brief memorandum, that although he had kept the old knuckle-bone carefully in his vest pocket, as foolishly directed, for a considerable time, he was not sensible of any beneficial effect received by his so doing.

"In the eastern corner of the ivy, covered walls of the ruin of the old parish church of Buittle, the curious visitor

may see the course of the darkening smoke of the fire used in this unhallowed incantation."—JOSEPH TRAIN.][1]

"For warts," says Sir Thomas Browne, "we rub our hands before the moon, and commit any maculated part to the touch of the dead." Old women were always famous for curing warts; they were so in Lucian's time.

Grose says: "To cure warts, steal a piece of beef from a butcher's shop and rub your warts with it; then throw it down the necessary-house, or bury it; and as the beef rots, your warts will decay." See more superstitions relating to warts in Turner on the Diseases of the Skin, and in La Forest, L'Art de soigner les Pieds, p. 75.

[*Devonshire cure for warts.*—Take a piece of twine, tie in it as many knots as you have warts, touch each wart with a knot, and then throw the twine behind your back into some place where it may soon decay—a pond or a hole in the earth; but tell no one what you have done. When the twine is decayed your warts will disappear without any pain or trouble, being in fact charmed away!]

I extracted the following from a newspaper, 1777: "After he (Dr. Dodd) had hung about ten minutes, a very decently dressed young woman went up to the gallows, in order to have a wen in her face stroked by the doctor's hand; it being a received opinion among the vulgar that it is a certain cure for such a disorder. The executioner, having untied the doctor's hand, stroked the part affected several times therewith."

I remember once to have seen, at Newcastle-upon-Tyne, after a person executed had been cut down, men climb up upon the gallows and contend for that part of the rope which remained, and which they wished to preserve for some lucky

[1] [For this most singular instance of superstition, the publisher is indebted to the kindness of his friend Dr. Train, whose well-directed and untiring energy in the pursuit of legendary lore has been recorded in several of the pages of Sir Walter Scott.

The Publisher avails himself of this occasion to acknowledge the interest Dr. Train has taken in this edition of Brand, and to thank him for several interesting contributions, as well as for permission to make extracts from his valuable 'History of the Isle of Man.']

purpose or other. I have lately made the important discovery that it is reckoned a cure for the headache.

Grose says, that "a dead man's hand is supposed to have the quality of dispelling tumours, such as wens, or swelled glands, by striking with it, nine times, the place affected. It seems as if the hand of a person dying a violent death was deemed particularly efficacious; as it very frequently happens that nurses bring children to be stroked with the hands of executed criminals, even whilst they are hanging on the gallows. A halter, wherewith any one has been hanged, if tied about the head, will cure the headache. Moss growing on a human skull, if dried, powdered, and taken as snuff, will cure the headache.

"The chips or cuttings of a gibbet, or gallows, on which one or more persons have been executed or exposed, if worn next the skin, or round the neck in a bag, will cure the ague, or prevent it."

I saw, a few years ago, some dust, in which blood was absorbed, taken, for the purpose of charming away some disease or other, from off the scaffold on the beheading of one of the rebel lords in 1746.

In the Life of Nicholas Mooney, a notorious highwayman, executed at Bristol, April 24th, 1752, with other malefactors, we read, p. 30: "After the cart drew away, the hangman very deservedly had his head broke for endeavouring to pull off Mooney's shoes; and a fellow had like to have been killed in mounting the gallows, to take away the ropes that were left after the malefactors were cut down. A young woman came fifteen miles for the sake of the rope from Mooney's neck, which was given to her; it being by many apprehended that the halter of an executed person will charm away the ague, and perform many other cures."

In the Times newspaper of August 26, 1819, in an account of the execution of a Jew, named Abraham Abrahams, on Penenden Heath (copied from the Maidstone Gazette), we read: "After the body had hung some time, several persons applied for permission to rub the hand of the deceased over their wens, which by the vulgar is stupidly believed to be a cure for those troublesome swellings: but the Jews in attendance told them they could not suffer the body to be touched by any but their own people, it being contrary to their customs."

[The newspapers of April, 1845, in an account of the execution of Crowley, the murderer, contains a curious notice of the still prevalent superstition: "Warwick, Friday.—At least five thousand persons of the lowest of the low were mustered on this occasion to witness the dying moments of the unhappy culprit. . . As is usual in such cases (to their shame be it spoken) a number of females were present, and scarcely had the soul of the deceased taken its farewell flight from its earthly tabernacle, than the scaffold was crowded by members of the 'gentler sex' afflicted with wens in the neck, with white swellings in the knees, &c., upon whose afflictions the cold clammy hand of the sufferer was passed to and fro, for the benefit of his executioner."]

Grose has preserved a foreign piece of superstition, firmly believed in many parts of France, Germany, and Spain. He calls it, "Of the *hand of glory*, which is made use of by housebreakers to enter into houses at night without fear of opposition. I acknowledge that I never tried the secret of the hand of glory, but I have thrice assisted at the definitive judgment of certain criminals, who under the torture confessed having used it. Being asked what it was, how they procured it, and what were its uses and properties? they answered, first, that the use of the hand of glory was to stupify those to whom it was presented, and to render them motionless, insomuch that they could not stir any more than if they were dead; secondly, that it was the hand of a hanged man; and, thirdly, that it must be prepared in the manner following:—Take the hand, right or left, of a person hanged and exposed on the highway; wrap it up in a piece of a shroud or winding-sheet, in which let it be well squeezed, to get out any small quantity of blood that may have remained in it: then put it into an earthen vessel, with zimat, saltpetre, salt, and long pepper, the whole well powdered; leave it fifteen days in that vessel; afterwards take it out, and expose it to the noontide sun in the dog-days, till it is thoroughly dry; and if the sun is not sufficient, put it into an oven heated with fern and vervain: then compose a kind of candle with the fat of a hanged man, virgin wax, and sisame of Lapland. The hand of glory is used as a candlestick to hold this candle when lighted. Its properties are, that, wheresoever any one goes with this dreadful instrument, the persons to whom it is

presented will be deprived of all power of motion. On being asked if there was no remedy, or antidote, to counteract this charm, they said the hand of glory would cease to take effect, and thieves could not make use of it, if the threshold of the door of the house, and other places by which they might enter, were anointed with an unguent composed of the gall of a black cat, the fat of a white hen, and the blood of a screech-owl; which mixture must necessarily be prepared during the dog-days." Grose observes, that this account (literally translated from the French of Les Secrets du Petit Albert, 12mo. Lion, 1751, p. 110) and the mode of preparation appear to have been given by a judge. In the latter there is a striking resemblance to the charm in Macbeth.

The following paragraph in the Observer newspaper of January 16th, 1831, shows that the hand of glory is not unknown as a supposed physical charm in Ireland: "On the night of the 3d instant, some Irish thieves attempted to commit a robbery on the estate of Mr. Napper, of Lough-screw, county Meath. They entered the house *armed with a dead man's hand*, with a lighted candle in it, believing in the superstitious notion that a candle placed in a dead man's hand will not be seen by any but those by whom it is used; and also that, if a candle in a dead hand be introduced into a house, it will prevent those who may be asleep from awaking. The inmates, however, were alarmed, and the robbers fled, leaving the hand behind them."

The author of the Vulgar Errors tells us, that hollow stones are hung up in stables to prevent the nightmare, or ephialtes. They are called in the north of England holy-stones. Aubrey, in his Miscellanies, p. 147, says: "To hinder the nightmare, they hang in a string a flint with a hole in it (naturally) by the manger: but, best of all, they say, hung about their necks, and a flint will do it that hath not a hole in it. It is to prevent the nightmare, viz. the hag, from riding their horses, who will sometimes sweat at night. The flint thus hung does hinder it."

The ephialtes, or nightmare,[1] is called by the common

[1] The following is from the Glossarium Suio-Goth. of Prof. Ihre, ii 135: "*Mara*, Incubus, Ephialtes, Angl. *Nightmare*. Nympham aliquam cui hoc nomen fuerit, pro Dea cultam esse a septentrionalibus narrat Wastovius in viti aquilonia, nescio quo auctore. De vocis origine multi

people *witch-riding*. This is in fact an old Gothic or Scandinavian superstition. Mara, from whence our nightmare is derived, was, in the Runic theology, a spectre of the night, which seized men in their sleep, and suddenly deprived them of speech and motion. See Warton's first Dissert. Pref. to Hist. Engl. Poet. A great deal of curious learning upon the nightmare, or nacht-mare, as it is called in German, may be seen in Keysler's Antiquitates Selectæ Septentrionales, p. 497 et seq.

A writer in the Athenian Oracle, i. 293, thus accounts naturally for the nightmare: "'Tis effected by vapours from crude and undigested concoctions, heat of blood, as after hard drinking, and several other ways." Grose says: "A stone with a hole in it, hung at the bed's head, will prevent the nightmare; it is therefore called a hag-stone, from that disorder, which is occasioned by a hag or witch sitting on the stomach of the party afflicted. It also prevents witches riding horses; for which purpose it is often tied to a stable-key."

[*Astonishing credulity*.—The following circumstances have been related to us by a parishioner of Sowerby, near Thirsk, as having recently occurred at that place: "A boy, diseased, was recommended by some village crone to have recourse to an alleged remedy, which has actually, in the enlightened days of the nineteenth century, been put in force. He was to obtain thirty pennies from thirty different persons, without telling them why or wherefore the sum was asked, after receiving them to get them exchanged for a half-crown of sacrament money, which was to be fashioned into a *ring* and worn by the patient. The pennies were obtained, but the half-crown was wanting, the incumbents of Sowerby and Thirsk very properly declined taking any part in such a gross superstition. However, another reverend gentleman was more pliable, and a ring was formed (or professed to be so) from the half-crown,

multa tradunt, sed quæ specie pleraque carent. Armorice *mor* notat somnum brevem et crebro turbatum, *mori* somnum ejusmodi capere (v. Pelletier in Dict. Britannique) quæ huc apprimé facere videntur. Alias observavit Schilterus, *more* pro diabolo vel malo dæmone apud veteres Alemannos usurpari. Marlock, plica, quæ sæpe capillos hominum contorquet. Verisimile est, credidisse superstitiosam vetustatem, istiusmodi plicas incubi insultibus esse adscribendas. Richey l. c. a *Mähre*, equa, nominis rationem petit, quum equorum caudæ similem in modum sæpe complicatæ sint."

and worn by the boy. We have not heard of the result, which is not at all wonderful, considering the extreme improbability of there being any result at all. We talk of the dark ages, of alchemy and sorcery, but really, on hearing such narrations as these, one begins to doubt whether we are much more enlightened in this our day."—Yorkshireman, 1846-7. A similar instance, which occurred about fourteen years since, has been furnished to the publisher by Mr. R. Bond, of Gloucester: "The epilepsy had enervated the mental faculties of an individual moving in a respectable sphere, in such a degree as to partially incapacitate him from directing his own affairs, and numerous were the recipes, the gratuitous offerings of friends, that were ineffectually resorted to by him. At length, however, he was told of 'what would certainly be an infallible cure, for in no instance had it failed;' it was to personally collect thirty pence, from as many respectable matrons, and to deliver them into the hands of a silversmith, who in consideration thereof would supply him with a ring, wrought out of half-a-crown, which he was to wear on one of his fingers, and the complaint would immediately forsake him! This advice he followed, and for three or four years the ring ornamented (if I may so express it) his fifth, or little finger, notwithstanding the frequent relapses he experienced during that time were sufficient to convince a less ardent mind than his, that the fits were proofs against its influence. Finally, whilst suffering from a last visitation of that distressing malady, he expired, though wearing the ring—thus exemplifying a striking memento of the absurdity of the means he had had recourse to."][1]

A stone not altogether unsimilar was the *turquoise*. "The turkeys," says Fenton, in his Secrete Wonders of Nature, 4to. 1569, b. l. p. 51, b, "doth move when there is any peril prepared to him that weareth it."

The turquoise (by Nicols in his Lapidary) is likewise said to take away all enmity, and to reconcile man and wife. Other superstitious qualities are imputed to it, all of which were either monitory or preservative to the wearer.

Holinshed, speaking of the death of King John, says: "And when the king suspected them (the pears) to be poisoned indeed, by reason that such precious stones as he had about

[1] See also vol. i. pages 150-1.

him cast forth a certain sweat, as it were bewraeing the poison," &c.

The *ætites*, or eagle stone, has been more than once mentioned as a charm of singular use to parturient women. Levinus Lemnius says: "It makes women that are slippery able to conceive, being bound to the wrist of the left arm, by which from the heart toward the ring finger, next to the little finger, an artery runs; and if all the time the woman is great with child this jewel be worn on those parts, it strengthens the child, and there is no fear of abortion or miscarrying." English Transl. fol. 1658, p. 270. Ibid. p. 391: "So *coral*, piony, misseltoe, drive away the falling sicknesse, either hung about the neck or drank with wine. . . Rosemary purgeth houses, and a branch of this hung at the entrance of houses drives away devills and contagions of the plague; as also ricinus, commonly called palma christi, because the leaves are like a hand opened wide. . . Corall bound to the neck takes off turbulent dreams and allays the nightly fears of children. Other jewels drive away hobgoblins, witches, nightmares, and other evill spirits, if we will believe the monuments of the ancients." This superstition is treated with great pleasantry in Lluellin's Poems, 1679, p. 36:

"Some the night-mare hath prest
With that weight on their brest,
No returnes of their breath can passe,
But to us the tale is addle,
We can take off her saddle,
And turn out the night-mare to grasse."

The following is the ingenious emendation of the reading in a passage in King Lear, act ii. sc. 5, by Dr. Farmer:

"Saint Withold footed thrice the oles,
He met the night-mare and her nine foles."

Oles is a provincial corruption of *wolds*, or *olds*. "That your stables may bee alwaies free from the queene of the goblins," is deprecated in Holiday's Marriage of the Arts, 4to. Herrick has the following in his Hesperides, p. 336, *a charm for stables:*

"Hang up hooks and shears to scare
Hence the hag that rides the mare
Till they be all over wet
With the mire and the sweat;
This observ'd, the manes shall be
Of your horses all knot free."

In the collection entitled Sylva, or the Wood, 1786, p. 130, two or three curious instances of rustic vulgar charms are found: such as wearing a sprig of elder in the breeches pocket, to prevent what is called losing leather in riding; and curing a lame pig by boring a little hole in his ear, and putting a small peg into it. So Coles, in his Art of Simpling, 1656, p. 68: "It hath been credibly reported to me from severall hands, that if a man take an elder stick, and cut it on both sides so that he preserve the joynt, and put it in his pocket when he rides a journey, he shall never gall." In Richard Flecknoe's Diarium, 1658, p. 65, he mentions:

> "How alder-stick in pocket carried
> By horsemen who on highway feared,
> His breech should nere be gall'd or wearied,
> Although he rid on trotting horse,
> Or cow, or cowl-staff, which was worse:
> It had, he said, such vertuous force,
> Where vertue oft *from Judas came,*
> (*Who hang'd himself upon the same,*[1]
> For which, in sooth, he was to blame,)
> Or 't had some other magic force,
> To harden breech, or soften horse,
> I leave 't to th' learned to discourse."

---

[1] It is said in Gerrard's Herbal, (Johnson's edition, p. 1428): "That the *Arbor Judæ* is thought to be that whereon Judas hanged himself, and *not upon the elder-tree*, as it is vulgarly said." I am clear that the mushrooms or excrescences of the elder-tree, called *Auriculæ Judæ* in Latin, and commonly rendered "Jews' eares," ought to be translated *Judas' ears*, from the popular superstition above mentioned. Coles, in his Adam in Eden speaking of "Jewes eares," says: "It is called, in Latine, Fungus Sambucinum and Auricula Judæ: some having supposed the elder-tree to be that whereon Judas hanged himself, and that, ever since, these mushroomes, like unto eares, have grown thereon, which I will not persuade you to believe." See also his Introduction to the Knowledge of Plants p. 40. In Paradoxical Assertions and Philosophical Problems, by R. H. 1669, Second Part, p. 2, is a silly question: "Why Jews are said to stink naturally? Is it because the *Jews' ears* grow on *stinking elder* (which tree that fox-headed Judas was falsly supposed to have hanged himself on) and so that natural stink hath been entailed on them and their posterities as it were *ex traduce?*" In the epilogue to Lilly's Alexander and Campaspe, written in the reign of Queen Elizabeth, a passage is found which implies that elder was given at that time as a token of disgrace. "Laurel for a garland, or *ealder* for a disgrace." Coles, in his Introduction to the Knowledge of Plants, p. 63, tells us: "That *parsley* was be-

In Blagrave's Supplement to Culpepper's English Physician 1674, p. 62: "It is reported that, if you gently strike a horse that cannot stale with a stick of this elder, and bind some of the leaves to his belly, it will make him stale presently. It is also said, and some persons of good credit have told me (but I never made any experiment of it), that if one ride with two little sticks of elder in his pockets, he shall not fret nor gaul, let the horse go never so hard." The first of these superstitions is again mentioned in Coles's Adam in Eden.

In the Athenian Oracle, iii. 545, is the following relation: "A friend of mine, being lately upon the road a horseback, was extreamly incommoded by loss of leather; which coming to the knowledge of one of his fellow travellers, he over-persuaded him to put two elder sticks into his pocket, which not only eased him of his pain, but secured the remaining portion of posteriours, not yet excoriated, throughout the rest of his journey."

In An Hue and Cie after Cromwell, 4to. Nol-nod, 1649, p. 4, we read:

> "Cooke, the recorder, have an *elder-tree*,
> And steel a slip to reward treacherie."

There is a vulgar prejudice that "if boys be beaten with an elder stick, it hinders their growth." In the Anatomie of the Elder, translated from the Latin of Dr. Martin Blochwich, and dedicated to Alexander Pennycuick, of New Hall, late chirurgion-general to the auxiliary Scotch army, by C. de Irvngio, at the camp in Athol, June 30, 1651, 1655, p. 211, is the following: "The common people keep as a great secret in curing wounds, the leaves of the elder which they have gathered the last day of April; which to disappoint the charms of witches, they had affixed to their dores and windows." At p. 207, ibid. there is mentioned an amulet against erysipelas, made of the elder on which the sunn never shined. If the piece betwixt the two knots be hung about the patient's neck, it is much commended. Some cut it in little pieces, and sew

stowed upon those that overcame in the Grecian games, in token of victory." So also Bartholommeus, De Proprietatibus Rerum, lib. xvii. fol. 249: De apio. Somtyme victours had garlondes of it, as Isydore sayth, lib. xvii., Hercules made him fyrste garlondes of this herbe." I find the following in Green's second part of Couny-catching: "Would in a braverie weare parsley in his hat."

it in a knot in a piece of a man's shirt, which seems superstitious." Two instances of its success are recorded.[1] At p. 52, ibid.: "There is likewise set down" against the epilepsia, "a singular amulet, made of the elder growing on a sallow. If, in the month of October, a little before the full moon, you pluck a twig of the elder, and cut the cane that is betwixt two of its knees, or knots, in nine pieces, and these pieces, being bound in a piece of linnen, be in a thread so hung about the neck that they touch the spoon of the heart, or the sword-formed cartilage; and that they may stay more firmly in that place, they are to be bound thereon with a linnen or silken roller wrapped about the body, till the thred break of itself. The thred being broken, and the roller removed, the amulet is not at all to be touched with bare hands, but it ought to be taken hold on by some instrument and buried in a place that nobody may touch it." Ibid. p. 54, we are told: "Some hang a cross made of the elder and sallow, mutually inwrapping one another, about the children's neck."

"The boneshave, a word perhaps nowhere used or understood in Devonshire but in the neighbourhood of Exmoor, means the sciatica; and the Exmorians, when affected therewith, use the following charm to be freed from it: the patient must lie upon his back on the bank of the river or brook of water, with a straight staff by his side, between him and the water; and must have the following words repeated over him, viz.:

'Boneshave right,
Boneshave straight,
As the water runs by the stave
Good for boneshave.'

They are not to be persuaded but that this ridiculous form of words seldom fails to give them a perfect cure." See Exmoor Scolding, p. 8, n.

In a receipt in Vicarie's Treasure of Anatomy, 1641, p. 234, the subsequent most curious ingredient, and which must have

[1] Lupton, in his fifth book of Notable Things, edit. 1660, p. 182, says: "Make powder of the flowers of elder, gathered on a Midsummer-day, being before well-dryed, and use a spoonfull thereof in a good draught of borage water, morning and evening, first and last, for the space of a month, and it will make you seem young a great while."

been introduced into the materia medica as a charm, occurs: "Five spoonfuls of knave child urine of an innocent." Knave child is evidently for male child, and innocent means a harmless idiot.

Shaw, in his History of the Province of Moray, in Scotland, p. 248, gives the following account of some physical charms still used there. In hectic and consumptive diseases they pare the nails of the fingers and toes of the patient, put these parings into a rag cut from his clothes, then wave their hand with the rag thrice round his head, crying *Deas soil*, after which they bury the rag in some unknown place. He tells us he has seen this done; and Pliny, in his Natural History, mentions it as practised by the magicians or Druids of his time.

When a contagious disease enters among cattle, the fire is extinguished in some villages round; then they force fire with a wheel, or by rubbing a piece of dry wood upon another, and therewith burn juniper in the stalls of the cattle, that the smoke may purify the air about them; they likewise boil juniper in water, which they sprinkle upon the cattle: this done, the fires in the houses are rekindled from the forced fire. All this, he tells, he has seen done, and it is, no doubt, a Druid custom.

The ancient Britons, says Pennant, in his Zoology, iii. 31, had a strange superstition in respect of the viper, and of which there still remains in Wales a strong tradition. The account Pliny gives of it, lib xxix. c. 12, we find thus translated by Mason in his Caractacus. The person speaking is a Druid:

"The potent adder-stone
Gender'd 'fore th' autumnal moon:
When in undulating twine
The foaming snakes prolific join;
When they hiss, and when they bear
Their wondrous egg aloof in air;
Thence, before to earth it fall,
The Druid, in his hallow'd pall,
Receives the prize,
And instant flies,
Follow'd by th' envenom'd brood
Till he cross the crystal flood."

Camden, in his Ancient and Modern Manners of the Irish, tells us, that "to prevent kites from stealing their chickens,

they hang up in the house the shells in which the chickens were hatched." See Gough's edit. of Camden, 1789, iii. 659. See also Memorable Things, noted in the Description of the World, p. 112, where it is added: "To spit upon cattel, they held it good against witchery."

This wondrous egg seems to be nothing more than a bead of glass, used by the Druids as a charm to impose on the vulgar, whom they taught to believe that the possessor would be fortunate in all his attempts, and that it would give him the favour of the great. Our modern Druidesses, he adds, give much the same account of the ovum anguinum, *glain neidr*, as the Welsh call it, or the adder gem, as the Roman philosopher does, but seem not to have so exalted an opinion of its powers, using it only to assist children in cutting their teeth, or to cure the chincough, or to drive away an ague. He gives a plate of these beads, made of glass of a very rich blue colour, some of which are plain and others streaked.

In the Diary of Elias Ashmole, 11th April, 1681, is preserved the following curious incident: "I took early in the morning a good dose of elixir, and hung three spiders about my neck, and they drove my ague away. Deo gratias!" Ashmole was a judicial astrologer, and the patron of the renowned Mr. Lilly. Par nobile fratrum.

Grose tells us that if a tree of any kind is split, and weak, rickety, or ruptured children drawn through it, and afterwards the tree is bound together, so as to make it unite; as the tree heals and grows together, so will the child acquire strength. Sir John Cullum, who saw this operation twice performed, thus describes it: "For this purpose a young ash was each time selected, and split longitudinally, about five feet; the fissure was kept wide open by my gardener, whilst the friend of the child, having first stripped him naked, passed him thrice through it, almost head foremost. As soon as the operation was performed, the wounded tree was bound up with a packthread; and as the bark healed the child was to recover. The first of the young patients was to be cured of the rickets, the second of a rupture." This is a very ancient and extensive piece of superstition.

["*Cure for the Hooping-cough!*—A party from this city, being on a visit to a friend who lived at a village about four miles distant, had occasion to go into the cottage of a poor

woman, who had a child afflicted with the hooping-cough. In reply to some inquiries as to her treatment of the child, the mother pointed to its neck, on which was a string fastened, having nine knots tied in it. The poor woman stated that it was the stay-lace of the child's godmother, which, if applied exactly in that manner round about the neck, would be sure to charm away the most troublesome cough! Thus it may be seen that, with all the educational efforts of the present day, the monster Superstition still lurks here and there in his caves and secret places."—Worcester Journal, 1845.

"*Superstition in the nineteenth century.*—A few days since an unusual circumstance was observed at Pillgwenlly, which caused no small degree of astonishment to one or two enlightened beholders. A patient ass stood near a house, and a family of not much more rational animals were grouped around it. A father was passing his little son under the donkey, and lifting him over its back, a certain number of times, with as much solemnity and precision as if engaged in the performance of a sacred duty. This done, the father took a piece of bread, cut from an untasted loaf, which he offered the animal to bite at. Nothing loath, the Jerusalem pony laid hold of the bread with his teeth, and instantly the father severed the outer portion of the slice from that in the donkey's mouth. He next clipped off some hairs from the neck of the animal, which he cut up into minute particles, and then mixed them with the bread which he had crumbled. This very tasty food was then offered to the boy who had been passed round the donkey so mysteriously, and the little fellow having eaten thereof, the donkey was removed by his owners. The father, his son, and other members of his family were moving off, when a bystander inquired what all these 'goings on' had been adopted for? The father stared at the ignorance of the inquirer, and then, in a half contemptuous, half condescending tone, informed him that 'it was to cure his poor son's *hooping-cough*, to be sure!' Extraordinary as this may appear, in days when the schoolmaster is so much in request, it is nevertheless true."—Monmouthshire Merlin.

It is believed in Surrey that the *hooping-cough* can be cured by mounting the patient on a black ass, saddled and bridled, with trappings of white linen and red riband, and by leading him nine times round an oak tree. A man named Sprat ac-

tually performed these ceremonies on Sunday week, at Roehampton, in the hope of curing his child.

[The following is still practised in the neighbourhood of Gloucester: "If a child has the hooping-cough, cut off some of the hair of its head, roll it up in butter, and throw it to a dog, upon whose swallowing it all symptoms of coughing in the child will at once cease, and manifest themselves in the dog."][1]

In the Gent. Mag. for October 1804, p. 909, is given an engraving of an ash tree, growing by the side of Shirley-street (the road leading from Hockly House to Birmingham), at the edge of Shirley Heath, in Solihull parish. The upper part of a gap formed by the chizzel has closed, but the lower remains open. The tree is healthy and flourishing. Thomas Chillingworth, son of the owner of an adjoining farm, now about thirty-four years of age, was, when an infant of a year old, passed through a similar tree, now perfectly sound, which he preserves with so much care that he will not suffer a single branch to be touched, for it is believed the life of the patient depends on the life of the tree; and the moment that is cut down, be the patient ever so distant, the rupture returns, and a mortification ensues. It is not, however, uncommon for persons to survive for a time the felling of the tree. In one case the rupture suddenly returned, and mortification followed. These trees are left to close of themselves, or are closed with nails. The woodcutters very frequently meet with the latter. One felled on Bunnan's farm was found full of nails. This belief is so prevalent in this part of the country, that instances of trees that have been employed in the cure are very common. The like notions obtain credit in some parts of Essex. In a previous part of the same volume, p. 516, it is stated that this ash tree stands "close to the cottage of Henry Rowe, whose infant son, Thomas Rowe, was drawn through the trunk or body of it in the year 1791, to cure him of a rupture, the tree being then split open for the purpose of passing the child through it. The boy is now thirteen years and six months old; I have this day, June 10, 1804, seen the ash tree, and Thomas Rowe, as well as his father Henry Rowe, from whom I have received the above account; and he super-

[1] Communicated by Mr. Robert Bond, of Gloucester.

stitiously believes that his son Thomas was cured of the rupture by being drawn through the cleft in the said ash tree, and by nothing else."

The writer first quoted, in p. 909, refers to the vulgar opinion "concerning the power of ash trees to repel other maladies or evils, such as shrew-mice, the stopping one of which animals alive into a hole bored in an ash is imagined an infallible preventive of their ravages in lands."

["In the north riding of Yorkshire, the *even-ash* is employed as a charm in the following manner: A young woman desirous of ascertaining who her husband will be, pulls an even-ash privately from the tree, repeating at the moment these lines—

> 'Even-ash, even-ash, I pluck thee,
> This night my own true love to see;
> Neither in his rick nor in his rare,
> But in the clothes he does every day wear.'

The twig is placed under her pillow at night, and the future husband, of course, makes his appearance in her dreams. (See further on this subject in Halliwell's Popular Rhymes, p. 222.) The following lines are current in Wiltshire:

> 'An even-ash, or a four-leaved clover,
> You'll see your true love before the day's over.'

It was told to me in my childhood by my nurse, who never, I think, forgot it when we passed by an ash tree or through a clover-field. How well I remember the masses of moving leaves, up into which I have gazed with her until I was giddy!

"Mr. Lover's beautiful song has made us all acquainted with the Irish superstition about the 'Four-leaved Shamrock' (clover).

"It may not be uninteresting to many of your readers to learn that, in the year 1833, I witnessed, at Shaugh, on the borders of Dartmoor, the actual ceremony of drawing a child through a cleft ash tree for the cure of rickets. The tree, which was a young one, was not split through its whole length, a large knife was inserted about a foot from the ground, and the tree cut through for a length of about three feet. This incision being thus made, two men drew the parts forcibly asunder until there was room enough to draw the child through, which

was done by the mother three times. This however, as I remember, was not alone considered effective; it was necessary that the child should be washed for three successive mornings in the dew from the leaves of the 'charmed tree.' Something similar to this is required in Cornwall, before the ceremony of drawing a child through the 'holed stones' is thought to be of any virtue. It is not difficult to understand that the exposure of the infant to the genial influences of the morning air, and the washing which is also required, may in some cases give rise to an improved condition in the health of the child, which has been, no doubt, often attributed to the influence of the ash tree and the holed stone.

"*The Ash a cure for Ague.*—Speaking one day to an old woman, a native of Worcestershire, respecting your articles on Folk Lore, she furnished me with the following infallible recipe for the cure of ague: 'Of course you know what a maiden ash tree is. Well, if you are troubled with the ague, you go to a grafter of trees, and tell him your complaint (every grafter notices the first branch of a maiden ash). You must not give him any money, or there will be no cure. You go home, and in your absence the grafter cuts the first branch.' Upon this I asked her, "How long it was before the patient felt any relief?' 'Relief!' said the old lady; 'why he is cured that instant that the branch is cut from the tree.'

"A friend in Wiltshire reminds me of some lines regarding the ash. It was once the practice, and in some obscure places may be so now, to pluck the leaf in every case where the leaflets were of equal number, and to say—

> 'Even-ash, I thee do pluck,
> Hoping thus to meet good luck,
> If no luck I get from thee,
> I shall wish I'd left thee on the tree.'

My friend further remarks: 'This indicates traditionary reverence for the ash among the trees of the forest.' The miseltoe is often found on the ash."—Athenæum.]

White, in the Natural History and Antiquities of Selborne, informs us, p. 202, that "in a farmyard near the middle of this village stands, at this day, a row of pollard-ashes, which, by the seams and long cicatrices down their sides, manifestly

show that in former times they have been cleft asunder. These trees, when young and flexible, were severed and held open by wedges, while ruptured children, stripped naked, were pushed through the apertures, under a persuasion that, by such a process, the poor babes would be cured of their infirmity. As soon as the operation was over, the tree, in the suffering part, was plastered with loam, and carefully swathed up. If the parts coalesced and soldered together, as usually fell out where the feat was performed with any adroitness at all, the party was cured; but where the cleft continued to gape, the operation, it was supposed, would prove ineffectual. Having occasion to enlarge my garden not long since, I cut down two or three such trees, one of which did not grow together. We have several persons now living in the village, who, in their childhood, were supposed to be healed by this superstitious ceremony, derived down perhaps from our Saxon ancestors, who practised it before their conversion to Christianity. At the south corner of the plestor, or area, near the church, there stood, about twenty years ago, a very old, grotesque, hollow pollard-ash, which for ages had been looked on with no small veneration as a shrew-ash. Now a shrew-ash is an ash whose twigs or branches, when gently applied to the limbs of cattle, will immediately relieve the pains which a beast suffers from the running of a shrew-mouse over the part affected; for it is supposed that a shrew-mouse is of so baneful and deleterious a nature, that wherever it creeps over a beast, be it horse, cow, or sheep, the suffering animal is afflicted with cruel anguish, and threatened with the loss of the use of the limb. Against this accident, to which they were continually liable, our provident forefathers always kept a shrew-ash at hand, which, when once medicated, would maintain its virtue for ever. A shrew-ash was made thus'[for a similar practice see Plott's Staffordshire]: Into the body of the tree a deep hole was bored with an auger, and a poor devoted shrew-mouse was thrust in alive, and plugged in, no doubt, with several quaint incantations long since forgotten. As the ceremonies necessary for such a consecration are no longer understood, all succession is at an end, and no such tree is known to subsist in the manor or hundred. As to that on the plestor, 'the late vicar stubb'd and burnt it,' when he was way-warden, regardless of the remonstrances of the by-standers,

who interceded in vain for its preservation, urging its power and efficacy, and alleging that it had been

'Religione patrum multos servata per annos.'"[1]

Creeping through Tolmen, or perforated stones, was a Druidical ceremony, and is practised in the East Indies. Borlase mentions a stone in the parish of Marden through which many persons have crept for pains in their backs and limbs, and many children have been drawn for the rickets.[2] In the North, children are drawn through a hole cut in the groaning cheese, on the day they are christened.

[1] The following illustration of the barbarous practice of inclosing field-mice was received by Mr. Brand, in a letter from Robt. Studley Vidal, Esq., of Cornborough, near Bideford, a gentleman to whom he was much indebted for incidental information on the local customs of Devonshire, dated May 9, 1806:

"An usage of the superstitious kind has just come under my notice, and which, as the pen is in my hand, I will shortly describe, though I rather think it is not peculiar to these parts. A neighbour of mine, on examining his sheep the other day, found that one of them had entirely lost the use of its binder parts. On seeing it I expressed an opinion that the animal must have received a blow across the back, or some other sort of violence which had injured the spinal marrow, and thus rendered it paralytic; but I was soon given to understand that my remarks only served to prove how little I knew of country affairs, for that the affection of the sheep was nothing uncommon, and that the cause of it was well known, namely, a mouse having crept over its back. I could not but smile at the idea; which my instructor considering as a mark of incredulity, he proceeded very gravely to inform me that I should be convinced of the truth of what he said by the means which he would use to restore the animal, and which were never known to fail. He accordingly despatched his people here and there in quest of a field-mouse; and, having procured one, he told me that he should carry it to a particular tree at some distance, and, inclosing it within a hollow in the trunk, leave it there to perish. He further informed me that he should bring back some of the branches of the tree with him, for the purpose of their being drawn now and then across the sheep's back; and concluded by assuring me, with a very scientific look, that I should soon be convinced of the efficacy of this process, for that, as soon as the poor devoted mouse had yielded up his life a prey to famine, the sheep would be restored to its former strength and vigour. I can, however, state with certainty, that the sheep was not at all benefited by this mysterious sacrifice of the mouse. The tree, I find, is of the sort called witch-elm, or witch-hazel."

[2] Two brass pins, he adds, were carefully laid across each other on the top edge of this stone, for oracular purposes. See Nat. Hist. of Cornwall p. 179.

In the catalogue of stone superstitions we must not omit to mention London Stone, and the stone in Westminster Abbey, brought from Scotland by King Edward the First, which Monsieur Jorevin saw, and thus describes: "Jacob's Stone, whereon he rested his head when he had the vision of the angels ascending and descending from heaven to earth on a long ladder. This stone is like marble, of a blueish colour, it may be about a foot and a half in breadth, and is inclosed in a chair, on which the kings of England are seated at their coronation; wherefore, to do honour to strangers who come to see it, they cause them to sit down on it."—Antiq. Repertory, ii. 32.

"London Stone," says Mr. King, in his Munimenta Antiqua, 1799, i. 117, "preserved with such reverential care through so many ages, and now having its top incased within another stone, in Cannon street, was plainly deemed a record of the highest antiquity, of some still more important kind, though we are at present unacquainted with the original intent and purport for which it was placed. It is fixed, at present, close under the south wall of St. Swithin's church, but was formerly a little nearer the channel facing the same place; which seems to prove its having had some more ancient and peculiar designation than that of having been a Roman milliary, even if it ever were used for that purpose afterwards. It was fixed deep in the ground, and is mentioned so early as the time of Ethelstan, King of the West Saxons, without any particular reference to its having been considered as a Roman milliary stone. There are some curious observations with regard to this stone, in the Gentleman's Magazine, xlii. 126. See also Pennant's London, p. 4, and the Parentalia, p. 265, in which it appears that Sir Christopher Wren, in consequence of the depth and largeness of its foundation, was convinced that it must have been some more considerable monument than a mere milliary stone."

In Pasquill and Marforius, 4to. Lond. 1589, we read "*Set up this bill at London Stone.*—Let it be doone sollemnly with drum and trumpet, and looke you advance my cullours on the top of the steeple right over against it." Also: "If it please them, these dark winter nights, to *sticke uppe their papers uppon London Stone.*"

Of *the Stone of Scone*, Mr. King observes (Munimenta An-

tiqua, i. 118): "The famous Stone of Scone, formerly in Scotland, on which the kings of England and Scotland are still crowned, though now removed to Westminster, and inclosed in a chair of wood, is yet well known to have been an ancient stone of record and most solemn designation, even long before it was first placed at Scone.

Buchanan tells us it formerly stood in Argyleshire, and that King Kenneth, in the ninth century, transferred it from thence to Scone, and inclosed it in a wooden chair. It was believed by some to have been that which Jacob used for a pillow, and to have travelled into Scotland from Ireland and from Spain. But whatever may be thought of such a monkish tradition, it is clear enough that before the time of Kenneth, that is, before the year 834, it had been placed simply and plainly, as a stone of great import and of great notoriety, in Argyleshire; and on account of the reverence paid to it was removed by Kenneth.

It would not be just to omit mentioning that a curious investigation of the history of this stone may be seen in the Gentleman's Magazine, li. 452, lii. 23.

Borlase, in his Antiquities of Cornwall, p. 138, tells us: "Another relic of these Druid fancies and incantations is doubtless the custom of sleeping on stones, on a particular night, in order to be cured of lameness." He observes (Natural History of Cornwall, p. 302): "A very singular manner of curing madness, mentioned by Carew, p. 123, in the parish of Altarnun—to place the disordered in mind on the brink of a square pool, filled with water from St. Nun's Well. The patient, having no intimation of what was intended, was, by a sudden blow on the breast, tumbled into the pool, where he was tossed up and down by some persons of superior strength, till, being quite debilitated, his fury forsook him; he was then carried to church, and certain masses sung over him. The Cornish call this immersion *Boossenning*, from *Beuzi* or *Bidhyzi*, in the Cornu-British and Armoric, signifying to dip or drown." In the second volume of the present work an account of the superstitions practised at the pool of St. Fillan has been already given from Heron's Journey. Some further particulars have also been noticed in this volume, and others more immediately to our present purpose are here given from Sir John Sinclair's Statistical Account of Scotland, xvii. 377, in the account of Killin parish, county of Perth, given by the

Rev. Mr. Patrick Stuart, the minister: "There is a bell," he says, "belonging to the Chapel of St. Fillan, that was in high reputation among the votaries of that saint in old times. It seems to be of some mixed metal. It is about a foot high, and of an oblong form. It usually lay on a gravestone in the churchyard. When mad people were brought to be dipped in the saint's pool, it was necessary to perform certain ceremonies, in which there was a mixture of Druidism and Popery. After remaining all night in the chapel, bound with ropes, the bell was set upon their head with great solemnity. It was the popular opinion that, if stolen, it would extricate itself out of the thief's hands, and return home, ringing all the way. For some years past this bell has been locked up, to prevent its being used for superstitious purposes. It is but justice to the Highlanders to say that the dipping of mad people in St. Fillan's Pool, and using the other ceremonies,[1] was common to them with the Lowlanders."

Sir Walter Scott, in the Notes to Marmion, 1808, p. 31, informs us that "there are in Perthshire several wells and

[1] "The origin of the bell," says Mr. Stuart, "is to be referred to the remote ages of the Celtic churches, whose ministers spoke a dialect of that language. Ara Trode, one of the most ancient Icelandic historians, tells us, in his second chapter, that when the Norwegians first planted a colony in Ireland, about the year 870, 'Eo tempore erat Islandia silvis concreta, in medio montium et littorum; tum erant hic viri Christiani, quos Norwegi Papas appellant; et illi peregre profecti sunt, ex eo quod nollent esse hic cum viris ethnicis, et relinquebant post se nolas et baculos: ex illo poterat discerni quod essent viri Christiani.' *Nola* and *bajula* both signify hand-bells. See Ducange. Giraldus Cambrensis, who visited Ireland about the end of the twelfth century, speaks thus of these relics of superstition: 'Hoc non prætereundum puro, quod campanas, bajulas, baculosque sanctorum ex superiore parte recurvos, auro et argento aut ære confectos, tam Hiberniæ et Scotiæ quam et Givalliæ populus et clerus in magna reverentia habere solet; ita ut juramenta supra hæc, longe magis quam super Evangelia, et præstare vereantur et perjurare. Ex vi enim quodam occulta, et iis quasi divinitus insita, nec non et vindicta (cujus præcipue sancti illi appetibiles esse videntur) plerumque puniuntur contemptores.' He elsewhere speaks of a bell in Ireland, endowed with the same locomotive powers as that of St. Fillan. Topog. Hiber. l. iii. c. 33, and l. ii. c. 23. For, in the eighteenth century, it is curious to meet with things which astonished Giraldus, the most credulous of mortals in the twelfth. St. Fillan is said to have died in 649. In the tenth year of his reign Robert de Bruce granted the church of Killin, in Glendochart, to the abbey of Inchaffray, on condition that one of the canons should officiate in the kirk of Strathfillan."

springs dedicated to St. Fillan, which are still places of pilgrimage and offerings, even among the Protestants. They are held powerful in cases of madness, and in cases of very late occurrence, lunatics have been left all night bound to the holy stone, in confidence that the saint would cure and unloose them before morning."

In Bale's Interlude concerning the Three Laws of Nature, Moses and Christ, 1562, Idolatry mentions the following physical charms:

"For the coughe take Judas eare,
With the parynge of a peare,
And drynke them without feare,
If ye will have remedy:
Thre syppes are fore the hyckocke,
And six more for the chyckocke;
Thus, my pretty pyckocke,
Recover by and by.
If ye cannot slepe, but slumber,
Geve otes unto Saynt Uncumber,
And beanes in a certen number
Unto Saynt Blase and Saynt Blythe.
Give onyons to Saynt Cutlake,
And garlycke to Saynt Cyryake,
If ye wyll shurne the heade ake;
Ye shall have them at Quene hyth."

Coles, in his Art of Simpling, p. 69, says: "It hath been observed that, if a woman with childe eate quinces much, and coriander seed (the nature of both which is to represse and stay vapours that ascend to the braine), it will make the childe ingenious; and, if the mother, eate much onyons or beanes, or such vaporous food, it endangereth the childe to become lunaticke, or of imperfect memory." Ibid. p. 70: "Boemus relates that in Darien, in America, the women eate an herb when they are great with childe, which makes them to bring forth without paine." Ibid. p. 71: "If a man gather vervaine the first day of the new moon, before sunrising, and drinke the juice thereof, it will make him to avoid lust for seven yeares." Ibid. p. 88: "If asses chaunce to feed much upon hemlock, they will fall so fast asleep that they will seeme to be dead; insomuch that some, thinking them to be dead indeed, have flayed off their skins, yet, after the hemlock had done operating, they have stirred and wakened out of their sleep, to the griefe and amazement of the owners, and to the

laughter of others. . . . . Wood night-shade, or bitter sweet. being hung about the neck of cattell that have the staggers. helpeth them."

In Buttes's Dyetts Dry Dinner, 1599, it is asserted that "if one eate three small pomegranate-flowers (they say) for an whole yeare, he shall be safe from all maner of eyesore." As it is, ibid. G 3, that "it hath bene and yet is a thing which superstition hath beleeved, that the body anoynted with the juyce of chicory is very availeable to obtaine the favour of great persons."

"Homer relates how Autolycus's sons staunched Ulysses' blood, flowing from a wound he received in hunting a wild boar, by a charm; the same is observed by Pliny, who adds further, that 'sic Theophrastus ischidiacos sanari,' Cato prodidit luxatis membris carmen auxiliari, Marcus Varro podagris.' It was reported by Theophrastus that the hip gout was cured in the same manner; by Cato, that a charm would relieve any member out of joint; and by Marcus Varro, that it would cure the gout in the feet. Chiron, in Pindar, is said to use the same remedy in some distempers, but not in all." See Potter's Greek Antiquities, i. 355.

Douce's MS. Notes say: "It is usual with many persons about Exeter, who are affected with agues, to visit at dead of night the nearest cross-road five different times, and there bury a new-laid egg. The visit is paid about an hour before the cold fit is expected; and they are persuaded that with the egg they shall bury the ague. If the experiment fail (and the agitation it occasions may often render it successful) they attribute it to some unlucky accident that may have befallen them on the way. In the execution of this matter they observe the strictest silence, taking care not to speak to any one whom they may happen to meet." See Gent. Mag. for 1787, p. 719. I shall here note another remedy against the ague mentioned as above, viz. by breaking a salted cake of bran,[1] and giving it

[1] In a most curious and rare book, entitled a Werke for Householders, &c., by a professed brother of Syon, Richard Whitforde, 8vo. Lond. 1537, signat. C, mention is made of a charm then in use, as follows: "The charmer taketh a pece of whyt brede, and sayth over that breade the Pater Noster, and maketh a crosse upon the breade; then doth he ley that pece of breade unto the toth that aketh, or unto any sore; tournynge the crosse unto the sore or dysease, and so is the persone healed." Whitforde inveighs against this as "evill and damnable."

to a dog when the fit comes on, by which means they suppose the malady to be transferred from them to the animal.[1]

King James, in his Dæmonology, p. 100, enumerates thus: "Such kinde of charmes as, commonly, daft wives use for healing forspoken goods (by goods he means here cattle), for preserving them from evil eyes, by knitting roun-trees, or sundriest kind of herbes, to the haire or tailes of the goodes; by curing the worme; by stemming of blood; by healing of horse crookes; by turning of the riddle; or doing of such like innumerable things by words, without applying anything meete to the part offended, as mediciners doe; or else by staying married folkes to have naturally adoe with other, by knitting so many knots upon a point at the time of their marriage."

[Among popular superstitions a large class relate to *diseases* and their *cures*. The newspapers often furnish evidence of melancholy consequences resulting from such. I remember at present only one case of the kind occurring within my own experience, which I consider worth repeating, it being attended in the instance to which I allude, and also in several others, with surprisingly *beneficial* effects. It was a cure for *jaundice*, practised by an old Highland woman, and, although most probably not unknown in the Highlands, I am not aware of any instance occurring in the lowlands of Scotland. The old woman called upon her patients early in the morning, with an expression of considerable solemnity and significance in her countenance, walked with them to the banks of a river in the neighbourhood, to a particular tree, where various incantations and rites were performed, amidst numerous *formulas* and mutterings, which might even have afforded materials for an incantation to Shakespeare. The patient was marched round the tree backwards and forwards, and branches were taken therefrom and thrown into the river, with mutterings, to the effect, I believe, of *so perish the disease;* and in almost every instance, strange to say, it took its departure from that hour. This occurred in the north country (in a limited sphere, not extending beyond a neighbourhood of the poorer

[1] In Pope's Memoirs of P. P., Clerk of the Parish, Works, vol. vi. p. 246, is the following: "The next chapter relates how he discovered a thief with a Bible and key, and experimented verses of the psalms that had cured agues."

class) about the year 1822, and the old woman might have been then from sixty to seventy years of age.][1]

I find the following charms in the History of Monsieur Oufle, p. 99: "Dew cakes with honey were given to those who entered Trophonius' cave, to free them from any mischiefs from the phantoms which should appear. Le Loyer of Spectres, p. 136. Bulbianus says that, where purslain is laid in the bed, those in it will not be disturbed by any vision that night. Albertus Magnus, Admirable Secrets, l. ii. c. 142. A diamond fastened to the left arm, so as to touch the skin, prevents all nocturnal fears. Cardan de Subtilitate, l. 7. To expel phantoms and rid people of folly, take the precious stone chrysolite, set in gold, and let them wear it about 'em. Albertus Magnus, Admirable Secrets, l. ii. c. 100. According to Pliny, l. xxxiv. c. 15, the ancients believed that a nail drawn out of a sepulchre and placed on the threshold of the bedchamber door would drive away phantoms and visions which terrified people in the night. Le Loyer, p. 326. Herbam urticam tenens in manu cum millefolio, securus est ab omni metu, et ab omni phantasmate. Trinum Magicum, p. 169." As also, ibid. p. 281: Ostanes the magician prescribed the dipping of our feet, in the morning, in human urine, as a preservative against charms, Le Loyer, p. 830.

In Berkshire there is a popular superstition that a ring made from a piece of silver collected at the communion is a cure for convulsions and fits of every kind. It should seem that that collected on Easter Sunday is peculiarly efficacious. Gent. Mag. for May 1794, lxiv. 433; also July 1794, p. 648. Ibid. p. 598, a curious ring superstition by way of charm is recorded. That silver ring will cure fits, which is made of five sixpences, collected from five different bachelors, to be conveyed by the hand of a bachelor to a smith that is a bachelor. None of the persons who give the sixpences are to know for what purpose, or to whom they gave them.

One may trace the same crafty motive for this superstition as in the money given upon touching for the king's evil. See also Gent. Mag. for 1794, p. 889, where it is stated that in Devonshire there is a similar custom: the materials, however, are different; the ring must be made of three nails, or screws,

[1] [Obligingly communicated to the publisher by an anonymous correspondent at Edinburgh.]

which have been used to fasten a coffin, and must be dug out of the churchyard.

Lupton, in his second book of Notable Things, 1660, p. 40, says: "Three nails made in the vigil of the Nativity of St. John Baptist, called Midsommer Eve, and driven in so deep that they cannot be seen, in the place where the party doth fall that hath the falling sicknesse, and naming the said partie's name while it is doing, doth drive away the disease quite. Mizaldus." He says in the same page, "the root of vervain hanged at the neck of such as have the king's evil, it brings a marvellous and unhoped help."

The late Rev. George Ashby says: "Squire Morley of Essex used to say a prayer which he hoped would do no harm when he hung a bit of vervain-root from a scrophulous person's neck. My aunt Freeman had a very high opinion of a baked toad in a silk bag, hung round the neck. For live toads thus used, see Pennant's British Zoology."

Boorde, in his Introduction to Knowledge, speaking of England, says: "The kynges of Englande doth halowe every yere crampe rynges, the which rynges worne on one's fynger doth helpe them whych hath the crampe."[1]

From the Minute Book of the Society of Antiquaries of London, Nov. 12, 1772, I learn that "Dr. Morell communicated from a gentleman who was present as a visitor (Mr. Penneck), the following extract of a letter, copied from the Harleian Manuscripts, which shews the great prevalence of superstition in those days, even among the most exalted characters, with regard to the prevention or cure of diseases by charms only. The letter is from Lord Chancellor Hatton to Sir Thomas Smith, dated Sept. 11th, 158—, and relates to an epidemical disorder, at that time very alarming. The extract runs thus: 'I am likewise bold to recommend my most humble duty to our dear mistress (Queen Elizabeth) by this letter and ring, which hath the virtue to expell infectious airs, and is (as it telleth me) *to be worn betwixt the sweet duggs*, the chaste nest of pure constancy. I trust, sir, when the virtue is known, it shall not be refused for the value.'" Also, March 11, 1773:

[1] Mr. Douce's MS. Notes say: "Rings made from coffin-hinges are supposed to prevent the cramp. See Grose's Dictionary of the Vulgar Tongue. v. *Scower*. The ceremonies of blessing cramp-rings on Good Friday will be found in Waldron's Literary Museum."

"Mr. Wright presented an engraving from a sardonyx, which formerly belonged to the monastery of St. Albans; the use of it, we are told, was to procure easy births to labouring women, by being laid, in the time of travail, *inter mammas*. A transcript of the MS. describing it will be inserted in Latin, and explained in English, in the History of St. Albans, intended to be published by Mr. Wright."

["The curing of the *king's evil* by the touch of the king does much puzzle our philosophers; for whether our kings were of the House of York or Lancaster, it did the cure, i. e. for the most part. It is true indeed at the touching there are prayers read, but perhaps neither the king attends them nor his chaplains. In Somersetshire, it is confidently reported that some were cured of the king's evil, by the touch of the Duke of Monmouth. The Lord Chancellor Bacon saith: 'That imagination is next kin to miracle-working faith.'" Aubrey's Miscellanies, p. 130.]

Boorde, in his Breviary of Health, fol. 80 b, among the remedies of the king's evil, has the following: "For this matter, let every man make frendes to the kynges majestie, for it doth perteyne to a kynge to helpe this infirmitie by the grace of God, the which is geven to a kynge anoynted. But forasmuch as some men doth judge divers tymes a fystle or a French pocke to be the kynge's evyll, in such matters it behoveth not a kynge to medle withall."

Touching for the evil continued in France at least till 1657. The Publick Intelligencer, January 5 to 12, 1657, says: "The other day the king touched a great number of people that were sick of the evill, in the great gallerie at the Louvre."[1]

In Bulwer's Chirologia, 1644, p. 149, we read: "This miraculous imposition of the hand in curing the disease called the struma, which, from the constant effect of that sovereign salve, is called the king's evil, his sacred majesty that now is hath practised with as good successe as any of his royal progenitours." We now, without the smallest danger of incurring the suspicion of disloyalty, can safely pronounce that the royal touch for the king's evil is to be referred to the head of physical charms, evincing that no order of men escaped the ancient contagion of superstition.

[1] The best and most interesting particulars respecting the king's evil may be found in Mr. Pettigrew's work on Medical Superstitions, 8vo.

Barrington, in his Observations on our Ancient Statutes, p. 107, tells us of an old man who was witness in a cause, and averred that, when Queen Anne was at Oxford, she touched him whilst a child for the evil. Mr. Barrington, when he had finished his evidence, "asked him whether he was really cured. Upon which he answered, with a significant smile, that he believed himself never to have had a complaint that deserved to be considered as the evil, but that his parents were poor, *and had no objection to the bit of gold.*" This accounts well for the great resort of patients and supposed miraculous cures on this occasion.

This now-exploded royal gift is thus described by Shakespeare in Macbeth:

> —— "strangely visited people,
> All swoln and ulcerous, pitiful to the eye,
> The mere despair of surgery, he cures;
> Hanging a golden stamp about their necks,
> Put on with holy prayers."

In the Gent. Mag. for 1751, xxi. 415, we read: "The solemn words, 'I touch, but God healeth,'[1] were those our former kings always pronounced when they touched for the evil; but this was never done but in the presence of a bishop or priest, who introduced the patient to the royal presence for that salutary intention. Then also, a form of prayer for the divine blessing was used, and the king hung a small piece of *silver* about the person's neck, which he was required to wear during his life." For a proclamation concerning the cure of the king's evil, see Rushworth's Collections, Part II. i. 47. The

[1] In the Statistical Account of Scotland, xiv. 210, parishes of Kilfynichen and Kilviceuen, co. of Argyll, we read: "A man in I. of the name of Mr. Innis, touches for the king's evil. He is the seventh son; and it is firmly believed in the country that he has this gift of curing. He touches or rubs over the sore with his hand, two Thursdays and two Sundays successively, in the name of the Trinity, and says, '*It is God that cures.*' He asks nothing for his trouble. It is believed if he did, there would be no cure. He is often sent for out of the country; and, though he asks nothing, yet the patients, or their friends, make him presents. He is perfectly illiterate, and says he does not know how the cure is effected, but that God is pleased to work it in consequence of his touch." The same supposed quality of curing the king's evil by touch in a seventh male child, has been before noticed among the charms in Odd Numbers. See an account of Mr. Valentine Greatrakes' stroking for different disorders, in the Gent. Mag. for Jan. 1779, xlix. 22.

small piece of silver noticed in the quotation from Gent. Mag. appears erroneous: "As often as the king putteth the *angel* about their necks, repeat these words: 'That light was the true light which lighteth every man into the world.' After this the Lord's Prayer is said, and another prayer on the behalf of the diseased, that they, receiving health, may give thanks to God," &c.

In the Statistical Account of Scotland, vii. 560, parishes of Kirkwall and St. Ola, we read: "In the time of sickness or danger, they often make vows to this or the other favourite saint, at whose church or chapel in the place they lodge a piece of *money*, as a reward for their protection; and they imagine that if any person steals or carries off that money, he will instantly fall into the same danger from which they, by their pious offering, had been so lately delivered."

Camden, in his Ancient and Modern Manners of the Irish, says: "If they never give fire out of their houses to their neighbours, they fancy their horses will live the longer and be more healthy. If the owners of horses eat eggs, they must take care to eat an even number, otherwise some mischief will betide the horses. Grooms are not allowed eggs, and the riders are obliged to wash their hands after eating them. When a horse dies, his feet and legs are hung up in the house, and even the hoofs are accounted sacred. It is by no means allowable to praise a horse or any other animal, unless you say 'God save him,' or spit upon him. If any mischance befalls the horse in three days after, they find out the person who commended him, that he may whisper the Lord's Prayer in his right ear. They believe some men's eyes have a power of bewitching horses; and then they send for certain old women, who by muttering short prayers restore them to health. Their horses' feet are subject to a worm, which, gradually creeping upwards, produces others of its own species, and corrupts the body. Against this worm they call in a witch, who must come to the horse two Mondays and one Thursday, and breathe upon the place where the worm lodges, and after repeating a charm the horse recovers. This charm they will, for a sum of money, teach to many people, after first swearing them never to disclose it."

In Dr. Jorden's Briefe Discourse of a Disease called the Suffocation of the Mother, 4to. 1603, p. 24, we have the fol-

owing on the subject of physical charms: "If we cannot moderate these perturbations of the minde, by reason and perswasions, or by alluring their (the patients) mindes another way, we may politikely confirme them in their fantasies, that wee may the better fasten some cure upon them; as Constantinus Affriccanus (if it be his booke which is inserted among Galen's works, de Incantatione, Adjuratione, &c.) affirmeth, and practised with good successe, upon one who was *impotens ad venerem*, and thought himself bewitched therewith, by reading unto him a foolish medicine out of Cleopatra, made with a crowe's gall and oyle: whereof the patient tooke so great conceit that, upon the use of it, he presently recovered his strength and abilitie againe. The like opinion is to bee helde of all those superstitious remedies which have crept into our profession, of *charmes, exorcismes, constellations, characters, periapts, amulets, incense, holie-water, clouts* crossed and folded superstitiously, *repeating of a certaine number and forme of prayers* or *Ave Maries, offering to certaine saints,* ******* *through the wedding ring*, and a hundred such like toyes and gambols; which when they prevaile in the cure of diseases, it is not for any supernaturall vertue in them, either from God or the divell [although perhaps the divell may have a collaterall intent or worke therein, namely, to drawe us unto superstition], but by reason of the confident perswasion which melancholike and passionate people may have in them; according to the saying of Avicen, that the confidence of the patient in the meanes used is oftentimes more available to cure diseases than all other remedies whatsoever."

In Osbourne's Advice to a Son, also, 1656, p. 125, we read: "Be not therefore hasty to register all you understand not in the black calendar of hell, as some have done the weapon salve, passing by the cure of the king's evill altogether, as improbable to sense; lest you resemble the pope, who anathematized the Bishop of Saltzburge for maintaining Antipodes; or the Consistory for decreeing against the probable opinion of the earth's motion."

Werenfels, p. 8, says: "If the superstitious person be wounded by any chance, he applies the salve, not to the wound, but, what is more effectual, to the weapon by which he received it! By a new kind of art, he will transplant his disease, like a scion, and graft it into what tree he pleases.

fever he will not drive away by medicines, but what is a more certain remedy, having paired his nails, and tied them to a cray-fish, he will turn his back, and, as Deucalion did the stones from which a new progeny of men arose, throw them behind him into the next river."

In Warner's Topographical Remarks relating to the South-western Parts of Hampshire, 1793, ii. 131, speaking of the old register of Christchurch, that author tells us: "The same register affords, also, several very curious receipts, or modes of cure, in some singular cases of indisposition: they are apparently of the beginning of the seventeenth century, and couched in the uncouth phraseology of that time. I forbear, however to insert them, from motives of delicacy."

LOVE CHARMS.

Some years ago, says the Connoisseur, No. 56, there was publicly advertised among the other extraordinary medicines whose wonderful qualities are daily related in the last page of a newspaper, a most efficacious love powder, by which a despairing lover might create affection in the bosom of the most cruel mistress. Lovers, indeed, have always been fond of enchantment. Shakespeare has represented Othello as accused of winning his Desdemona "by conjuration and mighty magic;"[1] and Theocritus and Virgil have both introduced women into their pastorals, using charms and incanta-

[1] "Thou hast practis'd on her with foul charms;
Abus'd her delicate youth with drugs, or minerals
That waken motion." Act i. sc. 2.

Again, sc. 3.

"She is abus'd, stol'n from me, and corrupted
By spells and medicines bought of mountebanks."

And again:

"I therefore vouch again,
That with some mixtures powerful o'er the blood,
Or with some dram conjur'd to this effect,
He wrought upon her."

tions to recover the affections of their sweethearts. Thus also, in Gay's Shepherd's Week:

> "Strait to the 'pothecary's shop I went,
> And in *love powder* all my money spent;
> Behap what will, next Sunday after prayers,
> When to the alehouse Lubberkin repairs,
> These golden flies into his mug I'll throw,
> And soon the swain with fervent love shall glow."

Newton, in his Tryall of a Man's owne Selfe, 1602, p. 116, inquires, under Breaches of the Seventh Commandment, "Whether by any secret sleight, or cunning, as drinkes, drugges, medicines, *charmed potions, amatorious philters,* figures, characters, or any such like paltering instruments, devises, or practices, thou hast gone about to procure others to doate for love of thee."

Dr. Ferraud, in his Love Melancholy, 1640, p. 176, tells us: "We have sometimes among our silly wenches some that, out of a foolish curiosity they have, must needs be putting in practice some of those feats that they have received by tradition from their mother, perhaps, or nurse, and so, not thinking forsooth to doe any harme, as they hope, they paganize it to their own damnation. For it is most certain that *botanomancy,* which is done by the noise or crackling that kneeholme, box, or bay-leaves make when they are crushed betwixt one's hands, or cast into the fire, was of old in use among the Pagans, who were wont to bruise poppy flowres betwixt their hands, by this means thinking to know their loves; and for this cause Theocritus cals this hearb Τηλιφίλου, quasi Δηλιφιλον, as if we should say *tel-love.*" In the same work, p. 310, Dr. Ferrand, speaking of the ancient love charmes, characters, amulets, or such like periapses, says, they are "such as no Christian physitian ought to use; notwithstanding that the common people doe to this day too superstitiously believe and put in practice many of these paganish devices."

In the Character of a Quack Astrologer, 1673, we are told: "He trappans a young heiress to run away with a footman, by perswading a young girl 'tis her destiny; and sells the old and ugly philtres and love-powder to procure them sweethearts."

An early instance of the use of love powder may be read in

one of the chapters of Froissart's Chronicle, in his account of Gaston Phœbus, Count of Foix, whose son Gaston received a bag of powder from his uncle, Charles the Bad, with direction to sprinkle a small quantity over anything which his father might eat, the effect of which would be to restore his father's affection for Gaston's mother, who was at that time parted from her husband, and resident at Charles the Bad's court. Charles the Bad intended to have poisoned Gaston. Werenfels, p. 6, says: "Whenever the superstitious person is in love, he will complain that *tempting powder* has been given him."

The unfortunate Miss Blandy, who was executed many years ago for poisoning her father, persisted to the last in affirming that she thought the powder which her villainous lover, Cranston, sent her to administer to him was a *love powder*, which was to conciliate her father's affection to the captain. She met her death with this asseveration; and I presume that those who have considered the wonderful power of superstition, added to the fascination of love, will be half persuaded to believe that she did not go out of the world with a lie in her mouth. Her dying request, too, to be buried close to her father, appears to me a corroborating proof that though she was certainly the cause of his premature death, and underwent the judgment of the law for the same, (which can take no cognizance for such excuses for so horrid a crime as parricide,) yet she was not, in the blackest sense of the word, his wilful murderess.

Andrews in his Continuation of Dr. Henry's History of Great Britain, 4to. p. 178, speaking of the profligate Bothwell, says, in a note: "It seems strange that an author so respectable as Mr. Guthrie should allow any credit to the asseverations in a will in which the testator affirms, 'that as he had from his youth addicted himself much to the art of *enchantment* at Paris and elsewhere, he had bewitched the queen (Mary) to fall in love with him.'"

In the Comical Pilgrim's Pilgrimage into Ireland, 1723, p. 97, we read: "They often used philtres. The spark that's resolved to sacrifice his youth and vigour on a damsel, whose coyness will not accept of his love oblations, he threads a needle with the hair of her head, and then running it through the most fleshy part of a dead man, as the brawn of the arms, thigh, or the calf of the leg, the charm has that virtue

in it, as to make her run mad for him whom she so lately slighted."

The following is copied from the Gent. Mag. for Jan. 1731, i. 30: "A man at a village near Mortagne, in France, had been long ill of a distemper which puzzled the physicians: his wife believed he was bewitched, and consulted a pretended conjurer, who shewed her the wizard (her husband's uncle) in a glass of water, and told her that, to oblige him to withdraw the charm, they must beat him and burn the soles of his feet. On her return she sent for the uncle, and with the assistance of her relations beat him unmercifully, and burnt the soles of his feet and the crown of his head in such a manner that in two days after he died. The woman and her accomplices were seized. She owned the fact, and said, that if it was to do again, she would do it. This happened in December last." In the same Magazine, for August, 1731, p. 358, we read, that "the Tournelle condemned the woman to be hanged" for the above fact, but that "great interest was making to get her sentence commuted, *the fact proceeding from conjugal affection.*"

In the comedy entitled the Mock Marriage, 1696, some love charms occur to cause a person to dream of his lover. "Hide some dazy-roots under your pillow, and hang your shoes out of the window." The following is found in Herrick's Hesperides, p. 245: "*A charme, or an allay, for love:*

> 'If so be a toad be laid
> In a sheep-skin newly flaid,
> And that ty'd to man, 'twill sever
> Him and his affections ever.'"

See other curious love-charms in Halliwell's Popular Rhymes, pp. 215-20.

RURAL CHARMS.

Sir Thomas Browne, in his Quincunx artificially considered, p. 111, mentions a rural charm against dodder, tetter, and strangling weeds, by placing a chalked tile at the four corners, and one in the middle of the fields, which, though ridiculous in the intention, was rational in the contrivance,

and a good way to diffuse the magic through all parts of the area. The following rural charms are found in a collection entitled, Wit a sporting in a pleasant Grove of New Fancies, 8vo. Lond. 1657, p. 78. They also occur in Herrick's Hesperides, p. 383:

"This I'le tell ye by the way,
Maidens, when ye leavens lay,
Crosse your dow, and your dispatch
Will be better for your batch."

"In the morning when ye rise,
Wash your hands and cleanse your eyes.
Next be sure ye have a care
To disperse the water farre:
For as farre as that doth light,
So farre keeps the evil spright."

"If ye feare to be affrighted,
When ye are (by) chance benighted;
In your pocket, for a trust,
Carrie nothing but a crust;
For that holie piece of bread
Charmes the danger and the dread."

Some older charms, however, are to be found in Bale's Interlude concerning the Laws of Nature, Moses, and Christ, 4to. 1562. Idolatry says:

"With blessynges of Saynt Germayne
I wyll me so determyne,
That neyther fox nor vermyne
Shall do my chyckens harme.
For your gese seke Saynt Legearde,
And for your duckes Saynt Leonarde,
For horse take Moyses yearde,
There is no better charme.

Take me a napkyn folte
With the byas of a bolte
For the healyng of a colte
No better thynge can be:
For lampes and for bottes
Take me Saynt Wilfride's knottes
And holy Saynt Thomas lottes,
On my lyfe I warrande ye.

[1] The superstition of holding the poker before the fire to drive away the witch has been already noticed. Whatever may be the reason, it is a certain fact that setting up a poker before a fire has a wonderful effect in causing it to burn.

A dram of a shepe's tyrdle,
And good Saynt Frances gyrdle,
With the hamlet of a hyrdle,
Are wholsom for the pyppe:
Besydes these charmes afore,
I have feates many more
That kepe styll in store,
Whom nowe I over hyppe."[1]

[In the west of England we have a version of the charm for a prick by a thorn, given in the Athenæum:

"Christ was of a virgin born,
And he was pricked by a thorn;
And it did neither *bell* nor swell,
As I *trust* in Jesus this never will."

The following is a common charm for the cramp, in both Devonshire and Cornwall:

"Cramp, be thou painless!
As our Lady was sinless
When she bare Jesus."

And for a scald or burn, I have been told this, although the act of telling destroys the charm:

"There came three angels out of the west,
One brought fire, and two brought frost:
Out fire, and in frost,
In the name of Father, Son, and Holy Ghost."

Another version is in Halliwell's Popular Rhymes, p. 211.

I send you a charm which the old women in Wiltshire vow to be very efficacious. When I came home from bird's-nesting, with my hands, and sometimes my face, well studded with thorns, they were extracted with a needle, and the finger passed over the wound with these words:

"Unto the Virgin Mary our Saviour was born,
And on his head he wore the crown of thorn;
If you believe this true and mind it well,
This hurt will never fester, nor yet swell."

The following charm and prayer is used at this day in

[1] In the Athenian Oracle, i. 158, is preserved the following charm to stop bleeding at the nose, and all other hemorrhages in the country:

"In the blood of Adam sin was taken,
In the blood of Christ it was all to shaken,
And by the same blood I do the charge,
That the blood of —— run no langer at large."

Westmoreland. It is taught by mothers, as well as nurses, to young children; and is repeated by them on retiring to rest:

"Matthew, Mark, Luke, and John,
God bless the bed that I lie on;
If anything appear to me,
Sweet Christ arise and comfort me.

Four corners to this bed,
Six angels round me spread;
Two to pray, two to wake,
Two to guard me till daybreak.
And blessed guardian angels keep
Me safe from dangers while I sleep.

I lay me down upon my side,
And pray the Lord to be my guide;
And if I die before I wake,
I pray the Lord my soul to take."

Sometimes this variation is heard:

"Matthew, Mark, Luke, and John,
Bless the bed that I lie on;
All the four corners round about,
When I get in, when I get out."]

Ady, in his Candle in the Dark, 1655, p. 58, says: "It appeareth still among common silly country people, how they had learned charms by tradition from popish times, for curing cattle, men, women, and children; for churning of butter, for baking their bread, and many other occasions; one or two whereof I will rehearse only, for brevity. An old woman in Essex, who was living in my time, she had lived also in Queen Marie's time, had learned thence many popish charms, one whereof was this: every night when she lay down to sleep she charmed her bed, saying—

'Matthew, Mark, Luke, and John,
The bed be blest that I lie on:'

and this would she *repeat three times*, reposing great confidence therein, because (she said) she had been taught it, when she was a young maid, by the churchmen of those times.

"Another old woman came into an house at a time whenas the maid was churning of butter, and having laboured long and could not make her butter come, the old woman told the maid what was wont to be done when she was a maid, and also in her mother's young time, that if it happened their

butter would not come readily, they used a charm to be said over it, whilst yet it was in beating, and it would come straightways, and that was this :

'Come, butter, come,
Come, butter, come :
Peter stands at the gate,
Waiting for a butter'd cake ;
Come, butter, come.'

This, said the old woman, being *said three times*, will make your butter come, for it was taught my mother by a learned churchman in Queen Marie's days, whenas churchmen had more cunning, and could teach the people many a trick that our ministers now a days know not."

In Whimzies, or a New Cast of Characters, 1631, the witty anonymous author, in his description of a ballad-monger, has the following : "His ballads, cashiered the city, must now ride poast for the country ; where they are no lesse admired than a gyant in a pageant : till at last they grow so common there too, as every poore milk-maid can chant and chirpe it under her cow, which she useth *as an harmeless charme* to make her let downe her milk." Grose tells us that "a slunk or abortive calf, buried in the highway, over which cattle frequently pass, will greatly prevent that misfortune happening to cows. This is commonly practised in Suffolk."

Lupton, in his third book of Notable Things (ed. 1660, p. 53), 12, says : "*Mousear*, any manner of way ministered to horses, brings this help unto them, that they cannot be hurt whiles the smith is shooing of them ; therefore it is called of many *Herba clavorum*, the herb of nails." Mizaldus.

The well-known interjection used by the country people to their horses when yoked to a cart, &c. has been already noticed in the former volume of this work. Carew, in his Survey of Cornwall, p. 24, tells us : "Each oxe hath his several name, upon which the drivers call aloud, both to direct and *give them courage* as they are at worke."

Coles, in his Art of Simpling, p. 68, says : "It is said that if a handful of *arsmart* be put under the saddle, upon a tired horse's back, it will make him travaile fresh and lustily ;" and "If a footman take *mugwort* and put it into his shoes in the morning, he may goe forty miles before noon, and not be weary," p. 70. "The seed of *fleabane* strewed between the

sheets causeth chastity," p. 71. "If one that hath eaten *comin* doe but breathe on a painted face the colour will vanish away straight. . . The seeds of *docks* tyed to the left arme of a woman do helpe barrennesse," p. 70. "All kinde of docks have this property, that what flesh, or meat, is sod therewith, though it be never so old, hard, or tough, it will become tender and meet to be eaten. . . . *Calamint* will recover stinking meat, if it be laid amongst it whilst it is raw. The often smelling to *basil* breedeth a scorpion in the brain," p. 69. "That the root of *male-piony* dryed, tied to the neck, doth help the incubus, which we call the mare," p. 68. "That if maids will take wilde *tansey*, and lay it to soake in buttermilke nine dayes, and wash their faces therewith, it will make them looke very faire."

The same author, in his Adam in Eden, p. 561, tells us: "It is said, yea, and believed by many, that *moonwort* will open the locks wherewith dwelling-houses are made fast, if it be put into the key-hole; as also that it will loosen the locks, fetters, and shoes from those horses' feet that goe on the places where it groweth; and of this opinion was Master Culpeper, who, though he railed against superstition in others, yet had enough of it himselfe, as may appear by his story of the Earl of Essex his horses, which being drawn up in a body, many of them lost their shoes upon White Downe in Devonshire, near Tiverton, because moonwort grows upon heaths." Turner, in his British Physician, 8vo. Lond. 1687, p. 209, is confident that though moonwort "be the moon's herb, yet it is neither smith, farrier, nor picklock." Withers, in allusion to the supposed virtues of the moonwort, in the introduction to his Abuses Stript and Whipt, 1622, says:

> "There is an herb, some say, whose vertue's such
> It in the pasture, only with a touch,
> Unshooes the new-shod steed."

[*Round-dock*, the common mallow, *malva sylvestris*, called round-dock from the *roundness* of its leaves. Chaucer has the following expression, which has a good deal puzzled the glossarists:

> "But canst thou playin raket to and fro,
> *Nettle in, docke out*, now this, now that, Pandare?"

The round-dock leaves are used at this day as a remedy, or supposed remedy or charm, for the sting of a nettle, by being

rubbed on the stung part; and the rubbing is accompanied, by the more superstitious, with the following words:

"*In dock, out nettle,*
Nettle have a stingd me."

That is, *Go in dock, go out nettle.* Now, to play *Nettle in dock out,* is to make use of such expedients as shall drive away or remove some precious evil.

"For women have such different fits,
Would fright a man out of his wits;
Sighing, singing, freezing, frying,
Laughing, weeping, singing, crying,
Now powting like a shower of rain,
And then clears up and laughs again.
Her passions are of different mettle,
Like children's play, *in dock out nettle;*
Always changing like the weather,
Not in a mind two hours together:
Thus at a distance keeps the man,
As long as possibly she can;
And when her triumph all is past,
The game being up she's caught at last."

Poor Robin, 1732.]

Among tree-superstitions must be ranked what Armstrong says in his History of Minorca, p. 191: "The vine excepted, the Minorquins never prune a tree, thinking it irreligious in some degree to presume to direct its growth; and if you express your wonder that they forbear this useful practice, and inform them of the advantages that attend it in other countries, their answer is ever ready: *God knows best how a tree should grow.*"

Rue was hung about the neck as an amulet against witchcraft in Aristotle's time. "Rutam fascini amuletum esse tradit Aristoteles." Wierii de Praestigiis Dæmonum, lib. v. cap. xxi. col. 584. Shakespeare, in Hamlet, act iv. sc. 7, has this passage: "There's rue for you and here's some for me. We may call it herb of grace on Sundays." Rue was called herb of grace by the country people, and probably for the reason assigned by Mr. Warburton, that it was used on Sundays by the Romanists in their exorcisms. See Grey's Notes on Shakespeare, ii. 301.

Thunder-superstitions have been in part considered under Omens. The charms and superstitious preservatives against

thunder remain to be mentioned. It appears from the following passage in Greene's Penelope's Web, 1601, that wearing *a bay-leaf* was a charm against thunder: "He which weareth the bay-leafe is privileged from the prejudice of thunder." So in the old play of the White Devil, Cornelia says:

> "Reach the bays:
> I'll tie a garland here about his head,
> 'Twill keep my boy from lightning."

See also Whimzies, or a New Cast of Characters, p. 174. In A strange Metamorphosis of Man, transformed into a Wildernesse, deciphered in Characters, 1634, under No. 37, the Bay-tree, it is observed, that it is "so privileged by nature, that even thunder and lightning are here even taxed of partiality, and will not touch him for respect's sake, as a sacred thing." As a simile cited from some old English poet, in Bodenham's Belvedere, or the Garden of the Muses, 1600, p. 90, we read:

> "As thunder nor fierce lightning harmes the bay,
> So no extremitie hath power on fame."

In Jonsonus Virbius, verses upon Ben Jonson, signed Hen. King,[1] there is an elegant compliment paid to the memory of that poet, in allusion to the superstitious idea of *lawrel* being a defensative against thunder:

> "I see that wreath, *which doth the wearer arme*
> *'Gainst the quick stroakes of thunder*, is no charme
> To keepe off death's pale dart: for (Jonson) then
> Thou had'st been number'd still with living men;
> Time's sythe had fear'd thy *lawrell* to invade,
> Nor thee this subject of our sorrow made."[2]

Sheridan, in his Notes on Persius, Sat. ii. *v.* Bidental, says: "It was a custom whenever a person fell by thunder, there to

[1] Bishop of Chichester. Born in 1591. Died 1669. There is an edition of his poems in 1657. Another in 1664, entitled, Poems, Elegies, Paradoxes, and Sonets, 8vo.

[2] In a most rare piece, entitled Diogenes in his Singularitie: wherein is comprehended his merrie baighting, fit for all men's benefits: christened by him a Nettle for nice Noses: by T. L. of Lincolne's Inne, gent. 1591, at London, printed by W. Hoskins and John Danter, for John Busbie, 4to. p. 2, b, is the following passage: "You beare the feather of a phœnix in your bosome against all wethers and thunders, *laurel to escape lightning*," &c.

let him lie, and to fence in the place; to sacrifice a sheep and erect an altar there." Edit. 1739, p. 33. The putting a cold iron bar upon the barrels, to preserve the beer from being soured by thunder, has been noticed in a former section. This is particularly practised in Kent and Herefordshire.

Leigh, in his Observations on the First Twelve Cæsars, 1647, p. 63, speaking of Tiberius Cæsar, says: "He feared thunder exceedingly, and when the aire or weather was anything troubled, he ever carried a chaplet or wreath of lawrell about his neck, because that (as Pliny reporteth) is never blasted with lightning." The same author, in his Life of Augustus, p. 40, mentions a similar charm: "He was so much afraid of thunder and lightning, that he ever carried about with him for a preservative remedy *a seale's skinne*." Here a note adds: "Or of a sea-calfe, which, as Plinie writeth, checketh all lightnings. Tonitrua et fulgura paulo infirmius expavescebat, ut semper et ubique pellem vituli marini circumferret, pro remedio."

I find the following in Natural and Artificial Conclusions, by Thomas Hill, 1670, n. 139: "A natural meanes to preserve your house in safety from thunder and lightening. An ancient author recited (among divers other experiments of nature which he had found out), that if the herb *housleek*, or syngreen, do grow on the house top, the same house is never stricken with lightning or thunder." It is still common, in many parts of England, to plant the herb houseleek upon the tops of cottage houses. The learned author of the Vulgar Errors (Quincunx, p. 126) mentions this herb, as a supposed defensative, nearly in the same words with Hill.

[In some parts of Oxfordshire it is believed that the last nine drops of tea poured from the teapot, after the guests are served, will cure the heartache.]

Andrews, in his Continuation of Dr. Henry's History, p. 502, note, tells us, from Arnot's Edinburgh, that, "In 1594, the elders of the Scottish church exerted their utmost influence to abolish an irrational custom among the husbandmen, which, with some reason, gave great offence. The farmers were apt to leave a portion of their land untilled and uncropped year after year. This spot was supposed to be dedicated to Satan, and was styled 'the Good Man's Croft,' viz. the landlord's acre. It seems probable that some pagan

ceremony had given rise to so strange a superstition:" no doubt as a charm or peace offering, that the rest might be fertile.

Professor Playfair, in a letter to Mr. Brand, dated St. Andrews, Jan. 26, 1804, mentioning the superstitions of his neighbourhood, says: "In private breweries, to prevent the interference of the fairies, a live coal is thrown into the vat. A cow's milk no fairy can take away, if a burning coal is conducted across her back and under her belly immediately after her delivery. The same mischievous elves cannot enter into a house at night, if, before bedtime, the lower end of the crook, or iron chain, by which a vessel is suspended over the fire, be raised up a few links."

Martin, in his Description of the Western Islands, p. 120, says: "It is a received opinion in these islands, as well as in the neighbouring part of the main land, that women, by a charm, or some other secret way, are able to convey the increase of their neighbour's cows' milk to their own use; and that the milk so charmed doth not produce the ordinary quantity of butter; and the curds made of that milk are so tough, that it cannot be made so firm as the other cheese, and also is much lighter in weight. The butter so taken away and joined to the charmer's butter is evidently discernible by a mark of separation, viz. the diversity of colour; that which is charmed being paler than the other. If butter, having these marks, be found on a suspected woman, she is presently said to be guilty. To recover this loss they take a little of the rennet from all the suspected persons, and put it into an egg-shell full of milk; and when that from the charmer is mingled with it, it presently curdles, and not before. Some women make use of the root of groundsel as an amulet against such charms, by putting it among the cream." Ibid. p. 166, speaking of Fladda Chuan, Martin says: "There is a chapel in the isle dedicated to St. Columbus. It has an altar in the east end, and, therein, a blue stone of a round form on it, which is always moist. It is an ordinary custom, when any of the fishermen are detained in this isle by contrary winds, to wash the blue stone with water all round, expecting thereby to procure a favorable wind. . . And so great is the regard they have for this stone, that they swear decisive oaths upon it." Ibid. p. 109, he says: "It was an ancient custom among the

islanders to hang a he-goat to the boat's mast, hoping thereby to procure a favourable wind."

Martin, p. 262, speaking of Jona, says: "There is a stone erected here, concerning which the credulous natives say, that whoever reaches out his arm along the stone three times, in the name of the Father, Son, and Holy Ghost, shall never err in steering the helm of a vessel." Ibid. p. 59, speaking of the island Borera, he says: "There is a stone in the form of a cross, in the row opposite to St. Mary's church, about five foot high: the natives call it the Water-cross, for the ancient inhabitants had a custom of erecting this sort of cross to procure rain, and when they had got enough they laid it flat on the ground; but this custom is now disused." Ibid. p. 225, Arran. He mentions a green stone, much like a globe in figure, about the bigness of a goose egg, which for its intrinsic value has been carefully transmitted to posterity for several ages. "The virtue of it is to remove stitches in the side, by laying it close to the place affected. They say if the patient does not outlive the distemper, the stone removes out of the bed of its own accord, and *è contra*. The natives use this stone for swearing decisive oaths upon it. The credulous vulgar believe that if this stone is cast among the front of an enemy they will all run away. The custody of it is the peculiar privilege of a family called Clan-Chattons, alias Mack-Intosh." See other rural charms in Halliwell's Popular Rhymes, p. 208, et seq.

CHARACTS.

CHARACTS seem to have been charms in the form of inscriptions. See Dugdale's Orig. Jurid. p. 81: "That he use ne hide no charme, ne charecte." So, in Gower, De Confessione Amantis, B. i.:

> "With his carrecte would him enchaunt."

Again, B. vi. fol. 140:

> "Through his carectes and figures."

Again:

> "And his carecte as he was tawght
> He rad."

In the Dialogue of Dives and Pauper, printed by Richard Pynson, 1493, among superstitious practices then in use, the following we find censured: "Or use any charmes in gathering of herbes, or hangynge of scrowes aboute man or woman or childe or beest for any seknesse, with any scripture or figures and charects, but if it be pater noster, ave, or the crede, or holy wordes of the Gospel, or of Holy Wryt, for devocion nat for curioustie, and only with the tokene of the holy crosse."

In the Defensative against the Poyson of Supposed Prophecies, 1583, we read: "One of the reysters which served under the Frenche admirall, at the siege of Poictiers, was founde after he was dead to have about his necke a pursse of taffata, and within the same a piece of parchment, full of characters in Hebrew; beside many cycles, semicircles, tryangles, &c. with sundrie shorte cuttes and shreddings of the Psalmes. Deus miserеatur nostri, &c.; Angelis suis mandavit de te, &c.; Super aspidem et basiliscum, &c.; as if the prophecies which properly belong to Christe might be wrested to the safeguard and defence of every private man." Lord Northampton cites as his authority, Histor. des Troubles, liv. 8.

In Pilkington's Burnynge of Paule's Church, 1561, 8vo. 1563, we read: "What wicked blindenes is this than, to thinke that wearing prayers written in rolles about with theym, as S. John's Gospell, the length of our Lord, the measure of our Lady, or other like, thei shall die no sodain death, nor be hanged, or yf he be hanged, he shall not die. There is to manye suche, though ye laugh, and beleve it not, and not hard to shewe them with a wet finger." Our author continues to observe that our devotion ought to "stande in depe sighes and groninges, wyth a full consideration of our miserable state and Goddes majestye, in the heart, and not in ynke or paper: not in *hangyng written scrolles about the necke*, but lamentinge unfeignedlye our synnes from the hart."

Lodge, in his Incarnate Devils, 1596, speaking of curiosity, says: "If you long to know this slave, you shall never take him without *a book of characters* in his bosome. Promise to bring him to treasure-trove, and he will sell his land for it, but he will be cousened. Bring him but a table of lead, with crosses (and Adonai or Elohim written in it), he thinks it will heal the ague."

The following "charm, or protection," was "found in a linen purse of Jackson, the murderer and smuggler, who died (a Roman Catholic) in Chichester gaol, Feb. 1749. He was struck with such horror on being measured for his irons, that he soon afterwards expired.

'Ye three holy kings,
Gaspar, Melchior, Balthasar,
Pray for us, now, and the hour of death.'

"These papers have touched the three heads of the holy kings at Cologne. They are to preserve travellers from accidents on the road, head-achs, falling sickness, fevers, witchcraft, all kinds of mischief, and sudden death." See Gent. Mag. for Feb. 1749, xix. 88.

In a curious and very rare tract, entitled Beware of Pickpurses, or a Caveat for Sick Folkes to take heede of Unlearned Physitians and Unskilfull Chyrurgians, 1605, p. 16, is the following passage: "Others, that they may colourably and cunningly hide their grosse ignorance, when they know not the cause of the disease, referre it unto *charmes*, witchcraft, magnifical incantations, and sorcerie, vainly, and with a brazen forehead, affirming that there is no way to help them but by *characters*, circles, figure-castings, exorcismes, conjurations, and other impious and godlesse meanes. Others set to sale, at a great price, certaine amulets of gold and silver, stamped under an appropriate and selected constellation of the planets, with some magical character, shamelessly boasting that they will cure all diseases, and worke I know not what other wonders." The author, p. 42, concludes with the very sensible observation of "a great learned clarke in our land, who, in a daungerous sicknesse, being moved by some friends to use an unlettered empiricke, 'Nay,' quoth he, 'I have lived all my life *by the booke*, and I will now (God willing) likewise dye by the booke.'"

Blagrave, in his Astrological Practice ot Physick, p. 135, prescribes a cure of agues by a certain writing which the patient weareth, as follows: "When Jesus went up to the cross to be crucified, the Jews asked him saying, 'Art thou afraid? or hast thou the ague?' Jesus answered, and said, 'I am not afraid, neither have I the ague. *All those which bear the name of Jesus about them shall not be afraid, nor yet have the ague.*' Amen, sweet Jesus, amen! sweet Jehovah, amen." He adds:

"I have known many who have been cured of the ague by this writing only worn about them; and I had the receipt from one whose daughter was cured thereby, who had the ague upon her two years." To this charact, then, may be given, on the joint authority of the old woman and our doctor,—*probatum est.*

Ramesey, in his Elminthologia, 1668, p. 259, says: "Neither doth fansie only cause, but also as easily cure diseases; as I may justly refer all magical and jugling cures thereunto, performed, as is thought by saints, images, relicts, holy waters, shrines, avemarys, crucifixes, benedictions, *charms, characters,* sigils of the planets and of the signs, *inverted words, &c.*; and therefore all such cures are rather to be ascribed to the force of the imagination, than any virtue in them, or their rings, amulets, lamens, &c."

In the Character of a Quack Astrologer, 1673, we are told: "He offers, for five pieces, to give you home with you a talisman against flies; a sigil to make you fortunate at gaming; and a spell that shall as certainly preserve you from being rob'd for the future; *a sympathetical powder* for the violent pains of the tooth-ach."

Cotta, in his Short Discoverie of the Unobserved Dangers of severall sorts of Ignorant and Unconsiderate Practisers of Physicke in England, 1612, p. 50, very sensibly observes: "If there be any good or use unto the health by *spels,* they have that prerogative by accident, and by the power and vertue of fancie. If fancie then be the foundation whereupon buildeth the good of spels, spels must needs be as fancies are, uncertaine and vaine: so must also, by consequent, be their use and helpe, and no lesse all they that trust unto them." He elsewhere says: "How can religion or reason suffer men that are not voyd of both, to give such impious credit unto an unsignificant and senselesse mumbling of idle words contrary to reason, without president of any truly wise or learned, and justly suspected of all sensible men?" citing "Fernel. de abd. rer. Causis: *Scripta, verba, annuli, caracteres, signa,* nihil valent ad profligandos morbos, si nulla superior potestas divina vel magica accesserit."

Waldron, in his Description of the Isle of Man (Works, folio, p. 175), mentions a charect, a copy of an inscription found under a cross (which was carefully preserved and ca-

ried to the vicar, who wrote copies of it and dispersed them over the island). "They tell you," says he, "that they are of such wonderful virtue to such as wear them, that on whatever business they go, they are certain of success. They also defend from witchcraft, evil tongues, and all efforts of the devil or his agents; and that a woman wearing one of them in her bosom while she is pregnant, shall by no accident whatever lose the fruit of her womb. I have frequently rode by the stone under which they say the original paper was found, but it would now be looked on as the worst sacrilege to make any attempt to move it from the place." He gives also the tenor of the inscription: "Fear God, obey the priesthood, and do by your neighbour as you would have him to do to you."

Andrews, in his Continuation of Dr. Henry's History, p. 502, tells us, from Arnot's History of Edinburgh, that "On all the old houses still existing in Edinburgh there are remains of talismanic or cabalistical characters, which the superstition of earlier ages had caused to be engraven on their fronts. These were generally composed of some text of Scripture, of the name of God, or, perhaps of an emblematic representation of the Resurrection."

"It is recorded in divers authors, that in the image of Diana, which was worshipped at Ephesus, there were certain obscure words or sentences not agreeing together, nor depending one upon another; much like unto riddles written upon the feete, girdle, and crowne of the said Diana; the which, if a man did use, having written them out, and carrying them about him, hee should have good lucke in all his businesses; and hereof sprung the proverbe *Ephesæ literæ*, where one useth anything which bringeth good successe."—Mason's Anatomie of Sorcerie, 1612, p. 90. Ibid. p. 91, our author mentions the superstition of "curing diseases with certaine words or characters."

Cotta, in his Short Discoverie, &c. p. 49, inserts "a merrie historie of an approved famous spell for sore eyes. By many honest testimonies, it was a long time worne as a jewell about many necks, written in paper, and inclosed in silke, never failing to do soveraigne good when all other helps were helplesse. No sight might dare to reade or open. At length a curious mind, while the patient slept, by stealth ripped open

the mystical cover, and found the powerful characters Latin: 'Diabolus effodiat tibi oculos, impleat foramini stercoribus.'" Nash, in his Notes on Hudibras, says: "Cato recommends the following as a charm against sprains: 'Haut, haut, hista pista, vista.'"

Park, in his Travels in the Interior of Africa, speaking of "certain charms or amulets called Saphies, which the negroes constantly wear about them," says: "These saphies are prayers or sentences from the Koran, which the Mahometan priests write on scraps of paper and sell to the natives, who suppose them to possess extraordinary virtues. Some wear them to guard against the attack of snakes and alligators; on such an occasion, the saphie is inclosed in a snake or alligator's skin, and tied round the ankle. Others have recourse to them in time of war, to protect their persons from hostile attacks; but the general use of these amulets is to prevent or cure bodily diseases, to preserve from hunger and thirst, and to conciliate the favour of superior powers." He informs us, in another place, that his landlord requested him to give him a lock of his hair to make a saphie, as he said he had been told it would give to the possessor all the knowledge of white men. Another person desired him to write a saphie; Mr. Park furnished him with one containing the Lord's Prayer. He gave away several others.

AMULETS.

Burton, in his Anatomy of Melancholy, 1621, p. 476, has the following passage on this subject: "Amulets, and things to be borne about, I find prescribed, taxed by some, approved by others: looke for them in Mizaldus, Porta, Albertus, &c. A ring made of the hoof of an asse's right fore-foot carried about, &c. I say with Renodeus, they are not altogether to be rejected. Piony doth help epilepsies. Pretious stones most diseases. A wolf's dung carried about helps the cholick. A spider, an ague, &c. Such medicines are to be exploded that consist of words, characters, spells, and charms, which can do no good at all, but out of a strong conceit, as Pompo-

natius proves, or the divel's policy, that is the first founder and teacher of them."

Dr. Herring, in his Preservatives against the Pestilence, 1625, has the following: "Perceiving many in this citie to weare about their necks, upon the region of the heart, certaine placents, or amulets (as preservatives against the pestilence), confected of arsenicke, my opinion is that they are so farre from effecting any good in that kinde, as a preservative, that they are very dangerous and hurtfull, if not pernitious, to those that weare them."

Bourne, chap. xviii. cites a passage of Bingham, from St. Austin, on these superstitious observations. "To this kind," says he, "belong all ligatures and remedies, which the schools of physitians reject and condemn; whether in inchantments or in certain marks, which they call characters, or in some other things which are to be hanged and bound about the body, and kept in a dancing posture. Such are ear-rings hanged upon the tip of each ear, and rings made of an ostriche's bones for the finger; or, when you are told, in a fit of convulsions, or shortness of breath, to hold your left thumb with your right hand."

I remember it was a custom in the North of England for boys that swam, to wear an eel's skin about their naked leg to prevent the cramp. Armstrong in his History of Minorca, p. 212, says: "I have seen an old woman placed on a bier, dressed like a Franciscan monk, and so conducted by the good brothers of that order, with singing and the tinkling of the hand-bell to their church." This superstition was observed by Milton in his travels through Roman Catholic countries; for when describing the Paradise of Fools, he does not forget to mention those—

> "Who, to be sure of Paradise,
> Dying, put on the weeds of Dominick,
> Or in Franciscan think to pass disguised."
>
> Par. Lost, b. iii.

That this practice was not unknown in our own country at an earlier period will be seen by the following extract from the Berkeley Manuscripts, by Smith, i. 117: "It is recorded that on the 13th of May, 1220 (4th Hen. III), died Robert the second Lord Berkeley, æt^{is} 55, or thereabouts, and was buried in the north isle of the church of the monastery of St.

Augustines (Bristol) over against the high altar, in a monck's cowle, an usual fashion for great peeres in those tymes, esteemed as an amulet, or defensative to the soule, and as a scala cœli, a ladder of life eternal."[1] In Douce's Illustrations of Shakespeare, and of Ancient Manners, i. 493, are wood-engravings of several Roman amulets; these were intended against fascination in general, but more particularly against that of the evil eye. Such, he observes, p. 497, are still used in Spain by women and children, precisely in the same manner as formerly among the Romans.

Lupton, in his fourth book of Notable Things (edit. 8vo. 1660, p. 92), 41, says: "A piece of a child's navell string, borne in a ring, is good against the falling sickness, the pain of the head, and the collick.—Miz."

Park, in his Travels in the Interior of Africa, speaking of a Mahometan Negro, who, with the ceremonial part of that religion, retained all his ancient superstition, says that "in the midst of a dark wood he made a sign for the company to stop, and, taking hold of an hollow piece of bamboo that hung as an amulet round his neck, whistled very loud three times; this, he said, was to ascertain what success would attend the journey. He then dismounted, laid his spear across the road, and having said a short number of prayers, concluded with three loud whistles; after which he listened for some time, as if in expectation of an answer, and, receiving none, said the company might proceed without fear, as there was no danger."

[1] Gaule, in his Mag-astromancers Posed and Puzzel'd, p. 192, inquires "whether pericepts, amulets, præfiscinals, phylacteries, niceteries, ligatures, suspensions, charms, and spells, had ever been used, applyed, or carryed about, but for magick and astrologie? Their supposed efficacy (in curing diseases and preventing of perils) being taught from their fabrication, configuration, and confection, under such and such sydereal aspects, conjunctions, constellations." His preceding observations upon alchemy are too pointed and sensible not to be retained: "Whether alchymie (that enticing yet nice harlot) had made so many fooles and beggars, had she not clothed or painted herself with such astrological phrases and magical practises? But I let this kitchen magick or chimney astrology passe. The sweltering drudges and smoaky scullions of it (if they may not bring in new fuel to the fire) are soon taught (by their past observed folly) to ominate their own late repentance. But if they will obstinately persist, in hope to sell their smoak, let others beware how they buy it too dear."

THE LEE-PENNY, OR LEE-STONE.

[THE Lee-penny, or Lee-stone, is a curious piece of antiquity belonging to the family of Lee in Scotland.

It is a stone, of a dark red colour and triangular shape, and its size about half an inch on each side. It is set in a piece of silver coin, which, though much defaced, by some letters still remaining, it is supposed to be a shilling of Edward the First, the cross being very plain, as it is on his shillings. It has been, by tradition, in the Lee family since the year 1320; that is, a little after the death of King Robert Bruce, who having ordered his heart to be carried to the Holy Land, there to be buried, one of the noble family of Douglas was sent with it, and it is said got the crowned heart in his arms from that circumstance; but the person who carried the heart was Simon Locard of Lee, who just about this time borrowed a large sum of money from Sir William de Lindsay, a prior of Ayr, for which he granted a bond of annuity of ten pounds of silver, during the life of the said Sir William de Lindsay, out of his lands of Lee and Cartland. The original bond, dated 1323, and witnessed by the principal nobility of the country, is still remaining among the family papers.

As this was a great sum in those days, it is thought it was borrowed for that expedition; and from his being the person who carried the royal heart, he changed his name to *Lockheart*, as it is sometimes spelt, or Lockhart, and got a heart within a lock for part of his arms, with the motto *Corda serata pando*. This Simon Lockhart having taken prisoner a Saracen prince or chief, his wife came to ransom him, and on counting out the money or jewels, this stone fell out of her purse, which she hastily snatched up; which Simon Lockhart observing, insisted to have it, else he would not give up his prisoner. Upon this the lady gave it him, and told him its many virtues, viz. that it cured all diseases in cattle, and the bite of a mad dog both in man and beast. It is used by dipping the stone in water, which is given to the diseased cattle to drink; and the person who has been bit, and the wound or part infected, is washed with the water. There are no words used in the dipping of the stone, nor any money taken by the servants, without incurring the owner's displeasure. Many are

the cures said to be performed by it; and people come from all parts of Scotland, and even as far up in England as Yorkshire, to get the water in which the stone is dipped, to give their cattle, when ill of the murrain especially, and black leg. A great many years ago, a complaint was made to the ecclesiastical courts, against the Laird of Lee, then Sir James Lockhart, for using witchcraft. It is said, when the plague was last at Newcastle, the inhabitants sent for the Lee-penny, and gave a bond for a large sum in trust for the loan; and that they thought it did so much good, that they offered to pay the money, and keep the Lee-penny; but the gentleman would not part with it. A copy of this bond is very well attested to have been among the family papers, but supposed to have been spoiled along with many more valuable ones, about fifty years ago, by rain getting into the charter-room, during a long minority, and no family residing at Lee.

The most remarkable cure performed upon any person, was that of Lady Baird, of Sauchton Hall, near Edinburgh; who having been bit by a mad dog, was come the length of hydrophobia; upon which, having sent to beg the Lee-penny might be sent to her house, she used it for some weeks, drinking and bathing in the water it was dipped in, and was quite recovered. This happened above eighty years ago; but it is very well attested, having been told by the lady of the then Laird of Lee, and who died within these thirty years. She also told, that her husband, Mr. Lockhart, and she were entertained at Sauchton Hall, by Sir Robert Baird and his lady, for several days, in the most sumptuous manner, on account of the lady's recovery, and in gratitude for the loan of the Lee-penny so long, as it was never allowed to be carried from the house of Lee.

N.B. It was tried by a lapidary, and found to be a stone; but of what kind he could not tell.]

DIVINATION.

"... ne quæsieris scire (netas) quem mihi, quem tibi
Finem dederint Leuconoë; nec Babylonios
Tentaris numeros." Hor. Carm. lib. i. Od. 11.

Since 'tis impiety to pry
Into the rolls of destiny,
Heed not the secrets they impart
Who study the divining art.

DIVINATIONS differ from omens in this, that the omen is an indication of something that is to come to pass, which happens to a person, as it were by accident, without his seeking for it; whereas divination is the obtaining of a knowledge of something future, by some endeavour of his own, or means which he himself designedly makes use of for that end.

Gaule, in his Mag-astromancers Posed and Puzzel'd, p. 165, enumerates as follows the several species of divination: "*Stareomancy*, or divining by the elements; *Aeromancy*, or divining by the ayr; *Pyromancy*, by fire; *Hydromancy*, by water; *Geomancy*, by earth; *Theomancy*, pretending to divine by the revelation of the Spirit, and by the Scriptures, or word of God; *Dæmonomancy*, by the suggestions of evill dæmons or devils; *Idolomancy*, by idolls, images, figures; *Psychomancy*, by men's souls, affections, wills, religious or morall dispositions; *Antinopomancy*, by the entrails of men, women, and children; *Theriomancy*, by beasts; *Ornithomancy*, by birds; *Ichthyomancy*, by fishes; *Botanomancy*, by herbs; *Lithomancy*, by stones; *Cleromancy*, by lotts; *Oniromancy*, by dreams: *Onomatomancy*, by names; *Arithmancy*, by numbers; *Logarithmancy*, by logarithmes; *Sternomancy*, from the breast to the belly; *Gastromancy*, by the sound of, or signes upon the belly; *Omphelomancy*, by the navel; *Chiromancy*, by the hands; *Pædomancy*, by the feet; *Onychomancy*, by the nayles; *Cephaleonomancy*, by brayling of an asses head; *Tuphramancy*, by ashes; *Capnomancy*, by smoak; *Livanomancy*, by burning of frankincense; *Carramancy*, by melting of wax; *Lecanomancy*, by a basin of water; *Catoxtromancy*, by looking-glasses; *Chartomancy*, by writing in papers (this is retained in choosing Valentines, &c.); *Macharomancy*, by knives or swords; *Chrystallomancy*, by glasses; *Dactalomancy*, by rings; *Coseinomancy*, by sieves; *Axinomancy*, by sawes; *Cattabo-*

mancy, by vessels of brasse or other metall; *Roadomancy*, by starres; *Spatalamancy*, by skins, bones, excrements; *Scyomancy*, by shadows; *Astragalomancy*, by dice; *Oinomancy*, by wine; *Sycomancy*, by figgs; *Typomancy*, by the coagulation of cheese; *Alphitomancy*, by meal, flower, or branne; *Crithomancy*, by grain or corn; *Alectromancy*, by cocks or pullen; *Gyromancy*, by rounds or circles; *Lampadomancy*, by candles and lamps; and in one word for all, *Nagomancy*, or *Necromancy*, by inspecting, consulting, and divining by, with, or from the dead." In Holiday's Marriage of the Arts, 4to., is introduced a species of divination not in the above ample list of them, entitled *Anthropomancie*.

There were among the ancients divinations by *water*, fire, earth, air; by the flight of birds, by lots, by dreams, by the wind, &c. I suppose the following species of divination must be considered as a vestige of the ancient hydromancy. An essayist in the Gent. Mag. for March, 1731, i. 110, introduces "a person surprising a lady and her company in close cabal over their coffee; the rest very intent upon one, who by her dress and intelligence he guessed was a tire-woman; to which she added the secret of divining by coffee-grounds; she was then in full inspiration, and with much solemnity observing the atoms round the cup; on one hand sat a widow, on the other a married lady, both attentive to the predictions to be given of their future fate. The lady (his acquaintance), though marryed, was no less earnest in contemplating her cup than the other two. They assured him that every cast of the cup is a picture of all one's life to come; and every transaction and circumstance is delineated with the exactest certainty." From the Weekly Register, March 20, No. xc. The same practice is noticed in the Connoisseur, No. 56, where a girl is represented divining to find out of what rank her husband shall be: "I have seen him several times in coffee-grounds, with a sword by his side; and he was once at the bottom of a tea-cup in a coach and six, with two footmen behind it."

To the divination[1] by water also must be referred the following passage in a list of superstitious practices preserved in the Life of Harvey, the famous Conjurer of Dublin, 8vo, Dubl. 1728, p. 58: "Immersion of wooden bowls in water, sinking

[1] See a prodigious variety of these divinations, alphabetically enumerated and explained, in Fabricii Bibliographia Antiquaria, cap. xxi. Consult also Potter's Greek Antiq. vol. i. pp. 348 et seq.

incharmed and inchanted amulets under water, or burying them under a stone in a grave in a churchyard."

Among *love divinations* may be reckoned the dumb-cake, so called because it was to be made without speaking, and afterwards the parties were to go backwards up the stairs to bed, and put the cake under their pillows, when they were to dream of their lovers. See Strutt's Manners and Customs, iii. 180.

["*Dumb-cake.*—A species of dreaming-bread, prepared by unmarried females, with ingredients traditionally suggested in witching doggerel. When baked, it is cut into three divisions: a part of each to be eaten, and the remainder to be put under the pillow. When the clock strikes twelve, each votary must go to bed backwards, and keep a profound silence, whatever may appear. Indeed, should a word be uttered, either during the process or before falling asleep, the charm is broken, and some direful calamity may be dreaded. Those who are to be married, or are full of hope, fancy they see visions of their future partners hurrying after them; while they who are to live and die old maids are not very sanguine of obtaining their errand, seeing nothing at all."]

We read the following in the Gent. Mag. for September, 1734, iv. 488, from Bayle: "There's no prescribing against truth from universal tradition, or the general consent of mankind; because, so we must receive all the superstitions the Roman people borrowed from the Tuscans, in the matter of augury, prodigy, and all the pagan impertinencies in the point of divination as incontestible truths."

John of Salisbury enumerates no fewer than thirteen different kinds of diviners of fortune-tellers, who (in his time) pretended to foretell future events, some by one means and some by another. De Nugis Curialium, lib. i. c. 12, p. 36. Divination *by arrows*, says Gibbon, in his Decline and Fall, x. 345, is ancient, and famous in the East.

The following compendious new way of magical divination, which we find so humorously described in Butler's Hudibras, as follows, is affirmed by M. Le Blanc, in his Travels, to be used in the East Indies:

> "Your modern Indian magician
> Makes but a hole in th' earth to pisse in,
> And straight resolves all questions by't,
> And seldom fails to be i' th' right."

DIVINING ROD.

DIVINATION by the rod or wand is mentioned in the prophecy of Ezekiel. Hosea, too, reproaches the Jews as being infected with the like superstition: "My people ask counsel at their stocks, and *their staff* declareth unto them." Chap. iv. 12. Not only the Chaldeans used rods for divination, but almost every nation which has pretended to that science has practised the same method. Herodotus mentions it as a custom of the Alani, and Tacitus of the old Germans. See Cambridge's Scribleriad, book v. note on line 21.

I find the following on this subject in Bartholini Causæ contemptæ a Danis Mortis, p. 676: "Virgis salignis divinasse Scythas, indicat libro quarto Herodotus, eamque fuisse illis traditam a majoribus divinationem. Et de Alanis, Scytharum gente, idem memorat Ammianus Marcellinus: 'futura miro præsagiunt modo: nam rectiores virgas vimineas colligentes, easque cum incantamentis quibusdam secretis præstituto tempore discernentes, aperte quid portendatur norunt.'"

In the manuscript Discourse on Witchcraft, 1705, written by Mr. John Bell, p. 41, I find the following account from Theophylact on the subject of rabdomanteia, or rod divination: "They set up two staffs, and having whispered some verses and incantations, the staffs fell by the operation of dæmons. Then they considered which way each of them fell, forward or backward, to the right or left hand, and agreeably gave responses, having made use of the fall of their staffs for their signs."

Dr. Henry, in his History of Great Britain, tells us, ii. 550, that "after the Anglo-Saxons and Danes embraced the Christian religion, the clergy were commanded by the canons to preach very frequently against *diviners*, sorcerers, auguries, omens, charms, incantations, and all the filth of the wicked and dotages of the Gentiles." He cites Johnson's Eccles. Canons, A.D. 747, c. 3.

The following is from Epigrams, &c., by S. Sheppard, Lond. 1651, lib. vi., Epigr. l. p. 141, "*Virgula divina:*

"Some sorcerers do boast they have a rod,
Gather'd with vowes and sacrifice,
And (borne about) will strangely nod
To hidden treasure where it lies;
Mankind is (sure) that rod divine,
For to the wealthiest (ever) they incline."

[The earliest means made use of by the miners for the discovery of the lode was the *divining rod*, so late as three years ago the process has been tried. The method of procedure was to cut the twig of an hazel or apple tree, of twelve months' growth, into a forked shape, and to hold this by both hands in a peculiar way, walking across the land until the twig bent, which was taken as an indication of the locality of a lode. The person who generally practises this divination boasts himself to be the seventh son of a seventh son. The twig of hazel bends in his hands to the conviction of the miners that ore is present; but then the peculiar manner in which the twig is held, bringing muscular action to bear upon it, accounts for its gradual deflection, and the circumstance of the strata walked over always containing ore gives a further credit to the process of divination.]

The vulgar notion, still prevalent in the north of England, of the hazel's tendency to a vein of lead ore, seam or stratum of coal, &c., seems to be a vestige of this rod divination.

The virgula divina, or baculus divinatorius, is a forked branch in the form of a Y, cut off an hazel stick, by means whereof people have pretended to discover mines, springs, &c., underground. The method of using it is this: the person who bears it, walking very slowly over the places where he suspects mines or springs may be, the effluvia exhaling from the metals, or vapour from the water impregnating the wood, makes it dip, or incline, which is the sign of a discovery.

In the Living Library, or Historicall Meditations, fol. 1621, p. 283, we read: "No man can tell why forked sticks of hazill (rather than sticks of other trees growing upon the very same places) are fit to shew the places where the veines of gold and silver are. The sticke bending itselfe in the places, at the bottome where the same veines are." See Lilly's History of his Life and Times, p. 32, for a curious experiment (which he confesses however to have failed) to discover hidden treasure by the hazel rod.

In the Gent. Mag. for February 1752, xxii. 77, we read: "M. Linnæus, when he was upon his voyage to Scania, hearing his secretary highly extol the virtues of his divining wand, was willing to convince him of its insufficiency, and for that purpose concealed a purse of one hundred ducats under a ranunculus, which grew by itself in a meadow, and bid the

secretary find it if he could. The wand discovered nothing, and M. Linnæus's mark was soon trampled down by the company who were present; so that when M. Linnæus went to finish the experiment by fetching the gold himself, he was utterly at a loss where to seek it. The man with the wand assisted him, and pronounced that he could not lie the way they were going, but quite the contrary: so pursued the direction of his wand, and actually dug out the gold. M. Linnæus adds, that such another experiment would be sufficient to make a proselyte of him." We read, in the same work for Nov. 1751, xxi. 507: "So early as Agricola the divining rod was in much request, and has obtained great credit for its discovery where to dig for metals and springs of water: for some years past its reputation has been on the decline, but lately it has been revived with great success by an ingenious gentleman, who, from numerous experiments, hath good reason to believe its effects to be more than imagination. He says, that hazel and willow rods, he has by experience found, will actually answer with all persons in a good state of health, if they are used with moderation and at some distance of time, and after meals, when the operator is in good spirits. The hazel, willow, and elm are all attracted by springs of water; some persons have the virtue intermittently; the rod, in their hands, will attract one half hour, and repel the next. The rod is attracted by all metals, coals, amber, and lime-stone, but with different degrees of strength. The best rods are those from the hazel, or nut tree, as they are pliant and tough, and cut in the winter months. A shoot that terminates equally forked is to be met with, two single ones, of a length and size, may be tied together with a thread, and will answer as well as the other."

In the Supplement to the Athenian Oracle, p. 234, we read, that "the experiment of a hazel's tendency to a vein of lead ore is limited to St. John Baptist's Eve, and that with an hazel of that same year's growth."

There is a treatise in French, entitled La Physique occulte, ou Traité de la *Baguette divinatoire*, et de son utilité pour la découverte des Sources d'Eau des Minières, de Trésors cachez, des Voleurs, et des Meurtriers fugitifs; par M. L. L. de Vallemont, prêtre et docteur en théologie, 12mo. Amsterdam, 1693, 464 pages.

At the end of Henry Alan's edition of Cicero's treatises De

Divinatione, and De Fato, 1839, will be found "Catalogus auctorum de divinatione ac fato, de oraculis, de somniis, de astrologia, de dæmonibus, de magia, id genus aliis."

With the divining rod seems connected a lusus naturæ of ash tree bough, resembling the litui of the Roman augurs and the Christian pastoral staff, which still obtains a place, if not on this account I know not why, in the catalogue of popular superstitions. Seven or eight years ago I remember to have seen one of these, which I thought extremely beautiful and curious, in the house of an old woman at Beeralston, in Devonshire, of whom I would most gladly have purchased it; but she declined parting with it on any account, thinking it would be unlucky to do so. Mr. Gostling, in the Antiquarian Repertory, ii. 164, has some observations on this subject. He thinks the lituus or staff, with the crook at one end, which the augurs of old carried as badges of their profession, and instruments in the superstitious exercise of it, was not made of metal, but of the substance above mentioned. Whether, says he, to call it a work of art, or nature, may be doubted; some were probably of the former kind; others, Hogarth, in his Analysis of Beauty, calls lusus naturæ, found in plants of different sorts, and in one of the plates of that work, gives a specimen of a very elegant one, a branch of ash. I should rather, continues he, style it a distemper, or distortion of nature; for it seems the effect of a wound by some insect, which piercing to the heart of the plant with its proboscis, poisons that, while the bark remains uninjured, and proceeds in its growth, but formed into various stripes, flatness, and curves, for want of the support which nature designed it. The beauty some of these arrive at might well consecrate them to the mysterious fopperies of heathenism, and their rarity occasion imitations of them by art. The pastoral staff of the church of Rome seems to have been formed from the vegetable litui,[1] though the general idea is, I know, that it is an imitation of the shepherd's crook. The engravings given in the Antiquarian Repertory are of carved branches of the ash.

[1] Moresin, in his Papatus, p. 126, says: "Pedum episcopale est lituus augurum, de quo Livius, i."

DIVINATION BY VIRGILIAN, HOMERIC, OR BIBLE LOTS.

THIS is a species of divination performed by opening the works of Virgil, &c., and remarking the lines which shall be covered with your thumb the instant the leaves are opened; by which, if they can be interpreted in any respect to relate to you, they are accounted prophetic. This custom appears to have been of very ancient date, and was tried with Homer's poem as well as Virgil's. They who applied to this kind of oracle were said to try the *sortes Homericæ*, or *sortes Virgilianæ*.

King Charles the First is said to have tried this method of learning his fate,[1] and to have found the oracle but too certain. I have subjoined the lines from Virgil as printed in Dryden's Miscellanies, vol. vi.

"But vex'd with rebels and a stubborn race,
His country banish'd, and his son's embrace,
Some foreign prince for fruitless succours try,
And see his friends ingloriously die;
Nor, when he shall to faithless terms submit,
His throne enjoy, nor comfortable light,
But, immature, a shameful death receive,
And in the ground th' unbury'd body leave."[2]

---

[1] Dr. Welwood says that King Charles the First and Lord Falkland, being in the Bodleian Library, made this experiment of their future fortunes, and met with passages equally ominous to each. Aubrey, however, in his manuscript on the Remains of Gentilism, tells the story of consulting the Virgilian lots differently. He says: "In December, 1648, King Charles the First being in great trouble, and prisoner at Carisbrooke, or to be brought to London to his tryal, Charles, Prince of Wales, being then at Paris, and in profound sorrow for his father, Mr. Abraham Cowley went to wayte on him. His Highnesse asked him whether he would play at cards, to divert his sad thoughts. Mr. Cowley replied he did not care to play at cards, but if his Highness pleased they would use *sortes Virgilianæ* (Mr. Cowley always had a Virgil in his pocket); the Prince liked the proposal, and pricked a pin in the fourth book of the Æneid, &c. The Prince understood not Latin well, and desired Mr. Cowley to translate the verses, which he did admirably well."

[2] "At bello audacis populi vexatus et armis,
Finibus extorris, complexu avulsus Iuli,
Auxilium imploret, videatque indigna suorum
Funera; nec, cum se sub leges pacis iniquæ
Tradiderit; regno aut optatâ luce fruatur;
Sed cadat ante diem: mediâque inhumatus arenâ."
Æneid., lib. iv. l. 615.

Dr. Johnson, in his Life of Cowley, suspects that great poet to have been tinctured with this superstition, and to have consulted the Virgilian lots on the great occasion of the Scottish treaty, and that he gave credit to the answer of the oracle.

Dr. Ferrand, in his Love Melancholy, 1640, p. 177, mentions the "kinde of divination *by the opening of a booke at all adventures*; and this was called the *Valentinian chance*, and by some *sortes Virgilianæ*; of which the Emperor Adrian was wont to make very much use." He adds, "I shall omit to speak here of *astragalomancy*, that was done with huckle bones; *ceromancy*, and all other such like fooleries."

Dr. Nathaniel Home, in his Dæmonologie, 1650, p. 81, says: "For sorcery, properly so called, viz. divination by lotts, it is too much apparent how it abounds. For lusory lots, the state groans under the losse by them, to the ruine of many men and families; as the churches lament under the sins by them; and for other lots, by sieves, *books*, &c., they abound, as witchery, &c., abounds." Allan Ramsay, in his Poems, 1721, p. 81, has these lines:

> "Waes me, for baith I canna get,
> To ane by law we're stented;
> Then *I'll draw cutts*, and take my fate,
> And be with ane contented."

In the Glossary, he explains "*cutts*, lots. These cuts are usually made of *straws unequally cut*, which one hides between his finger and thumb, while another draws his fate."

Jodrell, in his Illustrations of Euripides, i. 174, informs us that a similar practice prevailed among the Hebrews, by whom it was called *bath-kol*.

The superstitious among the ancient Christians practised a similar kind of divination *by opening the Old and New Testament*. See Gibbon's Decline and Fall, vi. 333. He is speaking of Clovis, A.D. 507, who, marching from Paris, as he proceeded with decent reverence through the holy diocese of Tours, consulted the shrine of St. Martin, the sanctuary and oracle of Gaul. His messengers were instructed to remark the words of the psalm which should happen to be chanted at the precise moment when they entered the church. These words most fortunately expressed the valour and victory of the champions of heaven, and the application was easily transferred to the new Joshua, the new Gideon, who went

forth to battle against the enemies of the Lord. He adds: "This mode of divination, by accepting as an omen the first sacred words which in particular circumstances should be presented to the eye or ear, was derived from the Pagans, and the Psalter or Bible was substituted to the poems of Homer and Virgil. From the fourth to the fourteenth century, these *sortes sanctorum*, as they are styled, were repeatedly condemned by the decrees of councils, and repeatedly practised by kings, bishops, and saints. See a curious dissertation of the Abbé de Resnel, in the Mémoires de l'Académie, xix. 287—310."

It appears from Eccho to the Voice from Heaven, 1652, p. 227, that the fanatic Arise Evans, in the time of the Commonwealth, used this species of divination by the Bible. It appears also, from Lord Berkeley's Historical Applications, 8vo. Lond. 1670, p. 90, that the good earl, being sick and under some dejection of spirit, had recourse to this then prevailing superstition. His words are: "I being sick and under some dejection of spirit, opening my Bible to see what place I could first light upon, which might administer comfort to me, casually I fixed upon the sixth of Hosea: the three first verses are these. I am willing to decline superstition upon all occasions, yet think myself obliged to make this use of such a providential place of Scripture: 1st. By hearty repenting me of my sins past: 2dly. By sincere reformation for the time to come."

In Willis's Mount Tabor, pp. 199, 200, we read: "As I was to passe through the roome where my little grand childe was set by her grandmother to read her morning's chapter, the ninth of Matthew's gospell, just as I came in she was uttering these words in the second verse, 'Jesus said to the sicke of the palsie, sonne, be of good comfort, thy sinnes are forgiven thee,' which words sorting so fitly with my case, whose whole left side is taken with that kind of disease, I stood at a stand at the uttering of them, and could not but conceive some joy and comfort in those blessed words, though by the childe's reading, as if the Lord by her had spoken them to myselfe, a paralytick and a sinner, as that sicke man was," &c. This may be called a Bible omen.

DIVINATION BY THE SPEAL, OR BLADE-BONE.

MR. PENNANT gives an account of another sort of divination used in Scotland, called *sleina-nachd*, or *reading the speal bone, or the blade-bone of a shoulder of mutton*, well scraped. (Mr. Shaw says picked; no iron must touch it.) See Tacitus's Annals, xiv. When Lord Loudon, he says, was obliged to retreat before the rebels to the isle of Skie, a common soldier, on the very moment the battle of Culloden was decided, proclaimed the victory at that distance, pretending to have discovered the event by looking through the bone. Tour in Scotland, 1769, p. 155. See also Pennant's Tour to the Hebrides, p. 282, for another instance of the use of the speal bone. The word speal is evidently derived from the French *espaule*, humerus. Drayton, in his Polyolbion, song v. mentions:

> "A divination strange the Dutch-made English have
> Appropriate to that place (as though some power it gave)
> By th' shoulder of a ram from off the right side par'd,
> Which usually they boile, the spade-bone being bar'd,
> Which when the wizard takes, and gazing therupon
> Things long to come foreshowes, as things done lone agone."

He alludes to a colony of Flemings planted about Pembrokeshire. Selden, in a note on this passage, tells us: "Under Henry the Second, one William Mangunel, a gentleman of those parts, finding by his skill of prediction that his wife had played false with him, and conceived by his own nephew, formally dresses the shoulder-bone of one of his own rammes, and sitting at dinner (pretending it to be taken out of his neighbour's flocke) requests his wife (equalling him in these divinations) to give her judgement. She curiously observes, and at last with great laughter casts it from her. The gentleman importuning her reason of so vehement an affection, receives answer of her, that his wife, out of whose flocke that ramme was taken, had by incestuous copulation with her husband's nephew fraughted herself with a young one. Lay all together and judge, gentlewomen, the sequell of this crosse accident. But why she could not as well divine of whose flocke it was, as the other secret, when I have more skill in osteomantie, I will tell you." He refers to Girald.

Itin. i. cap. 11. Hanway, in his Travels into Persia, vol. i. p. 177, tells us, that in that country too they have a kind of divination by the bone of a sheep.

In Caxton's Description of England, at the end of the Scholemaster of St. Alban's Chronicle, 1500, we read: "It semeth of these men a grete wonder that in a boon of a wethers ryght sholder whan the fleshe is soden awaye and not rosted, they knowe what have be done, is done, and shall be done, as it were by spyryte of prophecye and a wonderful crafte. They telle what is done in ferre countries, tokenes of peas or of warre, the state of the royame, sleynge of men, and spousebreche, such thynges theye declare certayne of tokenes and sygnes that is in suche a sholder bone." Camden, in his Ancient and Modern Manners of the Irish, says: "They look through the blade-bone of a sheep, and if they see any spot in it darker than ordinary, foretell that somebody will be buried out of the house. Gough's Camden, 1789, iii. 659.

There is a rustic species of divination *by bachelors' buttons*, a plant so called. There was an ancient custom, says Grey, in his Notes upon Shakespeare, i. 108, amongst the country fellows, of trying whether they should succeed with their mistresses by carrying the batchellour's buttons, a plant of this Lychnis kind, whose flowers resemble also a button in form, in their pockets; and they judged of their good or bad success by their growing or not growing there. In Greene's Quip for an Upstart Courtier, 4to. Lond. 1620, batchelors' buttons are described as having been worn also by the young women, and that too under their aprons. "Thereby I saw the batchelors' buttons, whose virtue is to make wanton maidens weepe when they have worne it forty weekes under their aprons, for a favour."[1]

Borlase, in his Antiquities of Cornwall, p. 133, says, that "the Druids, besides the ominous appearances of the entrails, had several ways of divining. They divined by augury, that is, from the observations they made on the voices, flying, eating, mirth or sadness, health or sickness of birds."

[1] "Germanos veteres *ex hinnitu* et *fremitu equorum* cepisse auguria, nec ulli auspicio majorem fidem adhibitam, testatur Tacitus, lib. de Moribus Germanorum." Pet. Molinæi Vates, p. 218.

DIVINATION BY THE ERECTING OF FIGURES ASTROLOGICAL.

IN Lilly's History of his Life and Times, there is a curious experiment of this sort made, it should seem, by the desire of Charles the First, to know in what quarter of the nation he might be most safe, after he should have effected his escape, and not be discovered until himself pleased. Madame Whorewood was deputed to receive Lilly's judgment. He seems to have had high fees, for he owns he got on this occasion twenty pieces of gold. Dr. Johnson probably alluded to this fact in his Lives of the Poets. Speaking of Hudibras, he says: "Astrology, against which so much of this satire is directed, was not more the folly of the Puritans than of others. It had at that time a very extensive dominion. Its predictions raised hopes and fears in minds which ought to have rejected it with contempt. In hazardous undertakings care was taken to begin under the influence of a propitious planet; and when the king was prisoner in Carisbrook Castle, an astrologer was consulted what hour would be found most favourable to an escape."

By the Nauticum Astrologicum, directing Merchants, Mariners, Captains of Ships, Ensurers, &c. how (by God's blessing) they may escape divers dangers which commonly happen in the Ocean, the posthumous work of John Gadbury, 1710, it appears that figures were often erected concerning the voyages of ships from London to Newcastle, &c. In p. 123, the predictor tells us his answer was verified; the ship, though not lost, had been in great danger thereof, having unhappily run aground at Newcastle, sprung a shroud, and wholly lost her keel. At p. 93, there is a figure given of a ship that set sail from London towards Newcastle, Aug. 27, 11 p.m. 1669. This proved a fortunate voyage. "As, indeed," saith our author, "under so auspicious a position of heaven it had been strange if she had missed so to have done; for herein you see Jupiter in the ascendant in sextile aspect of the sun; and the moon, who is lady of the horoscope, and governess of the hour in which she weighed anchor, is applying ad trinum Veneris. She returned to London again very well laden, in three weeks' time, to the great content as well as advantage of the owner."

Henry, in his History of Great Britain, iii. 575, speaking of astrology, tells us: "Nor did this passion for penetrating into futurity prevail only among the common people, but also among persons of the highest ranke and greatest learning. All our kings, and many of our earls and great barons, had their astrologers, who resided in their families, and were consulted by them in all undertakings of great importance."[1] The great man, he observes, ibid. chap. iv. p. 403, kept these "to cast the horoscopes of his children, discover the success of his designs, and the public events that were to happen. . . Their predictions," he adds, "were couched in very general and artful terms." In another part of his history, however, Dr. Henry says: "Astrology, though ridiculous and delusive in itself, hath been the best friend of the excellent and useful science of astronomy."

Zouch, in his edition of Walton's Lives, 1796, p. 131, note, says, mentioning Queen Mary's reign: "Judicial astrology was much in use long after this time. Its predictions were received with reverential awe; and men even of the most enlightened understandings were inclined to believe that the conjunctions and oppositions of the planets had no little influence in the affairs of the world. Even the excellent Joseph Mede disdained not to apply himself to the study of astrology." Astrology is ridiculed in a masterly manner in Shakespeare's King Lear, act i. sc. 8.

Mason, in his Anatomie of Sorcerie, 4to. Lond. 1612, p. 91, mentions in his list of the prevailing superstitions, "erecting of a figure to tell of stolne goods." In the Dialogue of Dives and Pauper, printed by Pynson, A.D. 1493, among superstitious practises then in use and censured, we meet with the following: "Or take hede to the judicial of astronomy — or dyvyne a mans lyf or deth by nombres and by the spere of Pyctagorus, or make any dyvyning therby, or by songuary or sompnarye, the boke of dremes, or by the boke that is clepid the Apostles lottis." The severe author adds: "And

[1] "Of this," he says, "we meet with a very curious example, in the account given by Matthew Paris of the marriage of Frederick, Emperor of Germany, and Isabella, sister of Henry III., A.D. 1235. 'Nocte vero prima qua concubuit imperator cum ea, noluit eam carnaliter cognoscere, donec competens hora ab astrologis ei nunciaretur.' M. Paris, p. 285, ad ann. 1235." See Henry, vol. iv. p. 577.

alle that use any maner of wichecraft or any misbileve, that alle suche forsaken the feyth of holy churche and their Cristendome, and bicome Goddes enmyes, and greve God full grevously, and falle into dampnacion withouten ende, but they amende theym the soner."

Cornelius Agrippa, in his Vanity of Sciences, p. 98, exposes astrology as the mother of heresy, and adds: "Besides this same fortune-telling astrology, not only the best of moral philosophers explode, but also, Moses, Isaias, Job, Jeremiah, and all the other prophets of the ancient law; and among the Catholic writers, St. Austin condemns it to be utterly expelled and banished out of the territories of Christianity. St. Hierome argues the same to be a kind of idolatry. Basil and Cyprian laugh at it as most contemptible. Chrysostome, Eusebius, and Lactantius utterly condemn it. Gregory, Ambrose, and Severianus inveigh against it. The Council of Toledo utterly abandon and prohibit it. In the synod of Martinus, and by Gregory the Younger, and Alexander the Third, it was anathematized and punished by the civil laws of the emperors. Among the ancient Romans it was prohibited by Tiberius, Vitellius, Diocleslan, Constantin, Gratian, Valentinian, and Theodosius, ejected also, and punished. By Justinian made a capital crime, as may appear in his Codex." He pleasantly observes of astrologers, that "undertaking to tell all people most obscure and hidden secrets abroad, they at the same know not what happens in their own houses and in their own chambers. Even such an astrologer as More laught at them in his epigram:

> 'The stars, ethereal bard, to thee shine clear,
> And all our future fates thou mak'st appear.
> But that thy wife is common all men know,
> Yet what all see, there's not a star doth show.
> Saturn is blinde, or some long journey gone,
> Not able to discern an infant from a stone.
> The moon is fair, and as she's fair she's chaste,
> And wont behold thy wife so leudly embract,
> Europa Jove, Mars Venus, she Mars courts,
> With Daphne Sol, with Hirce Hermes sports.
> Thus while the stars their wanton love pursue,
> No wonder, cuckold, they'll not tell thee true.'"

Strype, in his Annals of the Reformation, ii. 16, sub. ann. 1570, says: "And because the welfare of the nation did so

much depend upon the queen's marriage, it seems were employed secretly by calculating her nativity, to enquire into her marriage. For which art even Secretary Cecil himself had some opinion. I have met among his papers with such a judgment made, written all with his own hand."

Lodge, in his Incarnate Devils, 1596, p. 12, thus glances at the superstitious follower of the planetary houses: "And he is so busie in finding out the houses of the planets, that at last he is either faine to house himselfe in an hospitall, or take up his inne in a prison." At p. 11 also, is the following: "His name is Curiositie, who not content with the studies of profite and the practise of commendable sciences, setteth his mind wholie on astrologie, negromancie, and magicke. This divel prefers an Ephimerides before a Bible; and his Ptolemey and Hali before Ambrose, golden Chrisostome, or S. Augustine: promise him a familiar, and he will take a flie in a box for good paiment. . . He will shew you the devill in a christal, calculate the nativitie of his gelding, talke of nothing but gold and silver, elixir, calcination, augmentation, citrination, commentation; and swearing to enrich the world in a month, he is not able to buy himself a new cloake in a whole year. Such a divell I knewe in my daies, that having sold all his land in England to the benefite of the coosener, went to Andwerpe with protestation to enrich Monsieur the king's brother of France, le feu Roy Harie I meane; and missing his purpose, died miserably in spight at Hermes in Flushing." Ibid. p. 95, speaking of desperation, Lodge says: "He persuades the merchant not to traffique, because it is given him in his nativity to have losse by sea; and not to lend, least he never receive again." Hall, in his Virgidemiarum, book ii. sat. 7, says:

> "Thou damned mock-art, and thou brainsick tale
> Of old astrologie"—
> "Some doting gossip 'mongst the Chaldee wives
> Did to the credulous world the first derive;
> And superstition nurs'd thee ever sence,
> And publisht in profounder arts pretence:
> That now, who pares his nailes, or libs his swine
> But he must first take counsell of the signe."

In a Map of the Microcosme, by H. Browne, 1642, we read: "Surely all astrologers are Erra Pater's disciples, and the divel's professors, telling their opinions in spurious ænig-

matical doubtful tearmes, like the oracle at Delphos. What a blind dotage and shameless impudence is in these men, who pretend to know more than saints and angels. Can they read other men's fates by those glorious characters the starres, being ignorant of their owne? Qui sibi nescius, cui præscius? Thracias the soothsayer, in the nine years drought of Egypt, came to Busiris the tyrant, and told him that Jupiter's wrath might bee expiated by sacrificing the blood of a stranger: the tyrant asked him whether he was a stranger: he told him he was—

> 'Thou, quoth Busiris, shalt that stranger bee.
> Whose blood shall wet our soyle by destinie.'

"If all were served so, we should have none that would relye so confidently on the falshood of their ephemerides, and in some manner shake off all divine providence, making themselves equal to God, between whom and man the greatest difference is taken away, if man should foreknow future events."

Fuller, in his Good Thoughts in Bad Times, 1669, p. 37, has this passage: "Lord, hereafter I will admire Thee more and fear astrologers lesse: not affrighted with their doleful predictions of dearth and drought, collected from the collections of the planets. Must the earth of necessity be sad, because some ill-natured star is sullen? As if the grass could not grow without asking it leave. Whereas thy power, which made herbs before the stars, can preserve them without their propitious, yea, against their malignant aspects."

In the Character of a Quack Astrologer, 1673, we are told: "First, he gravely inquires the business, and by subtle questions pumps out certain particulars which he treasures up in his memory; next, he consults his old rusty clock, which has got a trick of lying as fast as its master, and amuses you for a quarter of an hour, with scrawling out the all-revealing figure, and placing the planets in their respective pues; all which being dispatched, you must lay down your money on his book, as you do the wedding fees to the parson at the delivery of the ring; for 'tis a fundamental axiome in his art, that, without crossing his hand with silver, no scheme can be radical: then he begins to tell you back your own tale in other language, and you take that for divination which is but repetition." Also, signat. B. 3: "His groundlesse guesses he calls resolves, and compels the stars (like knights o'th'

post) to depose things they know no more than the man i'th' moon: as if hell were accessory to all the cheating tricks hell inspires him with." Also, in the last page: "He impairs God's universal monarchy, by making the stars sole keepers of the liberties of the sublunary world; and, not content they should domineer over naturals, will needs promote their tyranny in things artificial too, asserting that all manufactures receive good or ill fortunes and qualities from some particular radix, and therefore elects a time for stuing of pruins, and chuses a pisspot by its horoscope. Nothing pusles him more than fatal necessity: he is loth to deny it, yet dares not justify it, and therefore prudently banishes it his theory, but hugs it in his practice, yet knows not how to avoid the horns of that excellent dilemma propounded by a most ingenious modern poet:

> 'If fate be not, how shall we aught foresee?
> Or how shall we avoid it, if it be?
> If by free-will in our own paths we move,
> How are we bounded by decrees above?"

Werenfels, in his Dissertation upon Superstition, p. 6, says, speaking of a superstitious man: "He will be more afraid of the constellation-fires, than the flame of his next neighbour's house. He will not open a vein till he has asked leave of the planets. He will avoid the sea whenever Mars is in the middle of Heaven, lest that warrior god should stir up pirates against him. In Taurus he will plant his trees, that this sign, which the astrologers are pleased to call fix'd, may fasten them deeper in the earth. . . He will make use of no herbs but such as are gathered in the planetary hour. Against any sort of misfortune he will arm himself with a ring, to which he has fixed the benevolent aspect of the stars, and the lucky hour that was just at the instant flying away, but which, by a wonderful nimbleness, he has seized and detained."

Gaule, in his Mag-astromancers Posed and Puzzel'd, p. 181, asks: "Where is the source and root of the superstition of vain observation, and the more superstitious ominations thereupon to be found, save in those arts and speculations that teach to observe creatures, images, figures, signes, and accidents, for constellational, and (as they call them) *second* stars; and so to ominate and presage upon them, either as touching themselves or others? As, namely, to observe dayes

for lucky or unlucky, either to travail, sail, fight, build, marry, plant, sow, buy, sell, or begin any businesse in."

In Sir Aston Cokain's Poems, 8vo. Lond. 1658, is the following quip for astrologers: "70. *To astrologers.*

'Your industry to you the art hath given
To have great knowledge in th' outside of Heaven:
Beware lest you abuse that art, and sin,
And therefore never visit it within.'"

"Astrology," says the Courtier's Calling, &c. by a person of honour, 1675, p. 242, "imagines to read in the constellations, as in a large book, every thing that shall come to pass here below; and figuring to itself admirable rencounters from the aspects and conjunctions of the planets, it draws from thence consequences as remote from truth as the stars themselves are from the earth. I confess, I have ever esteemed this science vain and ridiculous: for, indeed, it must either be true or false: if true, that which it predicts is infallible and inevitable, and consequently unuseful to be foreknown. But, if it is false, as it may easily be evinced to be, would not a man of sense be blamed to apply his minde to, and lose his time in, the study thereof? It ought to be the occupation of a shallow braine, that feeds itself with chimerical fancies, or of an imposter who makes a mystery of every thing which he understands not, for to deceive women and credulous people." In the Athenian Oracle, iii. 149, we read: "Astra regunt homines, sed regit astra Deus, is a maxim held by all astrologers."

Sheridan, in his notes on Persius, 2d edit. 1739, p. 79, says: "To give some little notion of the ancients concerning *horoscopes*. The *ascendant* was understood by them to be that part of Heaven which arises in the east the moment of the child's birth. This containing thirty degrees was called *the first house*. In this point the astrologers observed the position of the celestial constellations, the planets, and the fixed stars, placing the planets and the signs of the zodiack in a figure which they divided into twelve houses, representing the whole circumference of heaven. The first was *angulus orientis*, (by some called the horoscope,) shewing the form and complexion of the child then born; and likewise the rest had their several significations, too tedious to be inserted here, because of no use in the least. The heathen astrologers, in

casting nativities, held, that every man's genius was the companion of his horoscope, and that the horoscope was tempered by it: hence proceeded that union of minds and friendship which was observed among some. This appears from Plutarch in his life of Anthony, concerning the genii of Anthony and C. Octavius. Those who have the curiosity of being farther informed in these astrological traditions, let them consult Ptolemy, Alcabitius, Albo Hali, Guido Bonat, &c."

Dallaway in his Tour to Constantinople, p. 390, tells us that astrology is a favorite folly with the Turks. "Ulughbey," he says, "amongst very numerous treatises, is most esteemed. He remarks the 13th, 14th, and 15th of each month as the most fortunate; the Ruz-nameh has likewise its three unlucky days, to which little attention is paid by the better sort. The sultan retains his chief astrologer, who is consulted by the council on state emergencies. When the treaty of peace was signed at Kainargi in 1774, he was directed to name the hour most propitious for that ceremony. The vizier's court swarms with such imposters. It was asserted that they foretold the great fire at Constantinople in 1782. There was likewise an insurrection of the Janissaries which they did not foretel, but their credit was saved by the same word bearing two interpretations of *insurrection* and *fire*. It may now be considered rather as a state expedient to consult the astrologer, that the enthusiasm of the army may be fed, and subordination maintained by the prognostication of victory."

CHIROMANCY, OR MANUAL DIVINATION

BY PALMISTRY, OR LINES OF THE HAND.

In Indagine's Book of Palmestry and Physiognomy, translated by Fabian Withers, 1656, there is a great waste of words on this ridiculous subject. The lines in the palm of the hand are distinguished by formal names, such as the table line, or line of fortune, the line of life or of the heart, the middle natural line, the line of the liver or stomach, &c. &c.

&c., the triangle, the quadrangle. The thumb, too, and fingers, have their "hills" given them, from the tops of which these manual diviners pretended that they had a prospect of futurity. The reader will smile at the name and not very delicate etymon of it, given in this work to the little finger. It is called the ear-finger, because it is commonly used to make clean the ears. This does no great honour to the delicacy of our ancestors.

Gaule, in his Mag-astromancers Posed and Puzzel'd, p. 188, exposes the folly of palmistry, which tells us, "that the lines spreading at the bottom joynt of the thumb signe contentions; the line above the middle of the thumbe, if it meet roundabout, portends a hanging destiny; many lines transverse upon the last joynt of the fore-finger, note riches by heirdome; and right lines there are a note of a jovial nature; lines in the points of the middle finger (like a gridiron) note a melancholy wit, and unhappy; if the signe on the little finger be conspicuous, they note a good witt and eloquent, but the contrary, if obscure. Equal lines upon the first joynt of the ring-finger are marks of an happy wit." *To strike another's palm* is the habit of expression of those who plight their troth, buy, sell, covenant, &c. "He that would see the vigour of this gesture in puris naturalibus must repaire to the horse-cirque or sheep-pens in Smithfield, where those crafty olympique merchants will take you for no chapman, unlesse you *strike them with good lucke and smite them earneste in the palme.*" See Bulwer's Chirologia, pp. 93, 105.

Agrippa, in his Vanity of Sciences, p. 101, speaking of chiromancy, says that it "fancies seven mountains in the palm of a man's hand, according to the number of the seven planets; and by the lines which are there to be seen, judges of the complection, condition, and fortune of the person; imagining the harmonious disposition of the lines to be, as it were, certaine cælestial characters stampt upon us by God and nature, and which, as Job saith, God imprinted or put in the hands of men, that so every one might know his works; though it be plain that the divine author doth not there treat of vain chiromancy, but of the liberty of the will." He gives a catalogue of great names of such authors as have written on this science falsely so called, but observes that "none of them have been able to make any further progress than conjecture,

and observation of experience. Now that there is no certainty in these conjectures and observations, is manifest from thence, because they are figments grounded upon the will; and about which the masters thereof of equal learning and authority do very much differ."

Mason, in his Anatomie of Sorcery, 1612, p. 90, speaks of "vaine and frivolous devices, of which sort we have an infinite number also used amongst us, as namely in palmestry, where men's fortunes are told by looking on the palmes of the hande."

Newton, in his Tryall of a Man's owne Selfe, 1692, p. 145, under breaches of the eighth commandment, inquires whether the governors of the commonwealth "have suffered *palmesters*, fortune-tellers, stage-players, sawce-boxes, enterluders, puppit players, loyterers, vagabonds, land-leapers, and such like cozening make-shifts, to practise their cogging tricks and rogish trades within the circuite of his authoritie, and to deceive the simple people with their vile forgerie and palterie." By "governors of the commonwealth" here, it should seem he means justices of the peace.

Dr. Ferrand, in his Love's Melancholy, 1640, p. 173, tells us that "this art of chiromancy hath been so strangely infected with superstition, deceit, cheating, and (if durst say so) with magic also, that the canonists, and of late years Pope Sixtus Quintus, have been constrained utterly to condemn it. So that now no man professeth publickely this cheating art, but theeves, rogues, and beggarly rascals; which are now every where knowne by the name of Bohemians, Egyptians, and Caramaras; and first came into these parts of Europe about the year 1417, as G. Dupreau, Albertus Krantz, and Polydore Vergil report."

ONYCHOMANCY, OR ONYMANCY,

DIVINATION BY THE FINGER-NAILS.

THERE was anciently a species of divination called onychomancy, or onymancy, performed by the nails of an unpolluted boy. Vestiges of this are still retained. Sir Thomas Browne,

as has been already noticed, admits that conjectures of prevalent humours may be collected from the spots in our nails, but rejects the sundry divinations vulgarly raised upon them: such as that spots on the top of the nails signify things past, in the middle things present, and, at the bottom, events to come. That white specks presage our felicity, blue ones our misfortunes; that those in the nail of the thumb have significations of honour; of the fore-finger, riches.

DIVINATION BY SIEVE AND SHEARS.

BUTLER mentions this in his Hudibras, p. ii. canto iii. l. 569:

> "Th' oracle of *sieve* and *shears*,
> That turns as certain as the spheres."

In the Athenian Oracle, ii. 309, the divination by sieve and shears is called "the trick of the Sieve and Scissors, the *coskiomancy* of the ancients, as old as Theocritus." Theocritus's words are—

> Εἶπε καὶ Ἀγροιὼ ταλαθέα, κοσκινόμαντις,
> Ἅ πρὰν ποιολογεῦσα, παραιβατις, οὕνεκ' ἐγὼ μὲν
> Τὶν ὅλος ἔγκειμαι· τὺ δὲ μεῦ λόγον οὐδένα ποιῇ.

Thus translated by Creech:

> "To Agrio, too, I made the same demand,
> A cunning woman she, I cross'd her hand:
> She turn'd the sieve and sheers, and told me true,
> That I should love, but not be lov'd by you."

"This," says Potter, in his Greek Antiquities, i. 352, "they called Κοσκινομαντεία: it was generally practised to discover thieves, or others suspected of any crime, in this manner: they tied a thread to the sieve, by which it was upheld, or else placed a pair of sheers, which they held up by two fingers; then prayed to the gods to direct and assist them; after that, they repeated the names of the persons under suspicion, and he, at whose name the sieve whirled round, or moved, was thought to have committed the fact. Another sort of divination was commonly practised upon the same account, which was called Ἀξινομαντεια." At the end of the works of

Henry Cornelius Agrippa, De Occulta Philosophia, 1567, p. 472, is a good representation, from an iron plate, of the mode of performing this species of divination by sieve and shears. The title of this part is: "De speciebus Magiæ Cæremonialis, quam Goetiam vocant, Epitome per Georgium Pictorium Villinganum, Doctorem Medicum, nuperrime conscripta." "De Coscinomantia, cap. xxi. Huc enim coscinomantia scribenda venit, quæ, dæmone urgente, per cribrum divinationem suscitari docet, quis rei patratæ author sit, quis hoc commiserit furtum, quis hoc dederit vulnus, aut quicquid tale fuerit. Cribrum enim inter duorum astantium medios digitos, per forcipem suspendunt, ac dejeratione facta per sex verba, nec sibi ipsis, nec aliis intellecta, quæ sunt *dies mies jeschet benedoftet, dovvina eniteaus*, dæmonem in hoc compellum ut reo nominato (nam omnes suspectos nominare oportet) confestim circum agatur, sed per obliquum instrumentum è forcipe pendens, ut reum prodat: Iconem hic ponimus. Annis abactis plus minus triginta, ter hujus divinationis genere sum ipse usus—ubi semper pro voto aleam cecidisse comperi. Hanc divinationem cæteris arbitrabantur veriorem, sicut etiam Erasmus scribit in proverbio, 'Cribro divinare.'" This occurs in Delrio, Disquisit. Magic. lib. iv. edit. fol. Lugd. 1612, p. 245: "Est Κοσκινομαντεία, quæ usurpata veteribus (unde et adagium '*Cribro divinare*,') cribrum imponebatur forcipi, forcipem binis digitis comprehendebant et elevabant, et præmissis verbis conceptis subjiciebant nomina eorum, de quibus suspicabantur eos furtum vel aliud occultum crimen patrasse: reum vero judicabant illum, quo nominato, cribrum tremebat, nutabat, movebatur, vel convertebatur, quasi qui digitis forcipem tenebat arbitratu suo cribrum movere non potuerit."

In the directions for performing divination by "*coscinomancie*, or turning of a sieve," introduced in Holiday's Marriage of the Arts, 4to., the shears are to be fastened, and the side held up with the middle finger, then a mystical form of words said, then name those that are suspected to have [illegible] the thieves, and at whose name the sieve turns, he or she [illegible] guilty. This mode of divination is mentioned there also as being more general, and practised to tell who or who shall get such a person for their spouse or husband. Mason, in the Anatomie of Sorcerie, 1612, p. 91, enumerates, among the

then prevailing superstitions, "Turning of a sieve *to show who hath bewitched one.*"

Melton, in his Astrologaster, p. 45, gives a catalogue of many superstitious ceremonies, in the first whereof this occurs: "That if any thing be lost amongst a company of servants, with the trick of the sive and sheers it may be found out againe, and who stole it." Grose tells us that, to discover a thief by the sieve and shears, you must stick the points of the shears in the wood of the sieve, and let two persons support it, balanced upright, with their two fingers; then read a certain chapter in the Bible, and afterwards ask St. Peter and St. Paul, if A or B is the thief, naming all the persons you suspect. On naming the real thief, the sieve will turn suddenly round about.

Reginald Scot, in his Discovery, p. 286, tells us that "Popish priests, as the Chaldeans used the divination by sieve and sheers for the detection of theft, do practise with a psalter and key fastened upon the forty-ninth psalm, to discover a thief; and when the names of the suspected persons are orderly put into the pipe of the key, at the reading of these words of the psalm, 'If thou sawest a thief thou didst consent unto him,' the book will wagg and fall out of the fingers of them that hold it, and he whose name remaineth in the key must be the thief." I must here observe that Scot has mistaken the psalm: it is the fiftieth, and not the forty-ninth, in which the passage which he has cited is found.

Lodge, in his Incarnate Devils, 1596, p. 12, glancing at the superstitions of his age, under the prosopopœia of curiosity, tells us, "if he lose any thing, he hath readie *a sieve and a key.*"

"At the Thames Police, on Wednesday, Eleanor Blucher, a tall muscular native of Prussia, and said to be distantly related to the late Marshal Blucher, was charged with an assault on Mary White. Both live in the same court, in Radcliff and Mrs. White, having lost several articles from the yard, suspected defendant. She and her neighbours, after a consultation, agreed to have recourse to the key and Bible to discover the thief. They placed the street-door key on the fiftieth psalm, closed the sacred volume, and fastened it very tightly with the garter of a female. The Bible and key were then suspended to a nail; the prisoner's name was then

repeated three times by one of the women, while another recited the following words:

> 'If it turns to thee, thou art the thief,
> And we all are free.'

The incantation being concluded, the key turned, or the woman thought it did, and it was unanimously agreed upon that the prisoner was the thief, and it was accordingly given out in the neighbourhood that she had stolen two pair of inexpressibles belonging to Mrs. White's husband. The prisoner hearing of this, proceeded to Mrs. White's house, and severely beat her.—Mr. Ballantine expressed his surprise at the above nonsense.—Mr. F. Wegener, vestry-clerk of St. John's, Wapping, said he discovered his servant trying the faith of her sweetheart, now at sea, by turning the key in the Bible at the midnight hour, a few weeks ago.—Mr. Ballantine said he should have the key turned on the prisoner without the Bible, and ordered her to be locked up until some person would come forward and become responsible for her future good behaviour."—Observer, June 10, 1832.

In the Athenian Oracle, i. 425, *divination by a Bible and key* is thus described: "A Bible having a key fastened in the middle, and being held between the two forefingers of two persons, will turn round after some words said: as, if one desires to find out a thief, a certain verse taken out of a psalm is to be repeated, and those who are suspected nominated, and if they are guilty, the book and key will turn, else not."

Melton, in his Astrologaster, p. 45, tells us: "That a man may know what's a clocke only by a ring and a silver beaker." This seems equally probable with what we read of Hudibras:

> "And wisely tell what hour o' th' day
> The clocke does strike by algebra."

PHYSIOGNOMY.[1]

In Indagine's book of Palmistry and Physiognomy, translated by Fabian Withers, 1656, are recorded sundry divinations, too absurd to be transcribed (I refer the modern devotees of Lavater to the work itself,) on "upright brows; brows hanging over; playing with the bries; narrow foreheads; faces plain and flat; lean faces; sad faces; sharp noses; ape-like noses; thick nostrils; slender and thin lips; big mouths," &c. Some faint vestiges of these fooleries may still be traced in our villages, in the observations of rustic old women. To this head may be referred the observation somewhere to be met with, I think in one of our dramatic pieces, on a rascally-looking fellow: "There's Tyburn in his face, without benefit of clergy."

Agrippa, in his Vanity of Arts and Sciences, p. 100, observes that "physiognomy taking nature for her guide, upon an inspection, and well observing the outward parts of the body, presumes to conjecture, by probable tokens, at the qualities of the mind and fortune of the person; making one man to be Saturnal, another a Jovist, this man to be born under Mars, another under Sol, some under Venus, some under Mercury, some under Luna; and, from the habits of the body, collects their horoscopes, gliding, by little and little, from affections to astrological causes, upon which foundations they erect what idle structures they themselves please:" and adds, concerning metoposcopie, a species of physiognomy, metroposcopie, to know all things from the sole observation of the forehead, prying even into the very beginnings, progress, and end of a man's life, with a most acute judgement

[1] On this face or look divination I find the following passage in Bartholinus on the Causes of Contempt of Death amongst the Heathen Danes, p. 683: "Ex facie, seu fronte, ut de prædictione ex manuum inspectione nihil dicam, contingendorum alteri casuum notitiam hauriebant. De quâ ex partium corporis consideratione oriundâ divinatione sic commentatur in secundum librum Saxonis Brynolfias Svenonius: 'Quasi non falleret hoc argumentum de vultu conjectandi, sic illo veteres, loco non uno, confidentur invenio usos: et præter liniamenta, atque cuticulæ tincturam, aliud nescio quid spirituale in vultu notasse, quod nos etiamnum Svip, genium vocitamus?'"

and learned experience; making herself to be like a foster-child of astrology."[1]

"Physiognomy," says Gaule, in his Mag-astromancers Posed and Puzzel'd, l. 2, "following from the inspection of the whole body, presumeth it can by probable signs attain to know what are the affections of body and mind, and what a man's fortune shall be; so far forth as it pronounces him Saturnal or Jovial; and him Martial or Solar; another Venerial, Mercurial, or Lunar; and collecting their horoscopes from the habitude of the body, and from affections transcending, as they say, by little and little, unto causes, namely, astrological; out of which they afterwards trifle as they list. Metoposcopy, out of a sagacious ingenie and learned experience, boasts herself to foresent all the beginnings, the progresses, and the ends of men, out of the sole inspection of the forehead; making herself also to be the pupil of astrologie. He concludes: "We need no other reason to impugn the error of all these arts, than this self-same, namely, that they are void of all reason."

DIVINATIONS BY ONIONS AND FAGGOTS IN ADVENT.

Burton, in his Anatomy of Melancholy, ed. 1660, p. 538, speaks of "cromnysmantia," a kind of divination with *onions* laid on the altar at Christmas Eve, practised by girls, to know when they shall be married, and how many husbands they shall have. This appears also to have been a German cus-

[1] The following, on the presaging of the mind, occurs in Bartholinus, p. 681: "Sed rara erat ex ostensis atque prodigiis quæ infrequentia accidebant, divinatio: illa communior quæ præsagientis animi debebatur sagacitati. Tullius his verbis in primo de divinatione libro contendit: 'Inest igitur in animis præsagitio extrinsecus injecta, atque inclusa divinitus.'" He had before observed: "Neque enim illud verbum temerè consuetudo approbavisset, si ea res nulla esset omnino. Præsagibat animus, frustra me ire, quum exirem domo. Sagire enim, sentire acutè est: ex quo sagæ anus, quia multa scire volunt: et sagaces dicti canes. Is igitur, qui ante sagit, quam oblata res est, dicitur præsagire, id est, futura ante sentire."

tom. We have the following notice of it in Barnabe Googe's translation of Naogeorgus's Popish Kingdome, f. 44:

"In these same dayes young wanton gyrles, that meete for marriage be,
Doe search to know the names of them that shall their husbandes bee.
Four onyons, five, or eight, they take, and make in every one
Such names as they do fancie most, and best do think upon.
Thus neere the chimney them they set, and that same onyon then
That firste doth sproute, doth surely beare the name of their good man.
Their husbande's nature eke they seeke to know, and all his guise,
Whenas the sunne hath hid himselfe, and left the starrie skies,
Unto some wood-stacke do they go, and while they there do stande,
Eche one drawes out a faggot-sticke, the next that comes to hande,
Which if it streight and even be, and have no knots at all,
A gentle husband then they thinke shall surely to them fall.
But if it fowle and crooked be, and knottie here and theare,
A crabbed churlish husband then they earnestly do feare.
These things the wicked Papists beare," &c.

In a Quartron of Reasons of Catholike Religion, by Tho. Hill, 1600, p. 86, "with the Introduction of the Protestant Faith," he says, "were introduced your gallegascones, your scabilonians, your *St. Thomas onions*, your ruffees, your cuffees, and a thousand such new devised Luciferian trinckets." In a Dialogue between Mistris Macquerella, a suburb bawd, Mrs. Scolopendra a noted curtezan, and Mr. Pimpinello an usher, 1650, p. 4, is the following passage: "*Macq.* Some convenient well scituated stall (wherein to sit and sell time, rue, and rosemary, apples, garlike, and *Saint Thomas onyons*) will be a fit place for me to practice pennance in."

DIVINATIONS BY A GREEN IVIE LEAF.

Lupton, in his Tenth Book of Notable Things, 1660, p. 300, No. 87, says: "Lay a green ivie-leaf in a dish, or other vessel of fair water, either for yourselfe or any other, on New-year's even, at night, and cover the water in the said vessel, and set it in a sure or safe place, until Twelfe-even nexte after (which will be the 5th day of January), and then take the said ivie-leafe out of the said water, and mark well if the said

leafe be fair and green as it was before, for then you, or the party for whom you lay it into the water, will be whole and sound, and safe from any sicknesse all the next yeare following. But if you find any black spots thereon, then you, or the parties for whome you laid it into the water, will be sicke the same yeare following. And if the spots be on the upper part of the leafe towards the stalke, then the sicknesse or paine will be in the head, or in the neck, or thereabout. And if it be spotted nigh the midst of the leaf, then the sicknesse will be about the stomach or heart. And likewise judge, that the disease or grief will be in that part of the body, according as you see the black spots under the same in the leafe, accounting the spots in the nether or sharp end of the leafe to signifie the paines or diseases in the feet. And if the leafe be spotted all over, then it signifies that you, or the parties, shall die that yeare following. You may prove this for many or few, at one time, by putting them in water, for everie one a leaf of green ivie (so that every leafe be dated or marked to whom it doth belong). This was credibly told me to be very certain."

DIVINATION BY FLOWERS.

In a most rare tract in my possession, dated April 23d, 1591, entitled the Shepherd's Starre, by Thomas Bradshaw, we find a paraphrase upon the third of the Canticles of Theocritus, dialoguewise. Amaryllis, Corydon, Tityrus. Corydon says: "There is a custome amongst us swaynes in Crotona, (an auncient towne in Italy, on that side where Sicilia bordereth), to elect by our divination lordes and ladies, with the leaf of the flower Telephilon, which being laide before the fier leapeth unto them whom it loveth, and skippeth from them whom it hateth. Tityrus and I, in experience of our lott, whose happe it should be to injoye your love, insteade of Telephilon we burned mistletoe and boxe for our divination, and unto me, Amaryllis, you fled, and chose rather to turne to an unworthy shepherd than to burn like an unworthy lover." Signat. G. 2. "Lately I asked counsell of Agræo,

a prophetesse, how to know Amaryllis should ever love mee: shee taught mee to take Telephilon, a kinde of leafe that pepper beareth, so called of Δηλεφιλον, because it foresheweth love, and to clap the leaves in the palme of my hand. If they yeelded a great sound, then surely shee should love me greatly; if a little sound, then little love. But either I was deafe, being senceles through love, or else no sound at all was heard, and so Agræo the divinatrix tolde me a true rule. Now I preferre my garlande made in sorrowful hast, of which the flowers, some signifying death and some mourning, but none belonging to marriage, do manifest that Amaryllis hath no respect of meane men." He had before said "I will go gather a coronet, and will weave and infolde it with the knottes of truest love, with greene laurell, Apollo's scepter, which shall betoken her wisdom, and with the myrtle, faire Venus poesie, which shall shewe her beautie. And with amaranthus, Diana's herbe, whereby bloud is stenched, so may shee imitate the herbe, and have remorse."

Borlase, in his Antiquities of Cornwall, p. 91, speaking of the Druids, says: "They were excessively fond of the vervaine: they used it in casting lots, and foretelling events. It was to be gathered at the rise of the dog-star."

The following singular passage is in Green's Quip for an Upstart Courtier, 1620: "Questioning," says he, "why these women were so cholericke, he pointed to a bush of nettles: Marry, quoth he, they have severally watered this bush, and the virtue of them is to force a woman that has done so to be as peevish for a whole day, and as waspish, as if she had been stung in the brow with a hornet." Perhaps the origin of this well-known superstitious observation must be referred to a curious method of detecting the loss of female honour noticed in Naturall and Artificiall Conclusions, by Thomas Hill, 1650, art. 79.

[In the north of England, children used to run round a cherry tree, singing,—

'Cuckoo, cherry tree,
Come down and tell me
How many years I have to live,

each on shaking the tree successively, and obtaining the divination of the length of his life by counting the number of cherries which fall.]

Herrick, in his Hesperides, p. 40, has the following "*divination by a daffadill:*

'When a daffadill I see,
Hanging down her head t'wards me,
Guesse I may what I must be:
First, I shall decline my head;
Secondly, I shall be dead;
Lastly, safely buried."

THE WANDERING JEW.

THIS is a vulgar error of considerable antiquity. Dr. Percy tells us that it obtained full credit in this part of the world before the year 1228, as we learn from Matthew Paris. In that year it seems there came an Armenian archbishop into England to visit the shrines and reliques preserved in our churches; who being entertained at the monastery of St. Albans was asked several questions relating to his country, &c. Among the rest a monk, who sat near him, inquired "if he had ever seen or heard of the famous person named Joseph, who was so much talked of, who was present at our Lord's crucifixion and conversed with him, and who was still alive in confirmation of the Christian faith." The archbishop answered, that the fact was true; and afterwards one of his train, who was well known to a servant of the abbot's, interpreting his master's words, told them in French, that his lord knew the person they spoke of very well; that he dined at his table but a little while before he left the east; that he had been Pontius Pilate's porter, by name Cartaphilus: who, when they were dragging Jesus out of the door of the judgement hall, struck him with his fist on the back, saying, "Go faster, Jesus, go faster; why dost thou linger?" Upon which Jesus looked at him with a frown, and said, "I, indeed, am going; but thou shalt tarry till I come." Soon after he was converted and baptized by the name of Joseph. He lives for ever, but at the end of every hundred years falls into an incurable illness, and at length into a fit of ecstasy, out of which, when he recovers, he returns to the same state of youth he was in when Jesus suffered, being then about thirty years of

age. He remembers all the circumstances of the death and resurrection of Christ, the saints that arose with him, the composing of the Apostle's creed, their preaching and dispersion; and is himself a very grave and holy person. This is the substance of Matthew Paris's account, who was himself a monk of St. Albans, and was living at the time when this Armenian archbishop made the above relation. Since his time several impostors have appeared at intervals under the name and character of the Wandering Jew. See Calmet's Dictionary of the Bible; and the Turkish Spy, vol. ii. b. iii. lett. 1.

I remember to have seen one of these impostors some years ago in the north of England who made a very hermit-like appearance, and went up and down the streets of Newcastle with a long train of boys at his heels, muttering, "Poor John alone, alone! poor John alone!"[1] I thought he pronounced his name in a manner singularly plaintive.

BARNACLES.

It seems hardly credible in this enlightened age that so gross an error in natural history could so long have prevailed, as that the barnacle, a well-known kind of shell-fish, which is found sticking on the bottoms of ships, should, when broken off, become a species of goose. Old writers, of the first credit in other respects, have fallen into this mistaken and ridiculous notion; and we find no less an authority than Holinshed gravely declaring that with his own eyes he saw the feathers of these barnacles "hang out of the shell at least two inches." It were unnecessary to add that so palpable an error merits no serious confutation. Steevens has favoured us with some curious extracts on this head. The first is from Hall's Virgidemiarum, lib. iv. Sat. 2:

> "The Scottish barnacle, if I might choose,
> That of a worme doth waxe a winged goose."

[1] Otherwise "Poor Jew alone." But Sir William Musgrave, Bart., had a portrait of him inscribed "Poor Joe alone!" This corresponds with his name in the above account.

So likewise Marston, in his Malecontent, 1604:

"Like your Scotch barnacle, now a block,
Instantly a worm, and presently a great goose."

"There are," says Gerard, in his Herbal, edit. 1597, p. 1391, "in the north parts of Scotland certaine trees, whereon do grow shellfishes, &c. &c., which falling into the water, do become fowls, whom we call *barnacles;* in the north of England, *brant geese;* and in Lancashire, *tree geese,* &c."

HADDOCK.

PENNANT tells us in his Zoology, iii. 182, edit. 1776, that "on each side beyond the gills of a haddock is a large black spot. Superstition assigns this mark to the impression St. Peter left with his finger and thumb when he took the tribute out of the mouth of a fish of this species, which has been continued to the whole race of haddocks ever since that miracle.

'But superstitious *haddock,* which appear
With marks of Rome, *St. Peter's finger* here.

"Haddock has spots on either side, which are said to be marks of St. Peter's fingers, when he catched that fish for the tribute." Metellus his Dialogues, &c., 8vo. Lond. 1693, p. 57:

"*O superstitious dainty, Peter's fish,*
How com'st thou here to make so godly dish?"

DOREE.

THE same author, ibid. p. 221, informs us, that "superstition hath made the doree rival to the hadock for the honour of having been the fish out of whose mouth St. Peter took the tribute-money, leaving on its sides those incontestible proofs of the identity of the fish, the marks of his finger and thumb."

Is is rather difficult at this time to determine on which part

to decide the dispute; for the doree likewise asserts an origin of its spots of a similar nature, but of a much earlier date than the former. St. Christopher,[1] in wading through an arm of the sea, having caught a fish of this kind *en passant*, as an eternal memorial of the fact left the impression on its sides to be transmitted to all posterity.

THE ASS.

THERE is a superstition remaining among the vulgar concerning the ass, that the marks on the shoulders of that useful and much-injured animal were given to it as memorials that our Saviour rode upon an ass. "The asse," says Sir Thomas Browne, in his Vulgar Errors, p. 282, "having a peculiar mark of a crosse made by a black list down his back, and another athwart or at right angles down his shoulders, common opinion ascribes this figure unto a peculiar signation; since that beast had the honour to bear our Saviour on his back."

A friend of the editor, writing to him in 1819, says: "There is a superstition in the North Riding of Yorkshire, that the streak across the shoulders of the ass was in consequence of Balaam's striking it, and as a reproof to him and memento of his conduct."

["The popular belief as to the origin of the mark across the back of the ass is mentioned by Sir Thomas Browne, in his Vulgar Errors, and, from whatever cause it may have arisen, it is certain that the hairs taken from the part of the animal so marked, are held in high estimation as a cure for the hooping-cough. In this metropolis, at least so lately as 1842, an elderly lady advised a friend who had a child dangerously ill with that complaint, to procure three such hairs, and hang them round the neck of the sufferer in a muslin bag. It was added, that the animal from whom the hairs are taken for this purpose is never worth anything afterwards, and, consequently, great difficulty would be experienced in procuring

[1] His history is in his name, Χριστοφορος, being said to have carried our Saviour, when a child, over an arm of the sea.

them; and, further, that it was essential to the success of the charm, that the sex of the animal, from whom the hairs were to be procured, should be the contrary to that of the party to be cured by them."—Athenæum.]

DARK LANTERNS.

Barrington, in his Observations on the Ancient Statutes, p. 154, note, speaking of the curfew, observes that there is a general vulgar error, that it is not lawful to go about with a dark lantern. All popular errors, he adds, have some foundation; and the regulation of the curfew may possibly have been the occasion of this. But ibid. p. 474, Barrington derives this notion from Guy Fawkes's dark lantern in the Gunpowder Plot.

THAT BEARS FORM THEIR CUBS INTO SHAPE BY LICKING THEM.

"In natural history, I shall here gainsay that gross opinion, that the whelps of bears are, at first littering, without all form or fashion, and nothing but a little congealed blood, or lump of flesh, which afterwards the dam shapeth by licking, yet is the truth most evidently otherwise, as by the eye-witness of Joachimus Rheticus, Gesner, and others, it hath been proved. And herein, as in many other fabulous narrations of this nature (in which experience checks report) may be justly put that of Lucretius,—

'Quid nobis certius ipsis
Sensibus esse potest? quî vera ac falsa notemus?'
What can more certain be than sense
Discerning truth from false pretence?"[1]

Sir Thomas Browne places this among his Vulgar Errors; but Alexander Ross, in his Refutation of Dr. Browne's Vulgar

[1] A Brief Natural History, &c., with Refutations of Vulgar Errours, by Eugenius Philalethes, 8vo. Lond. 1669, p. 87.

Errors, at the end of his Arcana Microcosmi, 1652, p. 115, affirms that "the bears send forth their young ones deformed and unshaped to the sight, by reason of the thick membran in which they are wrapt, which also is covered over with so mucous and flegmatick matter, which the dam contracts in the winter time, lying in hollow caves, without motion, that to the eye it looks like an unformed lump. This mucosity is licked away by the dam, and the membran broken; and so that which before seemed to be informed, appears now in its right shape. This is all that the ancients meant, as appears by Aristotle (Animal. lib. vi. c. 31), who says that, in some manner, the young bear is for a while rude and without shape."

OSTRICHES EATING AND DIGESTING IRON.

ALEXANDER ROSS, in the work just quoted, p. 141, says: "But Dr. Browne denies this for these reasons (book iii. c. 22): because Aristotle and Oppian are silent in this singularity. 2. Pliny speaketh of its wonderful digestion. 3. Ælian mentions not iron. 4. Leo Africanus speaks diminutively. 5. Fernelius extenuates it, and Riolanus denies it. 6. Albertus Magnus refutes it. 7. Aldrovandus saw an ostrich swallow iron, which excluded it again undigested. *Ans.* Aristotle's, Oppian's, and Ælian's silence are of no force; for arguments taken from a negative authority were never held of any validity. Many things are omitted by them which yet are true. It is sufficient that we have eye-witnesses to confirm this truth. As for Pliny, he saith plainly that it concocteth whatsoever it eateth. Now the doctor acknowledgeth it eats iron; ergo, according to Pliny, it concocts iron. Africanus tells us that it devours iron. And Fernelius is so far from extenuating the matter, that he plainly affirms it, and shows that this concoction is performed by the nature of its whole essence. As for Riolanus, his denial without ground we regard not. Albertus Magnus speaks not of iron, but of stones which it swallows, and excludes again without nutriment. As for Aldrovandus, I deny not but he might see one ostrich which excluded his iron undigested; but one swallow makes no summer."

THE PHŒNIX.

Sir Thomas Browne tells us: "That there is but one phœnix in the world, which after many hundred years burns herself, and from the ashes thereof riseth up another, is a conceit not new or altogether popular, but of great antiquity; not only delivered by humane authors, but frequently expressed by holy writers; by Cyril, Epiphanius, and others, by Ambrose in his Hexameron, and Tertullian in his poem de Judicio Domini, and in his excellent tract de Resurrectione Carnis,—all which notwithstanding we cannot presume the existence of this animal, nor dare we affirm there is any phœnix in nature. For first there wants herein the definitive confirmator and test of things uncertain, that is, the sense of man. For though many writers have much enlarged thereon, there is not any ocular describer, or such as presumeth to confirm it upon aspection; and therefore Herodotus, that led the story unto the Greeks, plainly saith, he never attained the sight of any, but only the picture." The learned author proceeds to make Herodotus himself confess that the account seems to him improbable; as also Tacitus and Pliny expressing very strong doubts on the subject. Some, he says, refer to some other rare bird, the bird of paradise, &c. He finds the passage in the Psalms, "Vir justus ut phœnix florebat," a mistake arising from the Greek word phœnix, which signifies also a palm tree. By the same equivoque he explains the passage in Job where it is mentioned. In a word, the unity, long life, and generation of this ideal bird are all against the existence of it.

BIRD OF PARADISE. PELICAN.

In a curious little book, entitled, A short Relation of the River Nile, 1673, edited by the Royal Society, at p. 27, we read: "The unicorn is the most celebrated among beasts, as among birds are the phœnix, the *pellican*, and the *bird of paradise;* with which the world is better acquainted by the fancies of preachers and poets, than with their native soyle. Little knowledge is of any of them; for some of them, no-

thing but the received report of their being in nature. It deserves reflection, that the industry and indefatigable labour of men in the discovery of things concealed can yet give no account where the phœnix and bird of paradise are bred. Some would have Arabia the country of the phœnix, yet are Arabians without any knowledge of it, and leave the discovery to the work of time. The bird of paradise is found dead with her bill fixed in the ground, in an island joyning to the Maluccos, not far from Macaca; whence it comes thither, unknown, though great diligence hath been imployed in the search, but without success. One of them dead came to my hands. I have seen many. The tayl is worn by children for a penashe, the feathers fine and subtile as a very thin cloud. The body not fleshy, resembling that of a thrush. The many and long feathers (of a pale invivid colour, nearer white than ash colour) which cover it, make it of great beauty. Report says of these birds, that they alwaies fly, from their birth to their death, not discovered to have any feet. They live by flyes they catch in the ayr, where, their diet being slender, they take some little repose. They fly very high, and come falling down with their wings displayed. As to their generation, Nature is said to have made a hole in the back of the male, where the female laies her eggs, hatcheth her young, and feeds them till they are able to fly: great trouble and affection of the parent! I set down what I have heard. This is certainly the bird so lively drawn in our maps. The *pelican* hath better credit (called by Quevedo the self-disciplining bird), and hath been discovered in the land of Angola, where some were taken. I have seen two. Some will have a scar in the breast, from a wound of her own making there, to feed (as is reported) her young with her own bloud, an action which ordinarily suggests devout fancies. So much of birds."

In a Brief Natural History, by Eugenius Philalethes, p. 93, we read, there is a vulgar error, "that the *pelican* turneth her beak against her brest and therewith pierceth it till the blood gush out, wherewith she nourisheth her young; whereas a pelican hath a beak broad and flat, much like the slice of apothecaries and chirurgeons, wherewith they spread their plaisters, no way fit to pierce, as Laurentius Gubertus, counsellor and physitian to Henry the Fourth of France, in his book of Popular Errors, hath observed."

THE REMORA,

OF WHICH THE STORY IS THAT IT STAYS SHIPS UNDER SAIL.

Sir Thomas Browne doubts whether the story of the remora be not unreasonably amplified. But Alexander Ross, in his Refutation of the Doctor's Vulgar Errors, in his Arcana Microcosmi, cites Scaliger as saying that this is as possible as for the loadstone to draw iron: for neither the resting of the one, nor moving of the other, proceeds from an apparent but an occult virtue; for as in the one there is an hid principle of motion, so there is in the other a secret principle of quiescence.

THAT THE CHAMELEON LIVES ON AIR ONLY.

Alexander Ross, in his Refutation of Sir Thomas Browne's Vulgar Errors, asserts this to be true. However, the Doctor writes to the contrary for the following reasons: "1. The testimonies both of ancient and modern writers, except a few, and the witnesses of some yet living, who have kept camelions a long time, and never saw them feed but on air. 2. To what end hath Nature given it such large lungs beyond its proportion? Sure not for refrigeration; lesse lungs would serve for this use, seeing their heat is weak: it must be then for nutrition. 3. There is so little blood in it, that we may easily see it doth not feed on solid meat. 4. To what end should it continually gape more than other animals, but that it stands more in need of air than they, for nutrition as well as generation? 5. He that kept the camelion which I saw, never perceived it to void excrements backwards: an argument it had no solid food."

THE BEAVER.

"That the bever being hunted and in danger to be t[illegible] biteth off his stones, knowing that for them his life on[illegible] sought, and so often escapeth: hence some have derived his

name, castor, *a castrando seipsum;* and upon this supposition, the Egyptians in their hieroglyphicks, when they will signifie a man that hurteth himself, they picture a bever biting off his own stones, though Alciat, in his Emblems, turnes it to a contrary purpose, teaching us by that example to give away our purse to theeves, rather than our lives, and by our wealth to redeem our danger. But this relation touching the bever is undoubtedly false, as both by sense and experience and the testimony of Dioscorides, lib. iii. cap. 13, is manifested. First, because their stones are very small, and so placed in their bodies as are a bore's; and therefore impossible for the bever himself to touch or come by them: and, secondly, they cleave so fast unto their back, that they cannot be taken away but the beast must of necessity lose his life; and consequently most ridiculous is their narration who likewise affirm that when he is hunted, having formerly bitten off his stones, he standeth upright and sheweth the hunters that he hath none for them, and therefore his death cannot profit them, by means wherof they are averted and seek for another." Brief Natural History, by Eugenius Philalethes, p. 89.

MOLE. ELEPHANT.

In the Brief Natural History just quoted, p. 89, we are told: "That the mole hath no eyes, nor the elephant knees, are two well-known vulgar errors: both which, notwithstanding, by daily and manifest experience are found to be untrue."

OVUM ANGUINUM.

The *ovum anguinum*, or Druid's egg, has been already noticed among the physical charms. The reputed history of its formation has been reserved for insertion among the Vulgar Errors. "Near Aberfraw, in the Isle of Anglesey," says Mr. Gough, in his Camden, edit. 1789, ii. 571, "are frequently found the Glain Naidr, or Druid glass rings (Hist. of Anglesey, p. 41). Of these the vulgar opinion in Cornwall and

most parts of Wales is, that they are produced through all Cornwall by snakes joining their heads together and hissing, which forms a kind of bubble like a ring about the head of one of them, which the rest, by continual hissing, blow on till it comes off at the tail, when it immediately hardens and resembles a glass ring. Whoever found it was to prosper in all his undertakings. These rings are called *glain nadroedh*, or gemmæ anguinæ. Glâne in Irish signifies glass. In Monmouthshire they are called *maen magl*, and corruptly *glaim* for *glain*. They are small glass annulets, commonly about half as wide as our finger rings, but much thicker, usually of a green colour, though some are blue, and others curiously waved with blue, red, and white. Mr. Lluyd had seen two or three earthen rings of this kind, but glazed with blue, and adorned with transverse strokes or furrows on the outside. The smallest of them might be supposed to have been glass beads worn for ornaments by the Romans, because some quantities of them, with several amber beads, had been lately discovered in a stone pit near Garrord, in Berkshire, where they also dig up Roman coins, skeletons, and pieces of arms and armour. But it may be objected, that a battle being fought there between the Romans and Britons, as appears by the bones and arms, these glass beads might as probably belong to the latter. And, indeed, it seems very likely that these snake-stones, as we call them, were used as charms or amulets among our Druids of Britain on the same occasion as the snake-eggs [1] among the Gaulish Druids.

[1] The following is Pliny's description of the snake-egg, a poetical version of part of which has been quoted in p. 148, from Mason's Caractacus:—"Præterea est ovorum genus in magna Galliarum fama, omissum Græcis. Angues innumeri æstate convoluti, salivis faucium corporumque spumis artifici complexu glomerantur, anguinum appellatur. Druidæ sibilis id dicunt in sublime jactari, sagoque oportere intercipi, ne tellurem attingat. Profugere raptorem equo: serpentes enim insequi, donec arceantur amnis alicujus interventu. Experimentum ejus esse, si contra aquas fluitet vel auro vinctum. Atque, ut est magorum solertia occultandis fraudibus sagax, certa luna capiendum censent, tanquam congruere operationem eam serpentium, humani sit arbitrii. Vidi equidem ovum mali orbiculati modici magnitudine, crusta cartilaginis, velut acetabulis brachiorum polypi crebris, insigne Druidis. Ad victorias litium, ac regum aditus, mire laudatur: tantæ vanitatis, ut habentem id in lite in sinu equitem Romanum e Vecontiis, a Divo Claudio principe interemptum non ob aliud sciam." Edit. Harduin, lib. xxix. 12.

"Thus," continues Mr. Lluyd, "we find it very evident that the opinion of the vulgar concerning the generation of these adder-beads, or snake-stones, is no other than a relic of the superstition or perhaps imposture of the Druids; but whether what we call snake-stones be the very same amulets that the British Druids made use of, or whether this fabulous origin was ascribed formerly to the same thing and in after times applied to these glass beads, I shall not undertake to determine. As for Pliny's ovum anguinum, it can be no other than a shell (marine or fossil) of the kind we call *echinus marinus*, whereof one sort, though not the same he describes, is found at this day in most parts of Wales. Dr. Borlase, who had penetrated more deeply into the Druidical monuments in this kingdom than any writer before or since, observes that instead of the natural anguinum, which must have been very rare, artificial rings of stone, glass, and sometimes baked clay, were substituted as of equal validity."

The Doctor adds, from Mr. Lluyd's letter, March 10, 1701, at the end of Rowland's Mona Antiqua, p. 342, that "the Cornish retain variety of charms, and have still, towards the Land's End, the amulets of *maen magal* and *glain-neider*, which latter they call a melprev (or milprev, i. e. a thousand worms), and have a charm for the snake to make it, when they have found one asleep, and stuck a hazel wand in the centre of her spiræ."

The opinion of the Cornish, Dr. Borlase continues, is somewhat differently given us by Mr. Carew. "The country-people have a persuasion that the snakes here breathing upon a hazel wand, produce a stone ring of blue colour, in which there appears the yellow figure of a snake, and that beasts bit and envenomed, being given some water to drink wherein this stone has been infused, will perfectly recover of the poison."

These beads are not unfrequently found in barrows (see Stukeley's Abury, p. 44); or occasionally with skeletons, whose nation and age are not ascertained. Bishop Gibson engraved three: one, of earth enamelled with blue, found near Dol Gelhe in Merionethshire; a second, of green glass, found at Aberfraw; and a third, found near Maes y Pandy, co. Merioneth.

SALAMANDER.

"THERE is a vulgar error," says the author of the Brief Natural History, p. 91, "that a salamander lives in the fire. Yet both Galen and Dioscorides refute this opinion; and Mathiolus, in his Commentaries upon Dioscorides, a very famous physician, affirms of them, that by casting of many a salamander into the fire for tryal he found it false. The same experiment is likewise avouched by Joubertus."[1]

MANNA.

PEACHAM, in his Truth of our Times, 1638, p. 174, tells us: "There are many that believe and affirm the manna which is sold in the shoppes of our apothecaries to be of the same which fell from heaven, and wherewith the Israelites were fedde." He then proceeds to give reasons why this cannot be. See also Browne's Vulgar Errors, fol. edit. p. 299.

TENTH WAVE AND TENTH EGG.

SIR THOMAS BROWNE tells us, "that fluctus decumanus, or the tenth wave, is greater or more dangerous than any other, some no doubt will be offended if we deny; and hereby we shall seem to contradict antiquity: for, answerable unto the literal and common acceptation, the same is averred by many writers, and plainly described by Ovid:

> 'Qui venit hic fluctus, fluctus supereminet omnes
> Posterior nono est, undecimoque prior.'

Which, notwithstanding, is evidently false; nor can it be

[1] "Should a glass-house fire be kept up, without extinction, for a longer term than seven years, there is no doubt but that a salamander would be generated in the cinders. This very rational idea is much more generally credited than wise men would readily believe." Anecdotes, &c., Ancient and Modern, by James Petit Andrews, p. 359.

made out by observation either upon the shore or the ocean, as we have with diligence explored in both. And surely in vain we expect a regularity in the waves of the sea, or in the particular motions thereof, as we may in its general reciprocations, whose causes are constant and effects therefore correspondent. Whereas its fluctuations are but motions subservient, which winds, storms, shores, shelves, and every interjacency irregulates. Of affinity hereto is that conceit of ovum decumanum, so called because the tenth egg is bigger than any other, according to the reason alledged by Festus, 'decumana ova dicuntur, quia ovum decimum majus nascitur.' For the honour we bear unto the clergy, we cannot but wish this true; but herein will be found no more verity than the other." He adds, "the conceit is numeral."

THE SWAN SINGING BEFORE DEATH.

It is said "that swans, a little before their death, sing most sweetly, of which, notwithstanding, Pliny, Hist. x. 23, thus speaks: 'Olorum morte narratur flebilis cantus, falsò ut arbitror aliquot experimentis.' Swans are said to sing sweetly before their death, but falsely, as I take it, being led so to think by some experiments.

"And Scaliger, Exercitat. 23, to the like purpose: 'De cygni vero cantu suavissimo quem cum mendaciorum parente Græcia jactare ausus es, ad Luciani Tribunal, apud quem aliquid novi dicas, statuo te.' Touching the sweet singing of the swan, which with Greece, the mother of lies, you dare to publish, I cite you to Lucian's Tribunal, there to set abroach some new stuff. And Ælian, lib. x. c. 14: 'Cantandi studiosos esse jam communi sermone pervulgatum est. Ego, vero, cygnum nunquam audivi canere, fortasse neque alius.' That swans are skilful in singing is now rife in every man's mouth, but, for myself, I never heard them sing, and perchance no man else." Brief Natural History, by Eugenius Philalethes, p. 88.

BASILISK, OR COCKATRICE.

SIR THOMAS BROWNE informs that the generation of a basilisk is supposed to proceed from a cock's egg hatched under a toad or serpent—a conceit which he observes is as monstrous as the brood itself. This learned writer accounts, or rather endeavours to account, for its killing at a distance. "It killeth at a distance—it poisoneth by the eye, and by priority of vision. Now that deleterious it may be at some distance, and destructive without corporal contaction, what uncertainty soever there be in the effect, there is no high improbability in the relation. For, if plagues or pestilential atomes have been conveyed in the air from different regions: if men at a distance have infected each other: if the shadowes of some trees be noxious: if torpedoes deliver their opium at a distance, and stupifie beyond themselves: we cannot reasonably deny that there may proceed from subtiller seeds more agile emanations, which contemn those laws, and invade at distance unexpected. Thus it is not impossible what is affirmed of this animal: the visible rayes of their eyes carrying forth the subtilest portion of their poison, which received by the eye of man or beast, infecteth first the brain, and is from thence communicated unto the heart." He adds: "Our basilisk is generally described with legs, wings, a serpentine and winding taile, and a crist or comb somewhat like a cock. But the basilisk of elder times was a proper kind of serpent, not above three palmes long, as some account, and differenced from other serpents by advancing his head and some white marks or coronary spots upon the crown, as all authentic writers have delivered."

In Andrews's Anecdotes, p. 359, is given, from "a folio book of some price," a receipt "how to make a basiliske." It is too ridiculous to merit a place even in a collection of vulgar errors

UNICORN.

THE original word rem, translated unicorn in our version of the book of Job, xxxix. 9, is by Jerome or Hierome, Montanus, and Aquila rendered rhinoceros; in the Septuagint, monoceros, which is nothing more than "one horn." I have no doubt but that the rhinoceros is the real unicorn of antiquity. The fabulous animal of heraldry so called, is nothing more than a horse with the horn of the pristis or sword fish stuck in his forehead.

MANDRAKE.

IT is a vulgar error "that the mandrakes represent the parts and shape of a man; yet Mathiolus, in his Commentary upon Dioscorides, affirms of them, "Radices porro mandragoræ humanam effigiem representare, ut vulgo creditur, fabulosam est: that the roots of the mandrake represent the shape of a man, as is commonly believed, is fabulous, calling them cheating knaves and quacksalvers that carry them about to be sold, therewith to deceive barren women." Brief Natural History, by Eugenius Philalethes, p. 92.

ROSE OF JERICHO—GLASTONBURY THORN.

SIR THOMAS BROWNE tells us: "*The rose of Jericho*, that flourishes every year just about Christmas Eve, is famous in Christian reports. Bellonius tells us it is only a monastical imposture. There is a peculiarity in this plant; though it be dry, yet, on imbibing moisture, it dilates its leaves and explicates its flowers, contracted, and seemingly dried up, which is to be effected not only in the plant yet growing, but also in some measure may be effected in that which is brought exsuccous and dry unto us; which quality being observed, the subtlety of contrivers did commonly play this shew upon the eve of our Saviour's Nativity; when by drying the plant again,

it closed the next day, referring unto the opening and closing of the womb of Mary. Suitable to this relation is *the thorn of Glastonbury*, and perhaps the daughter thereof. Strange effects are naturally taken for miracles by weaker heads, and artificially improved to that apprehension by wiser. Certainly many precocious trees, and such as spring in the winter, may be found in England. Most trees sprout in the fall of the leaf, or autumn, and if not kept back by cold and outward causes, would leaf about the solstice. Now if it happen that any be so strongly constituted as to make this good against the power of winter, they may produce their leaves or blossoms at that season, and perform that in some singles which is observable in whole kinds: as in ivy, which blossoms and bears at least twice a year, and once in the winter; as also in furze, which flowereth in that season."

Walsingham has the following passage, Historia Brevis, 1574, p. 119. Anno 1336. "In multis locis Angliæ salices in Januario flores protulerunt, rosis in quantitate et colore persimiles."

I have no doubt but that the early blossoming of the Glastonbury thorn was owing to a natural cause. It is mentioned by Gerard and Parkinson in their Herbals. Camden also notices it. Ashmole tells us that he had often heard it spoken of, "and by some who have seen it whilst it flourished at Glastonbury." He adds: "Upon St. Stephen's day, anno 1672, Mr. Stainsby (an ingenious inquirer after things worthy memorial) brought me a branch of hawthorne having green leaves, faire buds, and full flowers, all thick and very beautifull, and (which is more notable) many of the hawes and berries upon it red and plump, some of which branch is yet preserved in the plant booke of my collection. This he had from a hawthorne tree now growing at Sir Lancelote Lake's house, near Edgworth, in Middlesex, concerning which, falling after into the company of the said knight, 7th July, 1673, he told me that the tree, whence this branch was plucked, grew from a slip taken from the Glastonbury thorn about sixty years since, which is now a bigg tree, and flowers every winter about Christmas. E. Ashmole." See the Appendix to Hearne's Antiquities of Glastonbury, p. 303.

A pleasant writer in the World, No. 10 (already quoted in this work), has the following irony on the alteration of the

style in 1752. The paper is dated March the 8th, 1753. "It is well known that the correction of the calendar was enacted by Pope Gregory the Thirteenth, and that the reformed churches have, with a proper spirit of opposition, adhered to the old calculation of the Emperor Julius Cæsar, who was by no means a Papist. Near two years ago the Popish calendar was brought in (I hope by persons well affected). Certain it is that the Glastonbury thorn has preserved its inflexibility, and observed its old anniversary. Many thousand spectators visited it on the parliamentary Christmas Day—not a bud was to be seen! —on the true Nativity it was covered with blossoms. One must be an infidel indeed to spurn at such authority."

The following is from the Gent. Mag. for January, 1753, xxiii. 49, dated Quainton in Buckinghamshire, Dec. 24: "Above two thousand people came here this night with lanthorns and candles, to view a black thorn which grows in this neighbourhood, and which was remembered (this year only) to be a slip from the famous Glastonbury thorn, that it always budded on the 24th, was full blown the next day, and went all off at night; but the people finding no appearance of a bud, 'twas agreed by all that Dec. 25th, N.S., could not be the right Christmas Day, and accordingly refused going to church, and treating their friends on that day as usual; at length the affair became so serious, that the ministers of the neighbouring villages, in order to appease the people, thought it prudent to give notice, that the old Christmas Day should be kept holy as before. Glastonbury.—A vast concourse of people attended the noted thorns on Christmas Eve, new style; but to their great disappointment, there was no appearance of its blowing, which made them watch it narrowly the 5th of January, the Christmas Day, old style, when it blowed as usual."

"Millar, in his Dictionary, observes on this Glastonbury thorn, that the fabulous story of its budding on Christmas Day in the morning, flowering at noon, and decaying at night, is now with great reason disbelieved; for, although it may sometimes happen that there may be some bunches of flowers open on the day, yet for the most part it is later in the year before they appear; but this in a great measure depends on the mildness of the season."

Collinson, in his History of Somersetshire, ii. 265, speaking of Glastonbury, says: "South-west from the town is Wearyall

Hill, an eminence so called (if we will believe the monkish writers) from St. Joseph and his companions sitting down here, all weary with their journey. Here St. Joseph struck his stick into the earth, which, although a dry hawthorn staff, thenceforth grew and constantly budded on Christmas Day. It had two trunks or bodies till the time of Queen Elizabeth, when a puritan exterminated one, and left the other, which was of the size of a common man, to be viewed in wonder by strangers; and the blossoms thereof were esteemed such curiosities by people of all nations, that the Bristol merchants made a traffick of them, and exported them into foreign parts. In the great rebellion, during the time of King Charles I., the remaining trunk of this tree was also cut down; but other trees from its branches are still growing in many gardens of Glastonbury and in the different nurseries of this kingdom. It is probable that the monks of Glastonbury procured this tree from Palestine, where abundance of the same sort grew, and flower about the same time. Where this thorn grew is said to have been a nunnery dedicated to St. Peter, without the pale of Weriel Park, belonging to the abbey. It is strange to say how much this tree was sought after by the credulous; and though a common thorn, Queen Anne, King James, and many of the nobility of the realm, even when the times of monkish superstition have ceased, gave large sums of money for small cuttings from the original."

Taylor, the Water Poet, in his Wandering to see the Wonders of the West, 4to. 1649, p. 6, speaking of the thorn of Glastonbury, tells us that, during the great rebellion, "the soldiers, being over zealous, did cut it downe in pure devotion; but a vintner dwelling in the towne did save a great slip or branch of it, and placed or set it in his garden; and he with others did tell me that the same doth likewise bloome on the 25th day of December yearly. I saw the sayd branch, and it was ten foote high, greene and flourishing: I did take a dead sprigge from it, wherewith I made two or three tobacco stoppers, which I brought to London."

["Nay, that miraculous thorn at Glassenbury, which was wont to celebrate the festival of Christ's Nativity, by putting forth its leaves and flowers, was cut in pieces by these militia men, that it might no longer preach unto men the birthday of their Saviour." Symmons's Vindication of Charles I., 1648.]

VARIOUS VULGAR ERRORS.

BARRINGTON, in his Observations on our Antient Statutes, p. 474, says, it is supposed to be penal to open a *coal mine*, or to kill a *crow*, within five miles of London; as also to shoot with a *wind-gun*. As to the wind-gun, he takes that to arise from a statute of Henry VII., prohibiting the use of a cross-bow.

To these vulgar errors may be added the supposing that the king signs the *death-warrant* (as it is called) for the execution of a criminal: as also that there is a statute which obliges the owners of *asses* to crop their ears, lest the length of them should frighten the horses which they meet on the road.

In the Gentleman's Magazine for September 1734, iv. 489, we have the following from Bayle: "There is nothing strange in errors becoming universal, considering how little men consult their reason. What multitudes believe, one after another, *that a man weighs more fasting than full; that a sheepskin drum bursts at the beat of a wolfskin drum; that young vipers destroy the old females* when they come to the birth,[1] and *strike the male dead at the instant of their conception*, with many other truths of equal validity!"

To these vulgar errors, adds Barrington, ut supra, p. 475, may be added perhaps the notion, *that a woman's marrying a man under the gallows will save him from the execution.* This probably arose from a wife having brought an appeal against the murderer of her husband, who afterwards repenting the prosecution of her lover, not only forgave the offence, but was willing to marry the appellee.

In Warning for Servants, or the Case of Margaret Clark, lately executed for firing her Master's House in Southwark, 1680, p. 31, we read: "Since this poor maid was executed, there has been a false and malicious story published concerning her in the True Domestick Intelligence of Tuesday, the 30th of March: 'Kingstone, March the 21. There was omitted in the Protestant Domestick Intelligence in relating the last words and confession of *Mary* Clark (so he falsely calls her), who was executed for firing the house of M. De La Noy, dyer in Southwark: viz. that at her execution there was a fellow who

[1] Scaliger asserts the falsity of this from his own experience and observation.

designed to marry her under the gallows (according to the antient laudable custome), but she, being in hopes of a reprieve, seemed unwilling; but when the rope was about her neck, she cryed she was willing, and then the fellow's friends disswaded him from marrying her; and so she lost her husband and her life together.' There is added: 'We know of no such custome allowed by law, that any man's offering at a place of execution to marry a woman condemned shall save her."[1]

Barrington, ut supra, p. 474, supposes that an exemption granted to surgeons from serving on juries is the foundation of the vulgar error, that a surgeon or butcher (from the barbarity of their business) may be challenged as jurors. It is difficult, he adds, to account for many of the prevailing vulgar errors with regard to what is supposed to be law. Such are *that the body of a debtor may be taken in execution after his death*, which, however, was practised in Prussia before Frederick the Great abolished it by his Code. Other vulgar errors are, *that the old statutes have prohibited the planting of vineyards*, or *the use of sawing mills*, relating to which I cannot find any statute; they are however established in Scotland, to the very great advantage both of the proprietor and the country.

An ingenious correspondent, to whom I have not only this obligation, suggests two additional vulgar errors. *When a man designs to marry a woman who is in debt, if he take her from the hands of the priest, clothed only in her shift, it is supposed that he will not be liable to her engagements.* The second is, that *there was no land-tax before the reign of William the Third.*[2]

[1] I may likewise add to these, *that any one may be put into the Crown Office for no cause whatsoever, or the most trifling injury.* It is also a very prevailing error, *that those who are born at sea belong to Stepney parish.*

[2] The following legend, intended to honour the Virgin Mother, is given in a Short Relation of the River Nile, &c., 12mo. Lond. 1672, p. 87. The writer says: "Eating some dates with an old man, but a credulous Christian, he said, 'that the letter O remained upon the stone of a date for a remembrance that our blessed lady, the Virgin, with her divine babe in her arms, resting herself at the foot of a palm tree, (which inclined her branches and offered a cluster of dates to her Creatour,) our lady plucked some of the dates, and eating them, satisfied with the taste and

There is a vulgar error *that the hare is one year a male and the other a female.* This deserves no serious consideration.

That a wolf, if he see a man first, suddenly strikes him dumb. To the relators of this Scaliger wishes as many blows as at different times he had seen wolves without losing his voice. This is well answered.

That men are sometimes transformed into wolves, and again from wolves into men. Of this vulgar error, which is as old as Pliny's time, that author exposes the falsehood.

That there is a nation of pigmies not about two or three feet high, and that they solemnly set themselves in battle array to fight against the cranes. Strabo thought this a fiction; and our age, which has fully discovered all the wonders of the world, as fully declares it to be one. The race of giants too seems to have followed the fate of the pigmies; and yet what shall we say to the accounts of Patagonia?

A writer in the Gentleman's Magazine for June 1771, xli. 251, refutes the following errors: asserting "*that the scorpion does not sting itself when surrounded by fire,* and that its sting is not even venomous; *that the tarantula is not poisonous,* and *that music has no particular effects on persons bitten by it,* more than on those stung by a wasp; *that the lizard is not friendly to man in particular,* much less does it awaken him on the approach of a serpent; *that the remora has no such power as to retard the sailing of a ship by sticking itself* to its bottom; *that the stroke of the cramp-fish is not occasioned by a muscle; that the salamander does not live in fire,* nor is it capable of bearing more heat than other animals; *that the bite of the spider is not venomous,* that it is found in Ireland too plentifully, that he has no dislike to fixing its web on Irish oak, and that it has no antipathy to the toad; *that the porcupine does not shoot out his quills for annoying his enemy;* he only sheds them annually, as other feathered animals do; *that the jackall, commonly called the lion's provider, has no connexion at all with the lion,*" &c.

["After milking, the dairy-maid's hands must be washed forthwith, or the cows will be dried. To eat cheese, or anything that has been nibbled by mice, gives a sore-throat."]

flavour, cried out in amazement, *Oh!* how sweet they are! This exclamation engraved the letter O, the first word of her speech, upon the date-stone, which, being very hard, better preserved it.'"

NECK VERSE.

In a curious book in my collection, already frequently quoted, entitled Whimzies, or a New Cast of Characters, 1631, p. 69, in the character of a jaylor is the following passage: "If any of his more happy prisoners be admitted to his clergy, and by helpe of a compassionate prompter hacke out his *necke verse*, hee has a cold iron in store, if he be hot; but a hot iron, if hee be cold. If his pulse (I meane his purse) bee hot, his fist may cry fizze, but want his impression; but if his pulse be cold, the poore beggarly knave must have his *literal* expression." In Lodge's Incarnate Devils, 1596, speaking of an intelligencer (an informer), he says: "Hee will give a shroud wound with his tongue, that may bring a man to his *necke verse*."

This verse has derived its name of neck verse from the circumstance of the prisoner's saving his neck, that is, his life, by repeating it. In the British Apollo, vol. iii. fol. Lond. 1710, No. 72, is the following query:

"*Q.* Apollo, prepare; I'll make you to stare;
For I'll put you to your *neck verse*:
Howe'er you harangue, you'll certainly hang,
Except you the matter rehearse:

And that is to tell, (and pray do it well,
Without any banter I charge ye)
Why the neck verse is said, and when it was made
The benefit of the clergy?

"*A.* When Popery long since, with tenets of nonsense
And ignorance fill'd all the land,
And Latin alone to churchmen was known,
And the reading a legible hand:

This privilege then, to save learned men,
Was granted 'em by Holy Church,
While villains whose crimes were lesser nine times
Were certainly left in the lurch.

If a monk had been taken for stealing of bacon,
For burglary, murder, or rape,
If he could but rehearse (well prompt) his *neck verse*,
He never could fail to escape.

When the world grew more wise, and with open eyes
Were able to see through the mist,
'Twas thought just to save a laity-knave
As well as a rascally priest."

Sir Walter Scott notices the neck verse as a cant term formerly used by the marauders on the Border:

> "Letter nor line know I never a one,
> Wert my *neck verse* at Hairibee."
> Lay of the Last Minstrel, c. i. 24.

A note says: "Hairibee, the place of executing the Border marauders at Carlisle. The neck verse *is the beginning of the fifty-first Psalm*, 'Miserere mei,' &c., anciently read by criminals claiming the benefit of clergy."

BISHOP IN THE PAN.

In Tusser's Five Hundred Points of Husbandry, under the month of April, are the following lines:

> "Blesse Cisley (good mistress), that bushop doth ban,
> For burning the milke of hir cheese to the pan."

On which is the following note in Tusser Redivivus, 1744, p. 53: "When the bishop passed by (in former times) every one ran out to partake of his blessing, which he plentifully bestowed as he went along; and those who left their milk upon the fire might find it burnt to the pan when they came back, and perhaps ban or curse the bishop as the occasion of it, as much or more than he had blessed them; hence it is likely it grew into a custom to curse the bishop when any such disaster happened, for which our author would have the mistress bless, *Anglicè* correct, her servant, both for her negligence and unmannerliness."

To an inquiry in the British Apollo, vol. i. fol. Lond. 1708, No. 1, Supernumerary for the month of April, "Why, when anything is burnt to, it is said the bishop's foot has been in it?" it is answered: "We presume 'tis a proverb that took its original from those unhappy times when every thing that went wrong was thought to have been spoiled by the bishops."

Grose, in his Provincial Glossary, *in verbo*, says: "The bishop has set his foot in it, a saying in the North used for

milk that is burnt to in boiling. Formerly, in days of superstition, whenever a bishop passed through a town or village, all the inhabitants ran out in order to receive his blessing; this frequently caused the milk on the fire to be left till burnt to the vessel, and gave origin to the above allusion."

It has been suggested, with greater propriety, to the editor, that "bishops were in Tusser's time much in the habit of burning heretics. The allusion is to the episcopal disposition to burn." This is corroborated by a singular passage in Tyndale's Obedyence of a Chrysten Man, 4to., printed at Malborowe, in the lande of Hesse, by Hans Luft, 1528. In fol. 109, the author says: "When a thynge speadeth not well we borrow speach and saye *the byshope hath blessed it*, because that nothyng speadeth well that they medyll wythall. If the podech be burned to, or the meate ouer rosted, we saye *the byshope hath put his fote in the potte, or the byshope hath playd the coke, because the bishopes burn who they lust, and whosoever displeaseth them.*" This quotation, which has been frequently printed, was first given by Jamieson.

DINING WITH DUKE HUMPHREY.

THE meaning of the common expression "to dine with Duke Humphrey," applied to persons who, being unable either to procure a dinner by their own money or from the favour of their friends, walk about and loiter during dinner time, has, after many unsuccessful attempts, been at last satisfactorily explained. It appears that in the ancient church of St. Paul, in London, to which, in the earlier part of the day, many persons used to resort for exercise, to hear news, &c., one of the aisles was called Duke Humphrey's Walk; not that there ever was in reality a cenotaph there to the duke's memory, who, every one knows, was buried at St. Albans, in Hertfordshire, but because, says Stow, ignorant people mistook the fair monument of Sir John Beauchampe, son to Guy, and brother to Thomas, Earl of Warwick, who died in 1358, and which was in the south side of the body of St. Paul's church, for that of

Humphrey, Duke of Gloucester.[1] Abundance of passages in the works of our old writers tend to confirm this explanation.

Gayton, in his Art of Longevity, 4to. Lond. 1659, p. 1, says:

> "Wherefore we do amand Duke Humphrey's guest,
> For their provision truly is o' th' least:
> A dog doth fare much better with his bones
> Than those whose table, meat, and drink are stones."

Speaking of the monument in St. Paul's of Owen, the epigrammatist, he says:

> "He was set up with such a peaking face
> As if to the Humphreyans h'had been saying grace."

Thus, in Dekker's Gul's Hornbooke, 1609, in the chapter "How a gallant should behave himself in Powles Walkes," we read: "By this I imagine you have walkd your belly ful, and therefore being weary or (which is rather, I believe) being most gentlemanlike hungry, it is fit that as I brought you unto the duke, so (because he follows the fashion of great men in keeping no house, and that therefore you must go seeke your dinner) suffer me to take you by the hand and leade you unto an ordinary." Thus we find in Harvey's Letters and Sonnets, 1592: "To seeke his dinner in Poules with Duke Humphrey, to licke dishes, to be a beggar." Thus, too, in Nash's Return of the Knight of the Post, 1606, "In the end comming into

[1] So Sandford, Genealog. Hist. p. 317. On this mistake the following dialogue in Elyot's Fruits of the French, part ii. p. 165, and which seems to throw some light on the disputed origin of the saying in the title, was founded:

> "What ancient monument is this?
> It is, as some say, of Duke Humphrie of Gloucester,
> Who is buried here.
> They say that he hath commonly his lieftenant
> Here in Paules, to know if there be
> Any newes from Fraunce or other strange
> Countries.
> 'Tis true, my friend; and also he hath
> His steward, who inviteth the bringers of
> These news to take the paines to dine with
> His grace."

Poules to behold the old duke and his guests." Thus, too, Hall, in his Virgidemiarum, b. iii. sat. 7:

> 'Tis Ruffio; trow'st thou were he din'd to-day?
> In sooth I saw him sit with Duke Humfray:
> Many good welcoms and much gratis cheere
> Keeps hee for everie stragling cavaliere;
> An open house, haunted with great resort," &c.

And, in a Wonderful, Straunge, and Miraculous Prognostication for the year 1591, by Nash, we read: "Sundry fellows in their silkes shall be appointed to keepe Duke Humfrye company in Poules, because they know not where to get their dinners abroad."[1]

In another of Dekker's Tracts, in small quarto, entitled the Dead Tearme, or Westminster's Speech to London, 1607, St. Paul's steeple is introduced as describing the company walking in the body of the church, and, among other things, says: "What layinge of heads is there together and sifting of the brains, still and anon, as it growes towardes eleven of the clocke (even amongst those that wear guilt rapiers by their sides), where for that noone they may shift from Duke Humfrey, and bee furnished with a dinner at some meaner man's table!" And afterwards observes: "What byting of the thumbs to beget quarrels!" adding that, "at one time, in one and the same ranke, yea, foote by foote, and elbow by elbow, shall you see walking the knight, the gull, the gallant, the upstart, the gentleman, the clowne, the captaine, the appel-squire, the lawyer, the usurer, the citizen, the bankerout, the scholler, the beggar, the doctor, the ideot, the ruffian, the cheater, the puritan, the cut-throat, the hye men, the low men, the true man, and the thiefe; of all trades and professions some, of all countryes some. Thus whilest Devotion kneeles at her prayers, doth Profanation walke under her nose in contempt of religion."

In Vox Graculi, 1623, p. 54, is the following passage under the month of February: "To the ninth of this month, it will be as good dining well in a matted chamber, as dialoguing with Duke Humphrey in Paule's."

In the Burnynge of Paule's Church in London, 1561, 8vo. 1563, the then well-known profanations of St. Paul's church

[1] ["Now let me tell you, it's better dining with a farmer upon such like cheer, than it is to dine with Duke Humphrey."—Poor Robin 1746."]

are thus enumerated: "The south alley for usury and poperye, the north for simony, and the horse faire in the middest for all kind of bargains, metinges, brawlinges, murthers, conspiracies, and the font for ordinary paimentes of money, are so well knowen to all menne as the beggar knowes his dishe."

In the very curious Roman Catholic book, entitled the Life of the Reverend Father Bennet, of Canfilde, 8vo. 1623, p. 11, is the following passage: "Theyre (the Protestants') Sundayes and feastes, how are they neglected, when on these dayes there are more idle persons walking up and downe the streetes and in St. Paule's church (which is made a walking and talking place) then there is on others!"

MILLER'S THUMB.

In the old play styled the Vow-breaker, or the Fayre Maid of Clifton, by William Sampson, 1636, Miles, a miller, is introduced, saying: "Fellow Bateman, farwell, commend me to my old windmill at Rudington. Oh the mooter dish, *the miller's thumbe*, and the maide behinde the hopper!" In Chaucer, the miller is thus described:

> "Well couth he steale corne and told it thrise,
> And yet he had *a thombe of gold parde.*
> A white coate and a blew hode weared he."—&c.

Tyrwhitt observes on this passage: "If the allusion be, as is most probable, to the old proverb, 'Every honest miller has a thumb of gold,' this passage may mean, that our miller, notwithanding his thefts, was an honest miller, i. e. as honest as his brethren." Among Ray's Proverbial Phrases relating to several Trades, occurs the following: "It is good to be sure. Toll it again, quoth the miller." Edit. 8vo. 1768, p 71. Ibid. p. 136, "An honest miller hath a golden thumb." Ibid. p. 167, "Put a miller, a weaver, and a tailor in a bag, and shake them, the first that comes out will be a thief."

I suspect "the miller's thumb" to have been the name of the *strickle* used in measuring corn, the instrument with which corn is made level and struck off in measuring; in Latin called "radius," which Ainsworth renders "a stricklace or

stricke, which they usé in measuring of corn." Perhaps this strickle had a rim of gold, to show it was standard; true, and not fraudulent.[1]

In Randle Holme's Academy of Armory and Blazon, p. 337, we read: "The *strickler* is a thing that goes along with the measure, which is a straight board with a staffe fixed in the side, to draw over corn in measureing, that it exceed not the height of the measure. Which measureing is termed *wood and wood*."[2]

TURNING CAT IN PAN.

Dr. Pegge, in the Gent. Mag., xxiv. 67, supposes turning "cat in pan" a corruption of turning cate, the old word for cake, in pan. See also p. 212 of the same volume: "When the lower side is made brown in the frying-pan, the cake is turned the other side downwards;" and again, ibid. vol. liii. p. 928. In the Workes of John Heiwood, newlie imprinted, 1598, the following line:

"Thus may ye see *to turne the cat in the pan.*"

See also Gent. Mag. for 1812, lxxxii. 228, 308, 429, 627.

[1] In Ainsworth's Dictionary, "*a miller's thumb* [the fish] is rendered *capito, cephalus fluvialis.*" Capito is explained, ibid. "Qui magno est capite, unde et piscis ita dictus, [1] *a jolthead*, [2] also a kind of cod-fish, a pollard." In Cotgrave's French Dictionary, "a miller's thumb," the fish, is rendered "*cabot, teste d'asne, musnier.*"

[2] Shaw, in his History of Staffordshire, vol. ii. pt. i., p. 20, speaking of some provincialisms of the south of Staffordshire, respecting *measures*, quantities, &c. &c., says: "*Strike* is now the same thing with *bushel*, though formerly *two strikes were reckoned to a bushel*; for the old custom having been to measure up grain in a half-bushel measure, each time of striking off was deemed a strike, and thus two strikes made one bushel; but this is now become obsolete, bushel measures being in use; or if a half-bushel be used, it is deemed a half-strike; at present, therefore, *strike* and *bushel* are synonymous terms. The grosser articles are heaped, but grain is *stricken off with the strait edge of a strip of board*, called a *strickle*; this level measure of grain is here provincially termed *strike* and *strickles*."

PUTTING THE MILLER'S EYE OUT.

In the Gent. Mag. for November, 1783, liii. 926, the inquiry after the meaning of the expression "putting the miller's eye out," when too much liquid is put to any dry or powdery substance, is answered by another query: "One merit of flour, or any powdered substance, being dryness, is it not a reflection on, or injury to, a miller, or vender of such substances, when they are debased or moistened by any heterogeneous mixture?"

LYING FOR THE WHETSTONE.

In Stow's Chronicle (edit. Howes, fol. Lond. 1631, p. 604) we read that in the month of September 1550, "Grig, a poulter of Surrey, taken among the people for a prophet, in curing of divers diseases by words and prayers, and saying he would take no money, &c., was by commandement of the Earle of Warwick, and other of the councell, set on a scaffold, in the towne of Croydon in Surrey, with a paper on his breast, wherein was written his deceiptfull and hypocriticall dealings. And after that, on the 8 of September set on the pillorie in Southwarke, being then our Lady faire there kept; and the maior of London, with his brethren the aldermen, riding thorow the faire, the said Grig asked them and all the citizens forgivenesse. Thus much for Grig. Of the like counterfeit physitian have I noted in the summary of my Chronicles, *anno* 1382, to be set on horse-backe, his face to the horse-taile, the same taile in his hand as a bridle, a cholar of jordans about his necke, *a whetstone on his breast*, and so led through the city of London, with ringing of basons, and banished."

In Lupton's Too Good to be True, 1580, p. 80 (by way of dialogue between Omen and Siuqila, i. e. *Nemo* and *Aliquis*, concerning Mauqsun, i. e. *Nusquam*, but meaning England), is the following passage: "Merry and pleasant lyes we take rather for a sport than for a sin. Lying with us is so loved and allowed, that there are many tymes *gamings* and *prises therefore purposely, to encourage one to outlye another.—Omen.*

And what shall he gaine that gets the victorie in lying?—*Siuqila.* He shall have *a silver whetstone* for his labour.—*Omen.* Surely if one be worthy to have *a whetstone of silver* for telling of lyes, then one is worthy to have a whetstone of gold for telling of truth; truly methinks a whip of whitleather were more meete for a lyar than a whetstone of silver.—*Siuqila.* In my judgment he was eyther a notable lyar, or loved lying better than St. Paule did, that devised suche a rewarde for suche an evil desert. I marvel what moved him, that the lewdest lyar shoulde have a silver whetstone for his labour.—*Omen.* I knowe not, *unlesse he thoughte he was worthy for his lying to goe always with a blunte knife,* whereby he should not be able to cutte his meate: and that he shoulde have no other whetstone wherewyth to sharp his knife, but the same of sylver which he hadde wonne with lying.—*Siuqila.* What his fond fancie was therein I know not; but I wishe that every such lyar hadde rather a sharp knife, and no meate, than to have meate enough with a blunt-edged knife, untill they left their lying."

Perhaps our author, in another passage of his work, p. 94, speaking of chesse, hints at a better reason than the above for making a whetstone the prize in this singular contest: his words are, "Gentlemen, to solace their wearied mindes by honest pastimes, playe at *chesse,* the astronomer's game and the philosopher's game, *which whettes thyr wittes, recreates theyr minds, and hurts no body in the meane* season." The essence of a lie is well known to be an intention to deceive. The prize-fighters in this contest have no such intention—their aim is only who can raise the loudest laugh.

In a Ful and Round Answer to N. D., alias Robert Parsons the Noddie his foolish and rude Warne-word, 1604, by Matthew Sutcliffe, p. 310, "A List of Robert Parsons his Lies, Fooleries, and Abuses," we read: "And for his witnesses he citeth Æneas Sylvius, Dubravius, Genebrard, Surius, Claudius de Sanctes, and a rabble of other lying rascals, not worth a cockle-shell. What then doth he deserve, but a crown of foxe tailes, *counterpointed with whetstones,* for his labour?" In Dekker's Seven Deadlie Sinns of London, 4to. 1606, it is said: "The chariot then that lying is drawne in, is made al of *whetstones.*"

In Plaine Percevall the Peace-Maker of England is the fol-

lowing passage: "He put those *lies* into print unlawfully, which he coin'd in hugger-mugger: and others opposite to his humour will have their *lies* lie open manifestly, if it be but to shew that they dare *put in for the whetstone*, and make as lowd lies as Martin the forman." In Faultes Faults, and Nothing else but Faultes, by Barnabie Rich, 1606, p. 13, the author, speaking of lying and slandering, says: "Most execrable creatures, whose depraving tongues are more persing than the point of a sword, and are *whetted* still with scandalous and lying reports."

In Vaughan's Golden Grove, also 1608, b. i. chap. 32, "Of Lies," is the following passage: "Papists, assure yourselves that for all your falsehoods and lies you shall, at the last, in recompence have *nought els save the whetstone*." So, in Walter Costelow's Charles Stuart and Oliver Cromwell united, 8vo. 1655, p. 92: "Of a like nature was one heard, praying in the pulpit for a reformation, in those over-active times, dispairingly say, 'How can we hope for it to God's glory, when there is not one in our universities or cathedrals but what are factors for that whore of Babylon?' Sure he was never there? he was so ignorant; mistake me not, I mean the university: if otherwise, *give him the whetstone, having thus preached for it*." Among Ray's Proverbial Phrases, 8vo. Lond. 1768, p. 70, we have the following: "A lier. *He deserves the whetstone*." There are two allusions to something of this kind in the common version of the Psalms. Ps. lii. 2: "Thy tongue—*like a sharp razor*, working deceitfully." Ps. lxiv. 3: "Who *whet* their tongue like a sword."

In the library of Mr. Douce is preserved a Pake of Knaves, i. e. a pack of bad characters, certainly out of Hollar's school, if not engraved by his own burin, consisting of eighteen in number. This appears to have been the first, and most fully illustrates *the whetstone as an emblem of lying*. The last line of the inscription attempts to account for its having been so:

"An edge must needs be set on every lie."

In an extract from the Berkeley Mss. read to the Society of Antiquaries of London, Thursday, June 4th, 1801, in an account of a sanctuary man at Westminster, who had behaved himself with great treachery and falsehood, it is stated on his detection that (vol. ii. p. 568), "upon his own confession, the

abbot decreed him to bee had to an open place in the sanctuary of punishment and reproofe, and made him to bee arrayed in papires painted with signes of untroth, seditione, and doublenesse, and was made to goe before the procession in that array, and afterwards soe set him in the stocks that the people might behold him."

The curious tract entitled a Ful and Round Answer to N. D., alias Robert Parsons, already quoted, furnishes a notice of some other modes of *punishing liars*. P. 280: "For this worthy place therefore thus *falsely alledged*, this worthlesse *fellow is worthy to have a paper clapped to his head for a falsary*." Ibid. p. 223: "While he continued in Bailiol Colledge, one Stancliffe, his fellow-burser did charge him with *forgery*, and with such favour he departed, that no man seemed desirous he should remaine in the colledge any longer. I thinke he may remember that *he was rung with belles out of the house*, which was either *a signe of triumph*, or else *of his dismall departure out of the world*." Ibid. p. 279: "Would not this fellow then have *a garland of peacocke's feathers for his notorious cogging, and for his presumption in falsely alledging* and *belying* the fathers?" Ibid. p. 250. "I will here *bestow on him a crowne of fox tayles*, and make him *king of al renegate traitors*; and doubt not, if he come into England, but to see him *crowned* at *Tiburne*, and his quarters enstalled at Newgate and Moorgate." Ibid. p. 355: "And so for his pride I give Parsons *a crowne of peacocke's feathers*, and leave him to be enstalled kard-foole at Tyburne."

Mr. Punshon informed me that, among the colliers at Newcastle there is a custom of *giving a pin* to a person in company, by way of hinting to him that he is *fibbing*. If another pitman outlies him, he in turn delivers the pin to *him*. No duels ensue on the occasion.

"*Take my cap*" appears to have been formerly a taunt for a liar. In a Trip through the Town, 8vo. p. 17, we read: "A Yorkshire wench was indicted at the Old Bailey for feloniously stealing from her mistress a dozen of round-eared laced caps, of a very considerable value. The creature pleaded not guilty, insisting very strenuously that she had her mistress's *express orders* for what she had done. The prosecutrix being called upon by the court to answer this allegation, said: 'Mary, thou wast always a most abominable *lyar*.' 'Very

true, madam, replies the hussey, 'for whenever I told *a round lye*, you was so good as to bid me *take your cap*.' The court fell into a violent fit of laughter, and the jury acquitted the prisoner."

TO BEAR THE BELL.

A WRITER in the Gent. Mag. i. 515, says: "*A bell was the common prize*: a little golden bell was the reward of victory in 1607 at the races near York; whence came the proverb for successe of any kind, 'To bear the bell.' In Ray's Collection of English Proverbs we find 'to bear away the bell,' which seems to be the more genuine reading." A writer, ibid. li. 25, inquires "If the proverb '*Bearing away the bell*' does not mean carrying or winning the fair lady (*belle*)." In Dudley Lord North's Forest of Varieties, p. 175, we read:

> "Jockey and his horse were by their master sent
> *To put in for the bell*——
> Thus right, and each to other fitted well,
> They are to run, *and cannot misse the bell*."

In Paradoxical Assertions and Philosophical Problems, by R. H., 1664, p. 4, speaking of women, the author says: "Whoever bears *the bell* away, yet they will ever carry *the clapper*."

TO PLUCK A CROW, &c.

IN the second part of Dekker's Honest Whore, 1630, I find the following passage: "We'll pull that old crow my father." The subsequent occurs in the Workes of John Heiwood, 1598:

> "He loveth well sheep's flesh, that wets his bred in the wull.
> If he leave it not, *we have a crow to pull*."

A jealous wife is speaking concerning certain liberties which her husband is always taking with her maid. In Howell's Proverbs, fol. London, 1659, p. 2, we read: "I have a *goose* to pluck with you: viz. I have something to complain of."

A writer in the Gent. Mag. li. 367, inquires after the origin of the phrase "I found everything at *sixes and sevens*, as the old woman left her house."

Dr. Pegge, in the Gent. Mag. for Sept. 1767, xxxvii. 442, derives the word *dab,* in the phrase of "a dab at such or such a thing," as a vulgar corruption of the Latin *adeptus;* "a *cute* man," in like manner, from the Latin *acutus;* and the word *spice,* when meaning a jot, bit, small portion, or least mixture (as "there is no *spice* of evil in perfect goodness"), from the French word *espèce:* thus Caxton, in his Mirrour of the World, cap. i., 'God's bounte is all pure—without ony espece of evyll." The French *espèce* is derived from the Latin *species.*

A writer under the signature of G. S., in the same work for March 1775, xxv. 115, says: "*Spick and span new* is an expression, the meaning of which is obvious, though the words want explanation: and which, I presume, are a corruption of the Italian *spiccata della spanna,* snatched from the hand; *opus ablatum incude;* or, according to another expression of our own, *fresh from the mint;* in all which the same idea is conveyed by a different metaphor. Our language abounds with Italicisms."

He adds: "There is another expression much used by the vulgar, wherein the sense and words are equally obscure: *An't please the pigs.* Pigs is most assuredly a corruption of *pyx,* the vessel in which the host is kept in Roman Catholic countries. The expression, therefore, means no more than *Deo volente;* or, as it is translated into modern English by coachmen and carriers, *God willing.*"

So the phrase *corporal* oath is supposed to have been derived—"not from the touching the New Testament, or the bodily act of kissing it, but from the ancient use of touching the *corporale* or cloth which covered the consecrated elements."

In Sinclair's Statistical Account of Scotland, iii. 380, the minister of Applecross, in the county of Ross, speaking of his parish, says: "This parish, like some of the Western Isles, hath its characteristical expressions: the *Leabharfein* of Sky, i. e. by the book itself, meaning the Bible; the Danish *Mhoire* of Lewes, i. e. by the great sabbath; and the *Ider* of Applecross, i. e. by St. Iderius; are so characteristical of the natives of these several places, that, when talking the Gaelic language, they can, with few exceptions, be easily distinguished in any part of the globe. They are the remnants of Popish oaths, which, having lost their original meaning, are now used merely as expletives in conversation."

EPPING STAG HUNT.

["On Monday last *Epping* Forest was enlivened, according to ancient custom, with the celebrated *stag hunt*. The road from Whitechapel to the Bald-faced Stag, on the Forest, was covered with *Cockney sportsmen*, chiefly dressed in the *costume* of the chace, viz. scarlet frock, black jockey cap, new boots, and buckskin breeches. By ten o'clock the assemblage of *civic hunters*, mounted on all sorts and shapes, could not fall short of 1200. There were numberless *Dianas* also of the chace, from Rotherhithe, the Minories, &c., some in riding habits, mounted on titups, and others by the sides of their mothers, in *gigs, tax-carts,* and other vehicles appropriate to the sports of the field. The Saffron Waldon stag-hounds made their joyful appearance about half after ten, but without any of the Mellishes or Bosanquets, who were more knowing sportsmen, than to risque either themselves, or their horses, in so desperate a *burst!* The huntsman having *capped* their half-crowns, the horn blew just before twelve, as a signal for the old fat *one-eyed stag* (kept for the day) being enlarged from the cart. He made a bound of several yards, over the heads of some pedestrians, at first starting—when such a *clatter* commenced, as the days of Nimrod never knew. Some of the *scarlet jackets* were sprawling in the high road a few minutes after starting—so that a lamentable return of *maimed! missing! thrown!* and *thrown-out!* may naturally be supposed."—Chelmsford Chron., 15th April, 1805.]

WILL WITH A WISP.

This phenomenon is called Will or Kitty with a wisp, or Jack with a lantern. To these vulgar names of it may be added, Kit of the canstick (i. e. candlestick), for so it is called by Reginald Scot, p. 85.

[And it was also termed Peg-a-lantern, as in the following extract:

"I should indeed as soon expect
That *Peg-a-lantern* would direct
Me straightway home on misty night
As wand'ring stars, quite out of sight!

Pegg's dancing light does oft betray
And lead her followers astray;
Just so 'tis with our *weather-wise*
(Who fill a *column* full of *lies*)."

Poor Robin, 1777.]

Wisp, in the name of this phenomenon, implies a *little twist of straw*, a kind of straw torch. Thus Junius in verbo: "Frisiis 'wispien,' etiamnum est ardentes straminis fasciculos in altum tollere." These names have undoubtedly been derived from its appearance, as if Will, Jack, or Kit, some country-fellows, were going about with lighted straw torches in their hands."

Wisp properly signifies a little twist of straw, for the purpose of easing the head under the pressure of some heavy burthen. In the vulgar dialect of Newcastle-upon-Tyne it has been corrupted into *weeze*. It means also a handful of straw folded up a little, to wipe anything with. Thus, in the Vision of Piers Plowman:

"And wish'd it had been wiped with a *wisp* of firses."—Pass. v.

In the old play of the Vow-breaker, or the Fayre Maid of Clifton, 1636, act ii. sc. 1, we read: "Ghosts, hobgoblins, *Will with a wisp*, or *Dicke a Tuesday*."

"It is called *ignis fatuus*, or foolish fire," says Blount, "because it only *feareth fools*. Hence it is, when men are led away with some idle fancy or conceit, we use to say an ignis fatuus hath done it."

"A wandering fire,
Compact of unctuous vapour, which the night
Condenses, and the cold environs round,
Kindled through agitation to a flame,
Which oft, they say, some evil spirit attends
Hovering and blazing with delusive light,
Misleads th' amaz'd night-wand'rer from his way
To bogs and mires, and oft through pond or pool.
There swallow'd up and lost from succour far."

Milton's Par. Lost, b. ix. l. 634.

"How Will a' wisp misleads night-faring clowns
O'er hills, and sinking bogs, and pathlesss downs." Gay.

This appearance, called in Latin *ignis fatuus*, has long composed an article in the Catalogue of Popular Superstitions.—Clowns, however, are not the only persons who have been

misled by it, for, as the subsequent account of it will evince, it has hitherto eluded the most diligent pursuit of our writers of natural history. The phenomenon is said to be chiefly seen in summer nights, frequenting meadows, marshes, and other moist places. It is often found also flying along rivers and hedges, as if it met there with a stream of air to direct it.

The expression in Shakespeare's Tempest, act iv. sc. 1, "played the Jack with us," is explained by Johnson, "he has played *Jack with a lantern*, he has led us about like an *ignis fatuus*, by which travellers are decoyed into the mire."

"Milton's Frier's Lantern in L'Allegro is the Jack and Lantern," says Warton, "which led people in the night into marshes and waters;" the poet's account of the philosophy of this superstition has been already quoted in the first motto. This appearance has anciently been called *elf-fire;* thus, in the title-page of a curious old tract, called Ignis Fatuus, or the Elf-fire of Purgatorie, 4to. 1625, 57 pages. In Warwickshire, *Mab-led* (pronounced mob-led) signifies led astray by a Will o' the wisp.

It had the title also of Gyl burnt tayle, or Gillion a burnt taile. So in Gayton's Festivous Notes upon Don Quixot, 1654, p. 268: "An *ignis fatuus*, an exhalation and *Gillion a burnt taile*, or Will with the wispe." Also, in p. 97: "Will with the wispe, or *Gyl burnt tayle*."

It is called also *a Sylham lamp*. Thus, in Gough's Camden, vol. ii. p. 90, Suffolk: "In the low grounds at Sylham, just by Wingfield, in Suffolk, are the ignes fatui, commonly called Sylham lamps, the terror and destruction of travellers, and even of the inhabitants, who are frequently misled by them." Reginald Scot, p. 85, before he mentions "Kit with the canstick," has the word "Sylens," which, I have no doubt, is a corruption of the above *Sylham*.

In a very rare tract in my collection, entitled a Personall Treaty with his Majesty and the two honourable Houses to be speedily holden, who knowes where? At no place, or when? Can ye tell? 31 July, printed in the yeare 1648, 4to., we read, p. 81: "No, it may be conjectured that some ignis fatuus, or a fire-drake, some *William with a wispe*, or some gloworme illumination, did inlighten and guide them," &c.

Blount defines it to be a certain viscous substance, reflecting

light in the dark, evaporated out of a fat earth, and flying in the air. It commonly haunts churchyards, privies, and fens, because it is begotten out of fatness; it flies about rivers, hedges, &c., because in those places there is a certain flux of air. It follows one that follows it, because the air does so.

One of the popular attributes of the *ignis fatuus*, as has been already noticed, is the love of mischief in leading men astray in dark nights, which, in Drayton's Nymphidia, is given to the fairy Puck:

> "Of purpose to deceive us:
> And leading us makes us to stray
> Long winter nights out of the way,
> And when we stick in mire or clay,
> He doth with laughter leave us."

Hentzner, in his Travels in England, A.D. 1598, tells us, that returning from Canterbury to Dover, "there were a great many *Jack-w'-a-lanthorns*, so that we were quite seized with horror and amazement." Strawberry Hill edition, 1757, p. 101.

The author of the Comical Pilgrim's Pilgrimage into Ireland, 1723, p. 92, says: "An ignis fatuus the silly people deem to be a soul broke out of purgatory;" and, in a Wonderful History of all the storms, hurricanes, earthquakes, &c. &c., and lights that lead people out of their way in the night, &c., 8vo. Lond. 1704, p. 75, we are told of these "lights usually seen in churchyards and moorish places," that in superstitious times "the Popish clergy perswaded the ignorant people they were *souls come out of purgatory all in flame*, to move the people to pray for their entire deliverance; by which they gulled them of much money to say mass for them, every one thinking it might be the soul of his or her deceased relations."

In the account of the surprising preservation and happy deliverance of the three women buried thirty-seven days in the ruins of a stable, by a heavy fall of snow from the mountains, at the village of Bergemoletto, in Italy, 1755, by Ignazio Somis, physician to his Sardinian Majesty, it is stated, p. 114 of the English translation, published in 1768, 8vo., that on the melting of the snow, &c., when the unhappy prisoners "seemed for the first time to perceive some glimpse of light, the appearance of it scared Anne and Margaret to the last

degree, as they took it for *a forerunner of death*, and thought it was occasioned by the dead bodies: for it is a common opinion with the peasants, that those *wandering wildfires* which one frequently sees in the open country are a sure presage of death to the persons constantly attended by them, whichever way they turn themselves, and they accordingly call them *death-fires*.

The ignis fatuus is not, it should seem, confined to the land; sailors often meet with it at sea. With them the appearance is ominous, and if in stormy weather a single one is seen flitting about the masts, yards, or sails, it is thought to indicate certain shipwreck: but if there are two of them, the crew hail them with shouts of joy, and argue from them that a calm will very shortly ensue."

Burton, in his Melancholy (p. 1, s. ii. p. 30, edit. 1632), says, that "the spirits of fire, in form of fire-drakes and blazing stars, sit on ship masts, &c." Hence the passage in Shakespeare's Tempest:

> "On the top masts,
> The yards, and bowsprits, would I flame distinctly."

We find the subsequent passage in Hakluyt's Voyages, 1598: "I do remember that in the great and boysterous storme of this foule weather, in the night there came upon the top of our main yard and main mast a certaine little light, much like unto the light of a little candle, which the Spaniards call the *cuerpo santo*.[1] This light continued aboord our ship about three houres, flying from maste to maste, and from top

[1] To an inquiry after the occasion of "a vapour which by mariners is called a *corpo santo*, usually accompanying a storm," in the British Apollo, vol. iii. (fol. Lond. 1710), No. 94, there is the following answer: "*A.* Whenever this meteor is seen, it is an argument that the tempest which it accompanied was caused by a sulphureous spirit, rarifying and violently moving the clouds. For the cause of the fire is a sulphureous and bituminous matter, driven downwards by the impetuous motion of the air, and kindled by much agitation. Sometimes there are several of these seen in the same tempest, wandering about in various motions, as other ignes fatui do, though sometimes they appear to rest upon the sails or masts of the ship; but for the most part they leap upwards and downwards without any intermission, making a flame like the faint burning of a candle. If five of them are seen near together, they are called by the Portuguese *cora de nostra senhora*, and are looked upon as a sure sign that the storm is almost over."

to top; and sometimes it would be in two or three places at once."

The following is much to our purpose: "Experimento sane didicerunt nautæ quod in magnis tempestatibus conspiciantur, sæpius flammulæ quædam velis navium insidentes, aut huc illuc tremulæ volitantes: hæ si geminæ appareant, sedatum Neptunum portendunt; sin aliter, certa et imminentia naufragia prænunciant." From a curious, though mutilated MS. written by the learned John Gregory, called, in Wood's Athenæ, "Observationes in loca quædam excerpta ex Johannis Malalæ," &c., in the possession of the Rev. Mr. Wrighte, F.S.A.

In Erasmus's Dialogue, entitled Naufragium, the following account of a marine *ignis fatuus* occurs: "Nox erat sublustris et in summo malo stabat quidam e nautis in Galea, circumspectans, si quam terram videret: huic cœpit adsistere sphæra quædam ignea: id nautis tristissimum ostentum est, si quando solitarius ignis est; felix, cum gemini. Hoc vestustas credidit Castorem et Pollucem. Mox globus igneus delapsus per funes devolvit sese usque ad nauclerum: ubi paullisper commoratus, volvit se per margines totius navis: inde per medios foros dilapsus evanuit. Fori sunt tabulata navis, ac veluti tectum, sub meridiem cœpit magis ac magis incrudescere tempestas."

In the Scottish Encyclopædia, v. *Lights*, we read: "Dr. Shaw tells us that in thick hazy weather he has observed those luminous appearances which at sea skip about the masts and yards of ships, and which the sailors call *corpusanse*,[1] which is a corruption of the Spanish *cuerpo santo*."

In the same work, under *Meteor*, we are told: "Pliny, in his second book of Natural History, calls these appearances stars; and tells us that they settled not only upon the masts and other parts of ships, but also upon men's heads. Two of these lights forebode good weather and a prosperous voyage; and drive away the single one, which wears a threatening aspect. This the sailors call *Helen*, but the two they call

[1] A friend of the editor, towards the latter end of October 1813, coming from Guernsey to Southampton in the packet, saw one of these appearances on the spindle of the vane at the mast-head, in a gale of wind, near the Needles. The captain of the vessel, in the English sailor's style, upon his inquiring concerning it, called it a *complaisance*.

Castor and Pollux, and invoke them as gods.[1] These lights do sometimes about the evening rest on men's heads, and are a great and good omen."[2]

"These appearances are called by the French and Spaniards inhabiting the coasts of the Mediterranean, *St. Helme's* or *St. Telme's fires;* by the Italians the *fires of St. Peter and St. Nicholas,* and are frequently taken notice of by the writers of voyages."[3]

[1] In Thomas Heyrick's Submarine Voyage, 4to. Camb. 1691, p. 2, we read:

"For lo! a suddain storm did rend the air;
The sullen Heaven, curling in frowns its brow,
Did dire presaging omens show;
Ill-boding Helena alone was there."

[2] Mr. Wrighte's MS. has the following also: "Hoc certum satis, cum ejusmodi faculæ ardentes olim insidissent super capita Castoris et Pollucis ad expeditionem Argonauticam, exinde dioscuri in Deos indigites relati et tanquam, solida et sola maris numina ab omnibus navigantibus summa in veneratione habiti, cumque procellis suborientibus tempestas immineat, astraque illa ab olim ominosa antennis incubent, Castorem et Pollucem in auxillium adesse nemo dubitat." Hence Gregory adds, that through the superstition of ancient sailors the signs of Castor and Pollux were placed on the prows of ships.

So, in a Wonderful History of all the Storms, Hurricanes, Earthquakes, &c., 8vo., Lond. 1704, p. 82, there occurs the following account "of fiery impressions that appear mostly at sea, called by mariners Castor and Pollux; when thin clammy vapours, arising from the salt water and ugly slime, hover over the sea, they, by the motion in the winds and hot blasts, are often fired; these impressions will oftentimes cleave to the masts and ropes of ships, by reason of their clamminess and glutinous substance, and the mariners by experience find that when but one flame appears it is the forerunner of a storm; but when two are seen near together, they betoken faire weather and good lucke in a voyage. The naturall cause why these may foretell fair or foul weather is, that one flame alone may forewarn a tempest, forasmuch as the matter being joyn'd and not dissolved, so it is like that the matter of the tempest, which never wanteth, as wind and clouds, is still together, and not dissipate, so it is likely a storm is engendering; but two flames appearing together denote that the exhalation is divided, which is very thick, and so the thick matter of the tempest is dissolved and scattered abroad, by the same cause that the flame is divided; therefore no violent storm can ensue, but rather a calm is promised."

[3] In Cotgrave we read: "*Feu d'Hélène, Feu S. Herme,* St. Helen's or St. Herme's Fire; a meteor that often appears at sea: looke furole." "*Furole,* a little blaze of fire appearing by night on the tops of souldiers' lances, or at sea on the sayle yards, where it whirles, and leapes in a mo-

Thus in Greene in Conceipt, &c. 4to. Lond. 1598, p. 27:

"As when a wave-bruis'd barke, long tost by the windes in a tempest,
Straies on a forraine coast, in danger still to be swallow'd,
After a world of feares, with a winter of horrible objects—
The shipman's solace, *faier Ledas twinnes* at an instant
Signes of a calme are seen, and seene, are shrilly saluted."

A species of this phenomenon, known in Buckinghamshire by the name of "the Wat,"[1] is said also to haunt prisons. The night before the arrival of the judges at the assizes it makes its appearance like a little flame, and by every felon to whom it becomes visible is accounted a most fatal omen. The moment the unhappy wretch sees this, he thinks that all is over with him, and resigns himself to the gallows.

["Some call him Robin Good-fellow,
Hob goblin, or mad Crisp,
And some againe doe tearme him oft
by name of *Will the Wispe:*
But call him by what name you list,
I have studied on my pillow,
I think the best name he deserves
is Robin the Good-fellow."

The Merry Puck, n.d.]

---

ment from one place to another. Some mariners call it St. Herme's Fire; if it come double, 'tis held a signe of good lucke, if single otherwise."

Among the apothegmes at the end of Herbert's Remains, 12mo. Lond. 1652, p. 194, is the following: "After a great fight there came to the camp of Gonsalvo, the great captain, a gentleman, proudly horsed and armed. Diego de Mendoza asked the great captain, Who's this? who answered, *'Tis St. Ermyn*, that never appears but after a storm."

[1] "Audivi sæpius a Buckingamiensibus meis tale quid (φαινομένη) nebulonibus desperatis accidens ad regium carcerem Ailesburiensem, ubi nocte præeunte judicis adventum, prodigiosa quædam flammula apparere solet in carcere, illis omnibus fatalis a quibus visitur. Unusquisque enim ex incarceratis cui contigit hanc flammulam (quem vocant *the Wat*) conspexisse, actum est de illo; nihilque in posterum expectat præter patibulum. Non adeo sum infeliciter peritus ut hæc ex propria experientia affirmare ausim; at ex oppidanis ipsis diligenter didici; iisque hominibus fide dignis." Gregory's MS. in Mr. Wrighte's possession. In this curious work, the ignis fatuus is thus explained: "Hujusmodi *flammulas* philosophi ad meteora traducunt, causantes exhalationem ad infimam aeris regionem elevatam, ibique per antiperistasin accensam (garatum leges) quæ dum ascendere nititur, frigore mediæ regionis depellitur, et apparet quasi saltans loca decliviora quærens, unde et ad aquas sequentem ducit, sæpe etiam in magnis tempestatibus aut velis affigitur aut præcedit vel sequitur. Meteorol. fol. 50. Stellulas istas sic a philosophis fabrefactas, ne non sibi aliisve quid altum sapere videantur, vocaverunt *ignes fatuos*."

Some have thought the ignis fatuus to arise from a viscous exhalation, which being kindled in the air, reflects a sort of thin flame in the dark without any sensible heat. I know not whether the learned reader will think himself much edified with the following account of the ignis fatuus in a curious old book, entitled a Helpe to Discourse, 12mo. Lond. 1633, in question and answer: "*Q.* What fire is that that sometimes followes and sometimes flyeth away? *A.* An ignis fatuus, or a walking fire (*one whereof keepes his station this time near Windsor*), the pace of which is caused principally by the motion of the ayre enforcing it."

Should this be considered as not very satisfactory, what will be thought of the subsequent explanation from a very rare book, entitled Curiosities, or the Cabinet of Nature, 1637, p. 79, which, too, is in question and answer? "*Q.* What is the cause of the ignis fatuus, that either goes before or follows a man in the night? *A.* It is caused of a great and well-compacted exhalation, and, being kindled, it stands in the aire, and by the man's motion the ayre is moved, and the fire by the ayre, and so goes before or follows a man; and these kind of fires or meteors are bred near execution places, or churchyards, or great kitchens, where viscous and slimy matters and vapours abound in great quantity."

Willsford, in his Nature's Secret's, 1658, p. 56, says: "The lowest meteor in the air is the burning candle, or, as some call it, ignis fatuus. This is a hot and moist vapour which, striving to ascend, is repulsed by the cold, and fiered by antiperistasis, moves close by the earth, carried along with the vapours that feed it, keeping in low or moist places. The light is of an exceeding pale colour, very unwholesome to meet withal, by reason of the evil vapours it attracts unto it, which nourishes the pallid flame, and will often ascend (as those exhalations do), and as suddainly fall again, from whence the name is derived." He adds, p. 120: "These pallid fires appear but at some times of the year, and that in certain places; and in those parts where they are most usual, they are not commonly seen, but as forerunners of sultry heat in sommer, and wet in the winter: they are usually observed to appear in open weather."

The following elegant simile, founded on this popular superstition of the ignis fatuus conducting its followers into dan-

gerous situations, is taken from the Times Anatomized in severall Characters, by T. F., 1647, Character 24th, "A Novice Preacher;" of whom the author says: "No wonder that instead of shining lights they prove *foolish fires, to lead their flocks into a maze of errours,* in which they wander, not having the clue of learning or judgment to guide them out."

Sir Isaac Newton calls it a vapour shining without heat, and says that there is the same difference between this vapour and flame, as between rotten wood shining without heat, and burning coals of fire. Some have supposed, among whom were Mr. Francis Willoughby and Mr. Ray, that the ignis fatuus is nothing more than some nocturnal flying insect. In favour of this hypothesis, we are informed that the ignes fatui give proof, as it were of sense by avoiding objects; that they often go in a direction contrary to the wind; that they often seem extinct, and then shine again; that their passing along a few feet above the ground or surface of the water agrees with the motion of some insect in quest of prey, as does also their settling on a sudden, as well as their rising again immediately. Some, indeed, have affirmed that ignes fatui are never seen but in salt marshes, or other boggy places. On the other hand, it is proved that they have been seen flying over fields, heaths, and other dry places.

The appearance commonly called *a falling star,* or more properly "a fallen star," has, by a late writer been referred to the half-digested food of the winter gull, or some other bird of that kind.

Dr. Charlton's description of this in his Paradoxes has, perhaps, the quaintest thought on it that can be found in any language: "It is," says he, "the excrement blown from the nostrils of some rheumatic planet falling upon plains and sheep pastures, of an obscure red or brown tawny; in consistence like a jelly, and so trembling if touched," &c.

Widely different are the sentiments of Pennant, in his Zoology, ii. 538; on this subject, speaking of the winter gull, he says: "That it frequents, during winter, the moist meadows in the inland parts of England, remote from the sea. The gelatinous substance known by the name of star-shot, or star-jelly, owes its origin to this bird, or some of the kind; being nothing but the half-digested remains of earthworms, on which these birds feed, and often discharge from their sto-

machs." He refers to Morton's Natural History of Northamptonshire.

In a very rare book, entitled Peripateticall Institutions in the way of that eminent person and excellent philosopher Sir Kenelm Digby, &c., by Thomas White, 1656, at p. 148, speaking of the matter of falling starres, the author says: "Amongst ourselves, when any such matter is found in the fields, the very countreymen cry it fell from heav'n and the starres, and, as I remember, call it the *spittle of the starres*." He tells us, ibid.: "An ignis fatuus has been found fallen down in a slippery viscous substance full of white spots." He defines "ignes fatui (or Wills o' the wisp) to be a certain viscous substance, reflecting light in the dark, evaporated out of a fat earth and flying in the aire. They commonly haunt churchyards, privies, and fens, because they are begotten out of fatnesse. They follow one that flies them, and fly one that follows them; because the aire does so. They stay upon military ensigns and spears, because such are apt to stop, and tenacious of them. In the summer, and hot regions, they are more frequent, because the good concoction produces fatnesse."

In the Statistical Account of Scotland, xix. 351, parish of Bendothey, Perthshire, we read: "The substance called shot stars is nothing else than frosted potatoes. A night of hard frost in the end of autumn, in which those meteors called falling stars are seen, reduces the potato to the consistence of a jelly, or soft pulp, having no resemblance to a potato, except when parts of the skin of the potato adhere below undissolved. This pulp remains soft and fluid, when all things else in nature are consolidated by frost; for which reason it is greedily taken up by crows and other fowls, when no other sustenance is to be had, so that it is often found by man in the actual circumstance of having fallen from above, having its parts scattered and dispersed by the fall, according to the law of falling bodies. This has given rise to the name and vulgar opinion concerning it."

Merian has given us an account of the famous Indian lanthorn fly, published among her Insects at Surinam. "It has a hood or bladder on its head, which gives a light like a lanthorn in the night, but by daylight is clear and transparent, curiously adorned with stripes of red or green colour. Writing of tolerable large character may be read by the light of it

at night. It is said that the creature can either dilate or contract the hood or bladder over its head at pleasure, and that when taken it hides all its light, which only when at liberty it affords plentifully."

We gather from Boreman's second volume of his Description of a great variety of Animals, Vegetables, &c. &c., that a respectable person in Hertfordshire, presuming upon the knowledge of the grounds about his house, was tempted one dark night to follow one of these lights, which he saw flying over a piece of fallow ground. It led him over a ploughed field, flying and twisting about from place to place—sometimes it would suddenly disappear, and as suddenly appear again. It once made directly to a hedge when it came near it mounted over, and he lost sight of it after a full hour's chase. On his return home he saw it again, but was already too much fatigued to think of renewing the pursuit.

At Astley, seven miles from Worcester, three gentlemen saw one of these appearances in a garden, about nine o'clock in a dark night. At first they imagined it to be some country fellow with a lantern, till approaching within about six yards, it suddenly disappeared. It became visible again in a dry field, thirty or forty yards off. It disappeared as suddenly a second time, and was seen again a hundred yards off. Whether it passed over the hedge, or went through it, could not be observed, for it disappeared as it passed from field to field. At another time, when one approached within ten or twelve yards, it seemed to pack off as in a fright.

Hutchinson, in his History of Cumberland, i. 552, speaking, in the parish of Whitbeck, of a lake on the estate of R. Gibson, at Barfield, he observes: "Here and in the adjoining morasses is much of that inflammable air which forms the lucid vapour vulgarly called *Will with the wisp*, frequently seen in the summer evenings."

In the Rusticæ Nundinæ, in Woodward's Poems, 8vo. Oxf. 1730, p. 139, we read:

> "Sæpe autem, dum tecta petunt, vestigia fallit
> Materiâ pingui exoriens *erraticus ignis*;
> (Quem densant tenebræ, circumdant frigora, donec
> Sæpe agitando rapit spatiosam in fomite flammam).
> Ille per aerios fallaci lumine campos
> Cursitat, erroresque vagos seducit in altum
> Nocte silente lacum, alit sparsas per prata paludes."

Another account of the ignis fatuus occurs in Fawkes's Poems, p. 174, by the Rev. R. Oakeley, M.A., Fellow of Jesus College, Cambridge:

"Aspice! cum rebus nox abstulit atra colorem,
Fusus ad irriguas ripas *micat igneus humor,*
Mobilitate vigens et eundo flumina verrit
Summa levis, liquidisque sororibus oscula libat.

Jam varios meditans excursus ocyus Euro
Ardet abire fugâ per inane volatile lumen.
Stare loco nescit, saliensque per omnia puncto,
Temporis itque redditque vagans sine corpore vita.

Hinc sæpe obscænos iterat dum noctua cantus,
Nigrantes inter tenebras prope limina divum
Tristibus insultat lux importuna sepulchris.
Ægros huc gressus si forte advertat anus quæ
Igneolos cernit lemures, simulachraque mille
Horret inops animi, stolidi figmenta timoris.
Jamque adeo late fabellam spargit anilem
Fama volans, trepidat mentes ignobile vulgus.
Scilicet hîc animæ tenues, defunctaque vitâ
Corpora subsiliunt obscura nocte per umbram.

Quin et mille dolos volvens sub pectore flamma
Avia pervolitat, quam *cæca nocte viator*
Deprensus sectatur ovans; quid cogitet ignis
Nescius heu! *Fax ante volans per opaca locorum*
Errabunda regit vestigia, perfida tandem
Deserit immersum stagno squalenti colonum
Eructantem iras, hirsutaque colla madentem."

The ignis fatuus is said to have been observed to stand still as well as to move, and sometimes seemed fixed on the surface of the water. In Italy two kinds of these lights are said to have been discovered,—one in the mountains, the other in the plains; they are called by the common people Culârsi, because they look upon them as birds, the belly and other parts of which are resplendent like the pyraustæ, or fire-flies. Bradley supposed the Will with a wisp to be no more than a group of small enlightened insects. Dr. Derham, on the other hand, thought this phenomenon was composed of fired vapours.

The Scottish Encyclopædia (voce *Ignis fatuus*) defines it to be "a kind of light, supposed to be of an electric na-

ture,[1] appearing frequently in mines, marshy places, and near stagnating waters."[2]

So in the ode on the "Popular Superstitions of the Highlands of Scotland:"

> "Ah, homely swains! your homeward steps ne'er lose;
> Let not *dank Will* mislead you on the heath;
> Dancing in murky night o'er fen and lake,
> He glows to draw you downward to your death,
> In his bewitch'd, low, marshy, willow brake.
> What though far off, from some dark dell espied,
> His glimmering mazes cheer th' excursive sight,
> Yet turn, ye wahd'rers, turn your steps aside,
> Nor trust the guidance of that faithless light." p. 15.

The late Sir Joséph Banks could never, after the most laborious investigation on this head, satisfy himself, and doubted entirely, in frequent conversations, the existence of the phenomenon. Having summoned such respectable witnesses, and found their depositions so diametrically opposed to each other, we shall neither presume to sum up the evidence, nor pronounce sentence in the cause under consideration. We must leave the decision of the controversy to future discoveries in natural history, or the more successful investigations of succeeding times.

There is sometimes an appearance of light or fire upon the manes of horses, or men's hair; these (in Latin, *flammæ lambentes*), I know not why, are called "*haggs*." Blount, in verbo, says: "Haggs are said to be made of sweat or some other vapour issuing out of the head; a not unusual sight among us when we ride by night in summer time. They are

It is with great deference to the opinion of modern philosophers that I make the observation, but I cannot help suspecting that what our plain forefathers, in the unenlightened ages, attributed to supernatural agency, *to elves* and *fairies*, as being otherwise unable to account for or explain it, it is at present the fashion to ascribe to I know not what "*electric fluid*;" or to huddle it up, as in this instance, under the vague idea of something "of an electric nature."

[2] The account adds: "It was formerly thought, and is still by the superstitious believed, to have something ominous in its nature, and to presage death and other misfortunes. There have been instances of people being decoyed by these lights into marshy places, where they have perished; whence the names of ignis fatuus, Will with a wisp, and Jack with a lanthorn, as if this appearance was an evil spirit which took delight in doing mischief of that kind."

extinguished like flames by shaking the horses' manes, but I believe rather it is only a vapour reflecting light, but fat and sturdy, compacted about the manes of horses, or men's hair." See also White's Peripateticall Institutions, p. 149, whence Blount has had his account.

In a rare work by Thomas Hyll, entitled A Contemplation of Mysteries, 12mo., are the following passages: "*Of the fire cleaving and hanging on the partes of men and beastes.* This impression for troth is prodigious without any phisicke cause expressing the same, whenas the flame or fire compasseth about anye person's heade. And this straunge wonder and sight doth signifie the royal assaultes of mightie monarchies, and kinges, the governementes of the emperie, and other matters worthie memorie, of which the phisicke causes sufficient can not be demonstrated. Seeing, then, such fyers or lightes are, as they wer, counterfets or figures of matters to come, it sufficiently appeareth that those not rashely do appeare or showe but by God's holy will and pleasure sent, that they may signifie some rare matter to men. This light doth Virgill write of in the seconde booke of Æneados, of Ascanius, which had a like flame burning without harme on his heade. Also Livius in his first book, and Valerius Maximus, reporte of Tullius Servius, a childe, who sleepiñg on bedde, such a flame appeared on his heade and burned rounde aboute the heade without harme, to the wonder of the beholders: which sight pronounced after his ripe age, the coming unto royall estate."

"*What is to be thought of the flame of fyre which cleaveth to the heares of the heade, and to the heares of beastes.*—Experience witnesseth, that the fyre to cleave manye times to the heads and eares of beastes, and often times also to the heades and shoulders of men ryding and going on foote. For the exhalations dispearsed by the ayre cleave to the heares of horses, and garments of men, which of the lightnesse doe so ascend, and by the heate kindled. Also this is often caused when men and other beastes by a vehement and swift motion wax very hote, that the sweate, fattie and clammye, is sent forth, which kindled yeldeth this forme. And the like manner in all places (as afore uttered), as eyther in moyst and clammie places and marishes, in church-yards, cloysters, kitchins, under galosses, valleys, and other places where many deade bodies are laide, doe such burning lightes often appeare. The

reason is, in that these places in the earth continually breatheth forth fatte fumes, grosse and clammy, which come forth of dead bodyes; and when the fume doth thus continually issue forth, then is the same kindled by the labouring heate, or by the smiting togither, even as out of two flint stones smitten togither fyre is gotten. To conclude, it appeareth that such fyres are seene in moyst kitchins, sinckes, or guttours, and where the orfall of beastes killed are throwne, or in such places most commonly are woont to be seene. Such fyres cleaving, doe marveylously amase the fearfull. Yet not all fires which are seene in the night are perfite fiers, in that many have a kinde without a substaunce and heate, as those which are the delusions of the devill, well knowne to be the prince of the world, and flyeth about in the ayre."

So in a curious book entitled A Wonderful History of all the Storms, Hurricanes, Earthquakes, 1704, p. 79, occurs the following account "of flames that appear upon the haires of men and beasts, their cause. These are sometimes clammy exhalations scattered in the air in small parts, which, in the night, by the resistance of the cold, are kindled, by cleaving to horses' ears and men's heads and shoulders, riding or walking; and that they cleave to hair or garments, it is by the same reason the dew cleaves to them, they being dry and attractive, and so more proper to receive them. Another kind of these flames are when the bodies of men and beasts are chafed and heated, they send forth a clammy sweat, which in like manner kindles, as is seen by sparkles of fire that fly about when a black horse is very hard curryed in the dark, or as the blue fire on the shells of oysters, caused by the nitrous salt."

Livy reports, as has been already noted, of Servius Tullius, "that sleeping, when a child, his hair seemed to be all on a flame, yet it did him no harm; he also tells us of one Marius, a knight of Rome, who as he was making an oration to his soldiers in Spain with such vehemency as heated him, his head appeared to them all in a flame, though himself was not aware of it."

By the subsequent description, also from Blount, the fire-drake should seem to be a distinct appearance from the ignis fatuus: "There is a fire sometimes seen flying in the night, like a dragon: it is called a fire-drake. Common people think

it a spirit that keeps some treasure hid; but philosophers affirm it to be a great unequal exhalation inflamed between two clouds, the one hot, the other cold (which is the reason that it also smokes), the middle part whereof, according to the proportion of the hot cloud, being greater than the rest, makes it seem like a belly, and both ends like a head and tail." I suppose our author, when he says the above is like a dragon, refers to the common graphic descriptions of that imaginary creature.[1] It should seem that Blount only copied the above from Bullokar's Expositor, 8vo.

"A fire-drake," says Steevens, "is both a serpent, anciently called a *brenning-drake* or *dipsas*, and a name formerly given to a Will o' the wisp, or ignis fatuus. So in Drayton's Nymphidia:

> 'By the hissing of the snake,
> The rustling of the fire-drake.'"

Again, in Cæsar and Pompey, a tragedy, by Chapman, 1607:

> "So have I seene a fire-drake glide along
> Before a dying man, to point his grave,
> And in it stick and hide."

Again, in Albertus Wallenstein, 1640:

> "Your wild irregular lust, which, like those *fire-drakes*
> Misguiding nighted travellers, will lead you
> Forth from the fair path," &c.

MERMAIDS, WATER-BULLS, &c.[2]

[THE natives of the Isle of Man say that, many centuries before the Christian era, the island was inhabited by fairies, and that all business was carried on in a supernatural manner. They affirm that a blue mist continually hung over the land, and prevented mariners, who passed in ships that way,

[1] White, in his Peripateticall Institutions, p. 156, calls the *fiery dragon* "a weaker kind of lightning. Its livid colour and its falling without noise and slowly, demonstrate a great mixture of watry exhalation in it. . . . 'Tis sufficient for its shape, that it has *some resemblance of a dragon* not the expresse figure."

[2] From Train's Account of the Isle of Man, vol. ii.

from even suspecting that there was an island so near at hand, till a few fishermen, by stress of weather, were stranded on the shore. As they were preparing to kindle a fire on the beach, they were astounded by a fearful noise issuing from the dark cloud which concealed the island from their view. When the first spark of fire fell into their tinder-box, the fog began to move up the side of the mountain, closely followed by a revolving object, closely resembling three legs of men joined together at the upper part of the thighs, and spread out so as to resemble the spokes of a wheel—hence the arms of the island.

Collins, the poet, in a note to his Ode to Liberty, gives a different version of this story. "There is," says he, "a tradition in the Isle of Man, that a mermaid having become enamoured of a young man of extraordinary beauty, took an opportunity of meeting him one day as he walked on the shore, and opened her mind to him: but her proposal being received with much coldness, occasioned by his horror and surprise at her appearance, was so misconstrued by the sea-lady, that in revenge for his treatment of her, she punished the whole island by covering it with mist, so that all who attempted to carry on any commerce with it, either never arrived there, or were, upon a sudden, wrecked upon its cliffs, till the incantatory spell or pishag, as the Manks say, was broken by the fishermen stranded there, by whom notice was given to the people of their country, who sent ships in order to make a further discovery. On their landing, they had a fierce encounter with the little people, and having got the better of them, possessed themselves of Castle Rushen, and, by degrees, of the whole island."

Waldron tells another story of a mermaid, in the words of a native fisherman, whom he happened to meet at Port Iron. "During the time that Oliver Cromwell usurped the government of England, few ships resorted to this island, which gave the mermen and mermaids frequent opportunities of visiting the shore, where, on moonlight nights, they have been seen combing their hair; but as soon as they saw any one coming near them, they jumped into the water, and were soon out of sight. Some people who lived near the shore spread nets, and watched at a convenient distance for their approach, but only one was taken, which proved to be a fe-

male. Nothing," continued my author, "could be more lovely; above the waist it resembled a fine young woman, but below that all was fish with fins, and a spreading tail. She was carried to a house and used very tenderly; but, although they set before her the best of provisions, she could not be prevailed on to eat or drink, neither could they get a word from her, although they knew these creatures had the gift of speech. They kept her three days, but perceiving that she began to look very ill by fasting so long, and fearing some calamity would befall the island if they kept her till she died, they opened the door, on perceiving which she raised herself on her tail from the place where she was lying, and glided with incredible swiftness to the sea-side. Her keeper followed at a distance, and saw her plunge into the water, where she was met by a great number of her own species, one of whom asked her what she had observed among the people on the earth. 'Nothing,' answered she; 'but they are so ignorant as to throw away the very water they have boiled their eggs in.'"

The *tarroo-ushtey*, or water-bull, it appears, was formerly a regular visitant of the Isle of Man. Waldron says: "A neighbour of mine who kept cattle, had his fields very much infested with this animal, by which he had lost several cows; he therefore placed a man continually to watch, who bringing him word one day that a strange bull was among the cows, he doubted not but it was the water-bull, and having called a good number of lusty men to his assistance, who were all armed with great poles, pitchforks, and other weapons proper to defend themselves, and be the death of this dangerous enemy, they went to the place where they were told he was, and ran altogether at him; but he was too nimble for their pursuit, and after tiring them over mountains and rocks, and a great space of stony ground, he took a river and avoided any further chase, by diving down into it, though every now and then he would show his head above water, as if to mock their skill."

The belief in this imaginary animal is not yet become extinct. Only a few years ago, the farmer of Slieu Mayll, in the parish of Onchan, was, on a Sunday evening, returning home from a place of worship, when at the garee of Slegaby, a wild-looking animal, with large eyes sparkling like fire,

crossed the road before him, and went flapping away. This he knew to be a tarroo-ushtey, for his father had seen one at nearly the same place, over the back of this animal he broke his walking-stick, so lazy was it to get out of his way. This man's brother had also seen a tarroo-ushtey, at Lhanjaghyn, in the same neighbourhood. When proceeding to the fold, very early one morning in the month of June, to let the cattle out to feed before the heat of the day came on, he saw a water-bull standing outside the fold; when the bull that was within with the cattle perceived him, he instantly broke through the fence and ran at him, roaring and tearing up the ground with his feet, but the tarroo-ushtey scampered away, seeming quite unconcerned, and leaping over an adjoining precipice, plunged into deep water, and after swimming about a little, evidently amusing himself, he gave a loud bellow and disappeared.

The *glashtin* is a water-horse, that formerly, like the tarroo-ushtey, left his native element to associate with land animals of the same class, and might frequently be seen playing gambols in the mountains among the native ponies, to whom the glashtin is said at one time to have been warmly attached, but since the breed of the native horses has been crossed with those of other countries, he has wholly deserted them.

The *dooinney-oie*, or nightman, of the former Manks peasantry, seems to have been somewhat akin to the benshee of the Scots and Irish, who were reverenced as the tutelar demons of certain families, as it appeared only to give monitions of future events to particular persons. A manuscript account of Manks Superstitions says: "The voice of the dooinney-oie was sometimes very dismal when heard at night on the mountains, something like h-o-w-l-a-a, or h-o-w-a-a. When his lamentation in winter was heard, on the coast, being a sure prediction of an approaching tempest, it was so awful that even the brute creation trembled at the sound. Perhaps the propensities of this creature more nearly resembled those of the daoine-shie, or men of peace of the Scottish Highlanders, who, according to popular fancy, "sometimes held intercourse with mistresses of mortal race, and were inconsolable when their suits were rejected."

Another cherished phantasm of Manks superstition is the *phynnodderee*. This creature of the imagination is represented as being a fallen fairy, who was banished from fairy land by

the elfin-king for having paid his addresses to a pretty Manks maid, who lived in a bower beneath the blue tree of Glen Aldyn, and for deserting the fairy court during the harvest moon, to dance in the merry glen of Rushen. He is doomed to remain in the Isle of Man till the end of time, transformed into a wild satyr-like figure, covered with long shaggy hair like a he-goat, and was thence called the *phynnodderee*, or hairy one.

The Manks phynnodderee is seemingly analogous to the *swart-alfar* of the Edda, somewhat resembles the lubber fiend of Milton, and possesses several of the attributes of the Scottish brownie.

> "His was the wizard hand that toil'd
> At midnight's witching hour,
> That gather'd the sheep from the coming storm
> Ere the shepherd saw it lour,
> Yet ask'd no fee save a scatter'd sheaf
> From the peasant's garner'd hoard,
> Or cream-bowl pressed by a virgin lip,
> To be left in the household board."

The phynnodderee also cut down and gathered in meadow grass, which would have been injured if allowed to remain exposed to the coming storm. On one occasion a farmer having expressed his displeasure with the spirit for not having cut his grass close enough to the ground, the hairy one in the following year allowed the dissatisfied farmer to cut it down himself, but went after him, stubbing up the roots so fast, that it was with difficulty the farmer escaped having his legs cut off by the angry sprite.

For several years afterwards no person could be found to mow the meadow, until a fearless soldier from one of the garrisons at length undertook the task. He commenced in the centre of the field, and by cutting round, as if on the edge of a circle, keeping one eye on the progress of the scythe, while the other

> "Was turned round with prudent care,
> Lest phynnodderee catched him unaware,"

he succeeded in finishing his task unmolested. This field, situate in the parish of Marown, hard by the ruins of the old church of St. Trinian's, is, from the circumstance just related, still called the Round Meadow.

The following is one of the many stories related by the Manks peasantry as indicative of the prodigious strength of the phynnodderee. A gentleman having resolved to build a large house and offices on his property, a little above the base of Snafield mountain, at a place called Sholt-e-will, caused the requisite quantity of stones to be quarried on the beach; but one immense block of white stone, which he was very desirous to have for a particular part of the intended building, could not be moved from the spot, resisting the united strength of all the men in the parish. To the utter astonishment, however, of all, not only this rock, but likewise the whole of the quarried stones, consisting of more than a hundred cart-loads, were in one night conveyed from the shore to the site of the intended onstead by the indefatigable phynnodderee, and in confirmation of this wonderful feat, the white stone is yet pointed out to the curious visitor.

The gentleman for whom this very acceptable piece of work was performed, wishing to remunerate the naked phynnodderee, caused a few articles of clothing to be laid down for him in his usual haunt. The hairy one, on perceiving the habiliments, lifted them up one by one, thus expressing his feelings in Manks:

"Cap for the head, alas, poor head;
Coat for the back, alas, poor back;
Breeches for the breech, alas, poor breech;
If these be all thine, thine cannot be the merry glen of Rushen."

Having repeated these words, he departed with a melancholy wail, and now

"You may hear his voice on the desert hill,
When the mountain winds have power;
'Tis a wild lament for his buried love,
And his long lost fairy bower."

Many of the old people lament the disappearance of the phynnodderee; for they say, "There has not been a merry world since he lost his ground."]

FEEDING CHILDREN WITH THE SWORD,

A CUSTOM AMONG THE ANCIENT BRITONS.

["It was the custom among all warlike nations to give names to their swords; but the ancient Britons took a particular pride in adorning their swords, and making them polished handles of the teeth of sea-animals, &c.; and their warlike disposition and love of the sword was such, that it was the custom for the mother of every male child to put the first victuals into the child's mouth on the point of his father's sword, and, with the food, to give her first blessing or wish to him, that he might die no other death than that of the sword. Nay, this nation, by long struggling in defence of their country, had got to such an enthusiastic pitch of warlike madness, that I have read in an ancient British MS., then at Hengurt, that it was customary, when a man grew very old and infirm among them, to desire his children or next relatives to pull him out of bed and kill him, lest the enemy might have the pleasure of that office, or that he should die cowardly and sordidly, and not by the sword."—From Roberts' Cambrian Popular Antiquities.]

INDEX

TO

BRAND'S POPULAR ANTIQUITIES.

Abbas Stultorum, i, 504.
Abbé de Liesse, i, 504.
Abbé de la Malgouverné, i, 504.
Abbot of Misrule, i, 500.
Abbot of Unreason in Scotland, i, 504.
Aberdeen, St. Nicholas the patron saint of, i, 364.
Aberedwy, S. Wales, large yew trees at, ii, 298.
Abington, co. Surrey, morris dancers of, i, 252.
Abingdon, co. Berks, custom after the election of a Mayor at, i, 355.
Abracadabra, iii, 269.
Aches and corns, prognostications from, iii, 242.
Acinetinda, ii, 410.
Addison, Joseph, plans a *barring out* at Lichfield school, i, 443.
Adelm's bell, St., at Malmesbury Abbey, ii, 217.
"Adieu panniers, vendanges sont faites," ii, 98.
Adrian, Emperor, made use of the Sortes Virgilianæ, iii, 337.
Adriatic, espousal of the, by the Doge of Venice, i, 209.
Advent, divination by onions and faggots, practised in, iii, 326.
—— love divinations practised upon the Continent in, i, 59.
'Ægyptiaci," days so called, i, 39; ii, 47.
Ælian, St., i, 360.
Ætites, or Eagle stone, iii, 50.
—— superstitiously used at childbirth, ii, 67.
—— used as a charm, iii, 50.
Affiancing custom at Baniseribe, in Africa, ii, 92.
Africa, wedding customs in, ii, 152.
"Afternoon Musicke," ii, 159.
Agatha, St., i, 359-60-4.
Agathe's letters, St., iii, 271.
Agnan, or Tignan, St., i, 365.
Agnes' Day, *or* Eve, St., i, 34-8; iii, 141.
—— account of, from Naogeorgus, i, 36.
—— charm for the ague, on, i, 38
—— divinations on, i, 36-7.
Agreement-bottle at marriages in Ireland, ii, 138.
Agues, superstitious cures for, iii, 291-8.
—— charm for, on St. Agnes' Eve, i, 38.
Aguilaneuf, Aguilanleu, i, 458.
Aix, in Provence, celebration of the Feast of Corpus Christi at, i, 43.
Alba Fortunata, Prince of, the titles of one of the Lords of Misrule, i, 498.
Alban's Abbey, St., sardonyx at, iii, 302
Albans, St., Duchess of, excessive superstition of, iii, 18.

Alcala, Midsummer Eve festivities at, i, 317.
Ale, festival so called, etymology of, i, 279.
— clerk's, i, 180, 279.
— synonymous with yule, i, 475.
Ale-feasts, various denominations of, i, 278-9.
ALEHOUSE, *or* TAVERN SIGNS, ii, 351-8.
Alehouses, tobacco in, ii, 362-6.
Alexandre, Roman d', MS., i, 76.
—— account of the games, &c., preserved in the margin of the, ii, 387
Alfred, King, law of, concerning holidays, i, 177.
Alholde, or Gobelyn, i, 9.
Alkibla, work so entitled, on worshipping towards the East, ii, 319.
ALL FOOLS DAY, i, 131-41.
—— Bairnsla foaks annual, i, 133.
—— etymology of, i, 136-9.
—— humorous Jewish origin of, i, 138.
—— notice of, in the 'Spectator,' i, 132.
—— observed like St. Valentine's Day in some parts of North America, i, 141.
—— Poor Robin's Almanack, 1738, i, 133.
—— Poor Robin's description of the fooleries of, i, 132-3.
All Fours, ii, 450.
Allhallow, or All Saints Day, custom of ringing bells on, i, 394-5.
—— poor people in Staffordshire go a souling on, i, 393.
ALLHALLOW EVEN, i, 377-96.
—— sowing of hempseed on, i, 332-82-6.
—— celebration of, in Ireland, i, 379.
—— customs in Scotland on, i, 380.
—— ringing of bells on, i, 394-5.
—— dumb cake on, i, 387.
ALL-HID, ii, 391.
All Saints Eve, fires on, i, 388-9.
Almshouses, few in number before the Reformation, i, 282.
Alnwick, co. Northumberland, freedom of, i, 194.
—— custom of playing football at the castle of, on Shrove Tuesday, i, 92.
ALTAR, BOWING *towards the*, ii, 317-24.
Altarnum, co. Cornwall, St. Nun's well at, iii, 295.
Altars in Papal Rome placed towards the East, ii, 319.
Amaranthus strewed on tombs by the Greeks, ii, 255.
Ambarvalia, i, 202.
Ambassador, game of, ii, 391.
Amersden, co. Oxford, funeral custom at, ii, 248.
Amoreux, le Prince d', annually chosen in France before Lent, i, 65.
Amphidromia, feast of, at Athens, ii, 78.
Amsterdam, bawds of, believed a horseshoe to bring good luck to their houses, iii, 18.
AMULETS, iii, 324-6.
—— Molluka beans used as, iii, 46.
ANDREW, ST., i, 360-4-5.
ANDREW'S DAY, ST., i, 414-15.
—— sheep's heads borne in procession before the Scots in London on, i, 415.
Angel, given by our kings when touching for the evil, iii, 303.
Angels, guardian, opinions concerning, i, 367.
Anglo-Norman Christmas carol, i, 481.
Anglo-Saxons, marriage customs of the, ii, 158, 160, 175.
—— burial customs of the, ii, 239.
Angus, Earl of, supposed to have died of sorcery and incantation, A.D. 1588, iii, 64.
Angus, superstitions in, relating to the moon, iii, 148.

Angus and Lothian, sport of cat and dog used in, ii, 406.
Ant, an omen of weather, iii, 244.
Antelucinum, nocturnal vigil in the Church of Rome so called, ii, 55.
Anthony, St., i, 356-8-60-4-5.
Anthony's Pigs, St., i, 358.
"Anthropomancia," iii, 330.
Apostle spoons, ii, 83.
Apparition, Gay's Tale of the, iii, 75.
——— story of an, iii, 76, 80.
Apparitions, iii, 67, 90.
—— account of, at the parsonage-house, Warblington, iii, 77.
Applecross, co. of Ross, superstitions at, iii, 274.
Apple-howling, i, 9.
Apple-kernels and parings, love divinations with, i, 385.
Apple-trees, christening of, on the eve of Twelfth Day, i, 29.
——— ——— on St. Swithin's Day, i, 342.
Apples, new, blessed upon St. James's Day, i, 346.
—— spells by, i, 356-76-7-82.
—— sport of catching at, i, 377-96.
——— ——— on Allhallow Eve, i, 396.
Apprentices, Shrove Tuesday, the particular holiday of, i, 88.
—— box of, at Christmas, i, 494.
April, ceremonies on the 1st of, i, 131-41.
—— thoughts on, in 'The World,' No. X, i, 134.
—— prevalent among the Swedes, i, 139.
—— held in esteem among the alchemists, i, 141.
—— celebrated in India, i, 140.
—— gowks, i, 139.
—— verses on, i, 132-3-7.
—— four last days of, observed in honour of the goddess Flora, i, 228.
April, borrowed days of, ii, 41-4.
—— fools, custom of making, referred to the rape of the Sabines, i, 137.
—— popular sayings on the month of, i, 196.
Aquisgrana, St. Mary of, i, 365.
Aram, Eugene, his account of the Mell Supper, ii, 27.
"Aratrum circumducere," the drawing a plough about, mentioned in Lindenbrogius's Codex Legum antiquarum, i, 511.
Arbiter bibendi, i, 26.
Arbor Judæ, iii, 283.
Archery, ii, 391.
Arga, i. e. cuckold, ii, 196.
Armstrong, Archibald, King Charles the First's jester, or fool, i, 265.
Arnold, St., i, 360.
Arrows, divination by, iii, 331.
Arsmart used as a charm, iii, 313.
Arthel dinner, ii, 238.
Arthur, game of, ii, 393.
Arvals, *or* Arvils, *funeral entertainments so called*, ii, 237.
Arvel bread, etymology of, ii, 238.
Arundel, chequer in the arms of the Earl of, ii, 354.
Ascension Day, custom of hailing the lamb on, i, 197
—— perambulations on, i, 198.
—— inhabitants of Nantwich sing a hymn of thanksgiving on, for the blessing of the Brine, i, 200.
—— account of, in Googe's Translation of Naogeorgus, i, 208.
—— the Doge of Venice weds the Adriatic on, i, 209.
—— smock-race on, in the north of England, i, 210.
Ascension Even, payments for bread and drink on, i, 205.
Ash-heapes, i, 3.
Ash, the, a cure for ague, iii, 291.
Ashen faggot, the, i, 470.

Ash tree, operation performed with the, to cure rickety or ruptured children, iii, 291-2.
Ash Wednesday, i, 94, 102.
in some places called Pulver Wednesday, i, 95.
—— Naogeorgus's account of, i, 97.
—— fool-plough and sword-dance used on, upon the Continent, i, 97, 508.
—— custom on, used in Germany, i, 98.
—— how distinguished by the peasantry of France, i, 100.
—— custom of interring the carnival on, at Marseilles, i, 100.
Ashes, ceremonies of blessing and giving, on Ash Wednesday, i, 96.
Ashill, co. Somerset, yew trees at, ii, 266.
Ashmole, Elias, hangs spiders about his neck to cure the ague, iii, 287.
Asp, the best arrows made of, ii, 257.
Ass, vulgar error relating to the, iii, 363.
Ass of wood drawn on Palm Sunday, i, 124.
Asses or mules, omens of weather, iii, 244.
Assize, maiden, white gloves given at a, ii, 125.
Assumption *of the* Virgin Mary, i. 349.
Aston, near Birmingham, Christmas custom at the house of Sir —— Holt, Bart., i, 472.
Astrology, remarks on, iii, 341-8.
Athenians, sacred ploughings of the, i, 510.
—— cock-fighting practised by the, ii, 59, 60.
Athens, Apollo and Minerva preside over, i, 365.
Atkinson, Margaret, funeral feast of, A.D. 1544, ii, 239.
Attica, old inhabitants of, buried looking towards the east, ii, 318.
Augsburg, St. Huiderich or Ulric, the patron saint of, i, 364.
August, Gule of, *commonly called* Lammas Day, i, 347-9.
"Au Guy l'an neuf," i, 458.
Auk, Great, augury by the, iii, 221.
Auld Ane, a name for the Devil, ii, 520.
Avoch, co. Ross, custom of penny weddings retained at, ii, 148.
—— funeral customs at, ii, 272.
Aurengzebe, reckons Friday to be unlucky, ii, 50.
Auricula Judæ, iii, 283.
Avril, Poisson d', i, 139.
Austria, St. Colman and St. Leopold, the patron saints of, i, 365.
Autumnal fire, kindled in North Wales on Allhallow Eve, i, 389.
Auxerre, l'Abbé de Liesse at, i, 504.
"A you a hinny," song of, i, 487.
Ayrshire, Beltan in, on St. Peter's day, i, 337.
—— creeling in, ii, 98.

Baal, Beal, or Bealin, remains of the worship of, i, 228, 304.
Baal, or Bael fyr, i, 300.
Babies of the eyes, iii, 47.
Bacchus, verses in praise of, made by the Eton boys on Shrove Monday, i, 62.
Bacon, Dunmow flitch of, ii, 177.
—— similar custom at Whichenovre in Staffordshire, ii, 180.
"Baculus divinatorius," iii, 332.
Bairin-breac, the name of a cake made in Ireland on St. Bridget's Eve, i, 345.
Baldock, custom at, on Shrove Tuesday, i, 82.
Ball, play at the, on Shrove Tuesday, described by Fitzstephen, i, 70.
Ballikinrain, co. Stirling, yew trees at, ii, 264.
Ball money at weddings, ii, 156.
Balmano, St. John's well at, ii, 382.
Baloon, game of, ii, 394.
Balow, etymology of, i, 487.
Baltein, i, 225.
Banbury, mop or statute fair at, ii, 455

Bandothy, co. Perth, harvest customs at, ii, 27.
Banners, spurs, &c. hung over the tombs of knights, ii, 308.
Bannock, St. Michael's, i, 372.
Baniseribe, in Africa, affiancing custom at, ii, 92.
Baptism, superstitions relating to, in Scotland, ii, 78-9.
——— in North Wales, relating to water after baptism, ii, 375.
Baptizing of bells, ii, 214-15.
Barbara, St., i, 359-60.
Barbers' Signs, ii, 358-61.
—— forfeits, ii, 361.
—— shop, Gay's description of a, ii, 359.
Bargarran witches, iii, 30.
Barguest of York, iii, 86.
"Barla-bracks about the stacks," ii, 394.
Barlæy-break, i, 180; ii, 394-6.
Barnabas, St., few churches dedicated to, ii, 2.
—— tempests said to be frequent on the day of, ii, 49.
Barnabas Day, St., i, 293-4.
—— court for the forest of Englewood kept on, i, 245.
—— origin of the proverb of "Barnaby Bright," i, 294.
—— prognostication concerning, ii, 49.
Barnacles, iii, 361-2.
Barrenness, foreign charms against, enumerated by Bale, ii, 69.
Barring-out in schools, i, 441.
Bartholomew's Day, St., i, 351.
—— custom on, at Croyland Abbey, of giving little knives, i, 351.
Bartholomew baby, ii, 464.
—— fair, ii, 463.
Barvas, in the Isle of Lewis, custom at, on the 1st of May, i, 226.
Basil, smelling of, iii, 314.
Basilisk, *or* Cockatrice, iii, 374.
Basle, prohibition in the Synod of, against the Feast of Fools, i, 427.
Basoche, Roy de, i, 24.
Bassett, ii, 450.
Bassianus and Geta, first cause of their contention, ii, 60.
Bachelors' buttons, divination by, iii, 340.
Bath Kol, iii, 337.
Bats, superstition concerning, iii, 189.
Battle Edge, the place of Cuthred's victory over Ethelbald, king of Mercia, i, 320.
Batt's carving-knives, i, 486.
Bavaria, St. Wolfgang and St. Mary Atingana, the patron saints of i, 365.
Bavo, St., i, 364.
Baxter, Richard, his account of the well at Oundle, ii, 369.
Bay-leaves, houses decked with, at Christmas, i, 520.
—— worn against thunder, iii, 316.
Bay trees, withering of, a death omen, iii, 233.
Bays used at weddings, ii, 119, 120.
Bead of glass, Druid's, called the ovum anguinum, iii, 287, 369
Beaker, ii, 330.
Bean-king, i, 498.
Beans, choice of a king and queen by, i, 26-7.
—— on Midlent Sunday, i, 114.
—— Erasmus's remarks on the religious use of, i, 115.
—— eating of, in Lent, allegorized, i, 115.
—— Molluka, used as charms, iii, 46.
Bear-baiting, ii, 396.
—— a Christmas sport, ii, 396.
Bearing the Bell, iii, 393.
Bearne, or barn bishop, i, 423.
Bears, vulgar error relating to the cubs of, iii, 364.
Beasts eating greedily, an omen of bad weather, iii, 245.
Beaver, vulgar error concerning the, iii, 368.
Beaulieu, Mary Dore, the parochial witch of, iii, 14.

"Beccho," Italian word, ii, 187.
Becket, St. Thomas, archbishop, i, 359.
——establishes the observance of Trinity Sunday in England, i, 284.
——the hall of his house strewed every day with green rushes, ii, 313.
Bed, bridal, anciently blessed, ii, 175.
—— ancient charm for the, iii, 312.
Bed's head, knocking at the, iii, 233.
Bede's well, at Jarrow, co. Northumberland, ii, 383.
Bedfordshire, harvest Jack and Gill in, ii, 24.
Bedwen, the, i, 237.
Beech, at Midsummer, i, 307.
Beehives, custom of covering with black crape, on the death of the master or mistress, ii, 300.
—— superstitious practice of turning, when the corpse of the owner is removed for burial, ii, 301.
Bees, superstitions relating to, ii, 301-2, iii; 225.
Besom placed at the topmast-head of a ship or boat to be sold, ii, 352.
Beggar-my-neighbour, ii, 396.
Bell, the patron of the Babylonians, i, 365.
—— to bear the, i 71; iii, 393.
—— passing, ii, 202-20.
—— capon, ii, 210.
—— St. Adelm's, ii, 217.
—— mot, ii, 219.
—— curfew, ii, 220.
—— pancake, i, 82-9, ii; 220.
—— ringing, bequests for, ii, 225.
Belle Savage Inn, sign of the, ii, 356.
Bells, ringing of, on New Year's Eve in London, i, 14.
——— on Allhallows Day, i, 394-5.
——— when women were in labour, ii, 70.
——— at marriages, ii, 160.
Bells, ringing of, against thunder, ii, 217.
——— on the arrival of emperors. bishops, &c. at places under their own. jurisdiction, ii, 218.
——— to ease the pain of the dead, ii, 219.
——— funeral or dead peal, ii, 219.
—— invention of, ii, 212-13.
—— baptizing of, ii, 214-15.
—— custom of rejoicing with, ii, 215.
—— Jews use trumpets for, ii, 213.
—— ceremony of blessing or consecrating, ii, 215.
—— christened in honour of St. Wenefride, ii, 215.
—— given to churches by St. Dunstan, ii, 216.
—— great objects of superstition, ii, 216.
—— monkish rhymes on the offices of, ii, 216.
—— lines on, from Googe's translation of Naogeorgus, ii, 217.
Belly-blind, ii, 397.
Beltan, on St. Peter's Day, in Ayrshire, i. 337.
Beltein, or Baltein Day, a name used in Perthshire for the first day of May, i, 226.
Bel-teing, celebration of, in Cumberland, i, 318.
Bealtine, La, i, 228.
Benedict, St., i, 360-1.
"Benedictio Pomorum in die Sancti Jacobi," i, 346.
Benediction posset, ii, 173.
Benshea, or the shrieking woman, death omen, iii, 227.
Berger, le jeu de, et de la Bergère, i, 255.
"Berisch," ii, 295.
Berkeley, Maurice, fourth Lord, preparations for the funeral feast of, ii, 239.

Berkeley, Robert, second Lord, buried in a monk's cowl, iii, 325.
Berking nunnery, co. Essex, custom at, on St. Ethelburgh's Day, i, 374.
Berkshire, ring superstition in, iii, 300.
Berlin, the ringing of bells at, against tempests, forbidden, ii, 218.
Berners, Lord, writes to Cardinal Wolsey for cramp-rings, i, 151.
Beryl, or crystal, used by sorcerers, iii, 60.
Bessy, one of the characters of the sword-dance, i, 513.
Betrothing Customs, ii, 87, 98.
—— difference between the betrothing ceremony and that of marriage pointed out, ii, 96.
Beverage, ii, 333.
Biberidge, ii, 333.
Bible, superstitious practice of opening, on New Year's Day, i, 20.
—— church, weighing of witches against the, iii, 22.
—— put at night under the pillows of country girls, iii, 141.
—— fanning the face of the sick with the leaves of the, iii, 272.
—— and key, divination by the, iii, 299, 353-4.
Bid or bidder ale, ii, 90.
Biddenden cakes, i, 166.
Bidding to weddings, Welsh practice of, ii, 146, 147.
Billet, or tip-cat, game of, on Shrove Tuesday, i, 91.
Billiards, ii, 354.
Birch tree, used for May-poles, i, 237.
—— bowes, against Midsummer, i, 307.
—— poles, used anciently as signs for alehouses, ii, 353.
Birds begin to couple on St. Valentine's Day, i, 53.
—— divinations by, iii, 191.
Birdsney, i, 75.
Birk at Yule E'en, bare as the, a Scottish proverb, i, 467.
Birkie, ii, 396.
Birmingham, St. Bartholomew's chapel in, not placed due east and west, ii, 324.
Bishop in the Pan, iii, 383.
Bishop's Stortford, co. Herts, custom at, on Old Michaelmas Day, i, 372.
Bishop's well at Tottenham, co. Middlesex, ii, 369.
Bittern, iii, 222.
"Black is your eye," the saying of, iii, 44, 45.
Black used in Mourning at Funerals, ii, 281.
Black puddings, i, 400.
— Monday, i, 454.
— Jack, ii, 337.
— lad, shooting the, ii, 441.
— witches, iii, 3.
Blacks of the eyes, iii, 44-5.
Blade-bone, *divination by the*, iii, 339.
Blaise or Blaze, St., i, 360-5.
Blandy, Miss, dying declaration of, iii, 308.
Blaze's Day, St., i, 51-3.
—— Minshew refers Hoc-tide to, i, 190.
Bleeding at the nose, iii, 229.
—— of murdered persons at the presence of the murderer, iii, 229-30.
—— charm for, iii, 311.
Blenheim House, representation of a cock at, i, 78.
Blessing fire, i, 306.
—— witch, the, iii, 4.
Blind-boc, ii, 397.
— harie, ii, 397.
— kuhe, ii, 397.
Blindman's Buff, ii, 397.
Blocksberg, May customs on the mountain of, i, 228.
Blood, drawing of, from witches, iii, 15, 16.

"Blood without groats," proverb of, i, 400.
Bloody-bones, ii, 516.
Bloody Gardener, old ballad of the, iii, 217.
Blow Point, ii, 398.
Blue coats, formerly worn by people of fashion on St. George's Day, i, 192.
— clue, spell by the, on Allhallow Even, i, 381.
— balls, pawnbrokers, ii, 356.
Boadicea, Queen of the Iceni, sends a hare from her bosom as an omen, iii, 202.
Boards used instead of bells by the Turks, ii, 214.
Boar's-head, served up at Christmas, i, 484-5-6.
—— carol at bringing it in, i, 485.
Boats, sprinkling of fishermen's, to make them prosper, i, 394.
Bogleboe explained, ii, 515.
Boh, the name of a Gothic general, used to frighten children, ii, 515.
Bohemia, St. Winceslaus, the patron saint of, i, 365.
—— death-omens peculiar to certain families of, iii, 227.
Boleyn, Anne, wore yellow mourning for Catherine of Arragon, ii, 283.
Bombards, ii, 336.
Bonefires, i, 299.
—— origin and etymology of, i, 300.
—— on Midsummer Eve, i, 306.
—— canon against, on new moons, i, 308.
Boneshave, iii, 285.
Books, by way of funeral tokens, formerly given away at burials in England, ii, 244.
Booksellers' shops, how formerly adorned on St. Bartholomew's Day, i, 351.
Boon of shearers, ii, 33.
Boossenning, iii, 295.
Borrowstowness, co. of Linlithgow, custom at, at the burials of poor people, ii, 210.
Borrowed, *or* Borrowing Days, ii, 41-4.
Boscobel, Dr. Stukeley's account of the Royal Oak at, i, 275.
Botanomancy, iii, 307.
Bough, green, of a tree, fastened against houses by the Irish on May Day, i, 227.
Boughs, hallowed on Midsummer Day, hung at the stall door where cattle stand, to prevent witches, i, 335.
Boulogne, St. Martin the patron saint of, i, 364.
"Bounce buckram," proverb of, i, 490.
Bow bells, bequest for the ringing of, ii, 224.
Bowed money given as a token of affection from one relation to another, ii, 94.
Bowing towards the Altar, *or* Communion Table, on entering the Church, ii, 317.
Bows and bowyers, statutes relating to, ii, 260.
Box garlands on St. Barnabas' Day, i, 293.
— tree, confounded with the palm, i, 120.
—— sprigs of, substituted for palm on Palm Sunday, 118, 120.
———— used at funerals, ii, 253.
Boxing, ii, 398-9.
Boy's bailiff, the, i, 284.
Boy-Bishop, custom of electing a, i, 422-5.
—— traces of the history of the, as early as 867 or 870, i, 421.
—— one says vespers before King Edward I, i, 422.
—— ceremony of the, practised in various cathedrals and other churches in England, i, 422-4.
—— show of, abrogated by a proclamation in 1542. i 422-8.

Boy-Bishop, restored under Queen Mary, i, 429.
—— notices of the, in the statutes of Salisbury and York cathedrals, i, 423.
—— inventory of the robes and ornaments of the, in the Northumberland Household Book, i, 423.
—— extracts from various inventories concerning, i 424.
—— service of the, set to music, i, 424-5.
—— acquittance by, given to the receiver of his subsidy, i, 428.
—— put down again by Queen Elizabeth, i, 430.
—— practice of electing one subsisted in common grammar-schools, i, 430.
—— elected at Eton School, on St. Hugh's Day, i, 431.
Bracara, council of, forbade Christians to decorate their houses with bay-leaves and green boughs, i, 519.
Braggot, i, 112.
Branks, iii, 108.
Braughing, co. Herts, kitchen furniture kept at, for wedding entertainments, ii, 145.
Bread, loaf of, baked on Good Friday, i, 155.
—— physical charms by, iii, 298.
Bread baked on All-halloween Day, i, 392.
—— and butter, child's, superstition concerning, ii, 78.
—— and salt, oath by, iii, 164.
Breaking money, a betrothing custom, ii, 94.
Breaking-up custom, in Oxfordshire, the week before Easter, i, 99, 100.
—— school custom of, i, 451.
Brecknockshire, the graves in, generally decorated with slips of bay or yew, ii, 312.
Breeding wives, expenses of, to their husbands enumerated, ii, 72.
Breedon, William, a great smoker, ii, 365.
Brenning-drake, or dipsas, iii, 411.
Brentford, expenses of a Whitsuntide Ale at, in 1621, i, 280.
Brewood, co. Stafford, well customs at, ii, 378.
Brice's Day, St., massacre of the Danes on, i, 185-91.
Brickill, co. Bucks, the town of, formerly decked with birch on Midsummer Eve, i, 307.
Bridal, solemn country, at Kenilworth, to amuse Queen Elizabeth, ii, 163.
Bridal bed, decked with sprigs of rosemary, ii, 123.
—— formerly blessed, ii, 175.
Bride and bridegroom, kiss over the ... bride-cakes, ii, 102.
—— crowned with flowers among the Anglo-Saxons, ii, 123.
—— custom in Normandy for the, to throw a ball over the church to be scrambled for, ii, 156.
—— sun to shine upon, a good omen, ii, 167.
—— ancient superstition that to have good fortune she should enter the house under two broad swords, ii, 167.
—— casting off the left hose of the, ii, 169, 171.
—— on first entering the bridegroom's house to be lifted over the threshold, ii, 169.
—— unlucky, if she did not weep on the wedding-day, ii, 170.
—— placed in bed next the left hand of her husband, ii, 172.
—— sewing up of the, in one of the sheets, ii, 174-5.
Bride Ale, ii, 143-53.
—— custom of, at Hales-Owen, ii, 143.
Bride-bush, ii, 143.

Bride-cake, ii, 100-2.
—— divinations with, ii, 165-7.
Bride-cup, ii, 115.
Bride Favours, ii, 108-12.
Bridegroom Men, ii, 114.
—— sole of the shoe of, to be laid upon the bride's head, ii, 169.
Bridegroom's points, ii, 130.
Bride-knights, ii, 114.
Bride Knives, ii, 131.
Bride-lace at weddings, ii, 129.
Bride Maids, ii, 113-4.
—— presented the bridegroom, on his first appearance in the morning, with rosemary, ii, 122.
Bride-paste, ii, 136.
Bride-pye, ii, 174.
Bride-wain, ii, 149.
Bride's bed, i, 51.
Bridget, St., i, 345, 359.
—— cake made in Ireland upon her eve, i, 345.
—— Virgin of Kildare, i, 345.
Brine, blessing of the, at Nantwich, i, 200.
Brinkeburne Abbey, Northumberland, reputed witch at, iii, 49.
Briony, roots of, iii, 12.
Britons, ancient, put certain girdles about women in labour, ii, 67.
Brockenhurst Church, in the New Forest, old oak and yew trees at, ii, 259.
Brok, name of, still in use among farmers' draught oxen, ii, 15.
Bromfield school, co. Cumb., custom of barring out the master at, i, 70.
—— Haly or Holy Well at, ii, 375.
Bromley, Abbots, or Pagets, co. Staff., Christmas Hobby-horse, at i, 492.
Broom, prognosticates weather, iii, 248.
Brooms, custom of attaching, to the mastheads of ships on sale, ii, 351.
Broose, Riding for the, ii, 153.
Broughton, Lincolnshire, singular tenure of lands at, i, 130-1.
Brown, bishop of Cork, writes against drinking memories, ii, 341-2.
—— Sir Humphrey, great dinner at the funeral of, ii, 240.
Browne, Hawkins, parodies by, ii, 364-5.
Brownies, ii, 488.
Browny, the spirit so called, ii, 488-9; iii, 225.
—— Milton's description of, ii, 488.
Brudskal, ii, 151.
Bruges, St. Mary, and St. Donatian, the patron saints of, i, 364.
Bruisers spit in their hands previous to beginning their diversions, iii, 260.
Brunne, Robert de, explanation of wassail by, i, 2.
Brussels, St. Mary, St. Gudula, and St. Ursula, patron saints of, i, 364.
Buchan, Buller of, iii, 85.
Buchanan presents a poetical New Year's gift to Mary Queen of Scots, i, 16.
Buckler Play, ii, 400.
Buckinghamshire, appearance of "the Wat" in, iii, 402.
Bude, epitaph on, at St. Germain, Paris, ii, 278.
Buff, Game of, ii, 401.
Bufonites, or toad-stones, iii, 50.
Bugs, an old word for terrors, ii, 515.
Buittle, castle Douglas, charm practised at, iii, 275.
Bull and Bear Baiting, ii, 401.
"Bull and Gate," explanation of the sign of the, ii, 356.
"Bull and Mouth," ii, 356.
Bull running in the Town of Stamford, ii, 63-4.
Bullen, or Boleyn, Anne, wears yellow mourning, ii, 283.
Buller of Buchan, iii, 85.
Bulls, baiting of, mentioned by Fitzstephen, ii, 401.

Bull-baiting, Misson's account of, as practised temp. Will. II, ii, 401.
Bumping persons, custom of, to make them remember parish boundaries, i, 206.
Bun, Good-Friday, i, 154.
Bundling, custom of, in Wales, ii, 98.
Buns, old belief on the custom of eating, on Good Friday, i, 157.
Buonaparte, superstition of, respecting the breaking of a looking-glass, iii, 170.
Burcester, co. Oxford, christening custom at, ii, 81.
Burford, custom at, on Whit Sunday, i, 284.
—— of carrying a dragon about on Midsummer Eve, i, 320.
Burgarde, St., i, 366.
Burghley, William, Lord, advice of, concerning unlucky days, ii, 48.
Burgundy, St. Andrew and St. Mary, the patron saints of, i, 364.
Burial, places of, supposed to be haunted by spectres and apparitions, ii, 290.
—— anciently without the walls of cities and towns, ii, 291.
Burial feasts, ii, 237.
Burials, offerings at, ii, 240, 248.
Burn or scald, charm for a, iii, 272, 311.
Burning the dead, pagan custom of, abolished, ii, 252.
Burns's poem 'Halloween,' i, 380.
Burre, or Brugh, about the moon, iii, 145.
Bush, the badge of a country alehouse, ii, 351-2.
Butchers, ancient regulation concerning, at Newcastle-upon-Tyne, i, 63.
Butler's box at Christmas, i, 496.
Butter, charm used in churning of, iii, 312-3.
Buxton well-dressing, 1846, account of, ii, 373.
Buzza, to Buzza One, ii, 343.
Buzzards, or kites, superstition concerning, iii, 213, 214.
Byfield church, co. Northampton, curfew bell at, ii, 223.
Byson, holy, explanation of the term, i, 487.

Caermarthen, custom of bidding at, ii, 147.
Caerwis, in Wales, custom at on the eve of Thursday after Trinity Sunday, i, 293.
"Cagg, to cagg," a military term, explained, iii, 263.
Χαιρε, the parting exclamation of the Greeks, ii, 272.
Caistor church, singular custom at, on Palm Sunday, i, 130-1.
Cake at Twelfth-tide, i, 22-8.
—— baked in honour of the Virgin's lying-in, i, 25.
—— groaning, ii, 70.
—— or bannock, St. Michael's, i, 372.
—— night, the eve of All Saints, so called at Ripon, in Yorkshire, i, 392.
Calamint, used as a charm, iii, 314.
Caldelia, sea monster so called, iii, 222.
Calf, superstition in the co. of Stirling, of forcing cow-dung into its mouth as soon as calved, iii, 257.
Callander, co. Perth, Baltein custom retained at, i, 225.
Callot, etchings of gipsies by, iii, 98.
Calypso, iii, 5.
Cambridge, May-day custom at, i, 221.
—— Lord of Misrule at, i, 497, 504.
—— custom of blowing horns in, on the 1st of May, ii, 22.
—— harvest-home customs at, ii, 22.
—— riding the Stang at, ii, 188-9.
—— cucking-stool in use at, iii, 104.
Cambuca, the Latin name of golf, ii, 418.
Cameleon, the, iii, 368.
Camp, game of, ii, 404.
Campana, etymology of, ii, 213.
Campsie, co. Stirling, Lyke-wakes at, ii, 229.

Candle, holy, used at childbirths, ii, 68.
CANDLE OMENS, iii, 180-1.
CANDLEMAS DAY, i, 43, 51.
—— traditions relating to the weather on, i, 50.
—— account of, from Naogeorgus, i, 46.
—— proverbs relating to, i, 50.
—— weather omens on, i, 51.
Candlemas Eve, ceremonies for, from Herrick's 'Hesperides,' i, 49.
Candles, hallowing of, on Candlemas Day, i, 45.
—— wax, lighted at wheat seeding by the monks of St. Edmundsbury, i, 392.
—— burning of, over a corpse, ii, 234.
—— dead men's, iii, 237, 238.
Canisbay, co. Caithness, superstition of the Sinclairs in, ii, 50.
Canker, charm for a, iii, 271.
Canopy, velvet, used at marriages by the Jews, ii, 142.
Canterbury, the celebration of Christmas first put down at, i, 518.
Canute, St., i, 365.
"Canum Ululatus," iii, 184.
Capon bell, ii, 210.
Capons, a usual present from tenants to their landlords on New Year's Day, i, 11.
Cappy-hole, ii, 407.
CARDS, POPULAR NOTICES CONCERNING, ii, 449.
Care, Carr, or Karr, meaning of, i, 113-16.
Care or Carle Sunday, customs on, i, 113-16.
—— account of, from the translation of Naogeorgus, i, 117.
CARE CLOTH, ii, 141.
Caring Fair, observed at Newark, i, 113.
Carling groat, i, 114.
Carlings, i, 113-15.
Carniscapium, i, 65.
Carnival, Roman, vestiges of the, in Shrovetide, i, 64.
—— account of the, from Joannes Boemus Aubanus, i, 64.
—— how celebrated at Minorca, i, 69.
—— custom of interring, at Marseilles, on Ash Wednesday, i, 100.
Carol, Christmas, i, 480.
—— "Gloria in excelsis," the earliest, i, 480.
—— Anglo-Norman, of the 13th century, with a translation, i, 481.
—— for a wassail bowl, i, 5.
—— on serving up the boar's head, i, 484.
—— ancient Scottish, i, 487.
—— later carols, i, 488-9-90.
—— in praise of the holly, i, 522.
Carp eaten for supper at Hamburgh on Christmas Eve, i, 473.
Carr Fryetag, i, 113.
Carrier, the witches, iii, 7.
CARRYING EVERGREENS AT FUNERALS, ii, 249.
CARTER'S INTERJECTIONS, ii, 15.
Carthage, Juno presides over, i, 365.
Carting, ancient method of, in London, i, 89.
Carvers invoking cuckolds' names to hit joints, ii, 199, 200.
Casting off the bride's left hose, ii, 170.
CASTING OF STONES, ii, 406.
Castle Rushen, home of the spell-bounds giants in, iii, 89.
Castor and Pollux, meteor so called, iii, 401.
Cat, the familiar of witches, iii, 7.
—— said to have nine lives, iii, 38, 41.
—— barbarous sport with a, at Kelso, iii, 38-9.
—— game of, ii, 407.
CAT AND DOG, ii, 406.
Cat in barrel, sport of, iii, 38.
Cat and bottle, iii, 43.

CAT I' THE HOLE, ii, 408.
Cat in pan, turning the, iii, 388.
CATHARINE'S DAY, ST., i, 410-14.
—— Camden's account of the celebration of, in Ireland, i, 410.
Catharine, St., charms of, i, 411.
"Cathedra Stercoris" of Domesday, iii, 103.
Catherning, i, 411-12.
Catoptromancy, iii, 170.
Cats, their playfulness at sea portends a storm, iii, 188.
—— locked up in Orkney, when a corpse is laid out, ii, 232.
—— their leaping over a corpse portends misfortune, ii, 233.
—— reverenced by the Egyptians, iii, 38.
CATS, RATS, *and* MICE, superstitions relating to, iii, 187.
"Cattaring a," custom of, in Worcestershire, i, 412.
Cattle, evil-eye against, iii, 46.
Caldron of the witches, as described by Olaus Magnus, iii, 9.
CAUL, CHILD'S, iii, 114-19.
Cawood, ancient gold ring found at, i, 330.
Cecilia, St., i, 364.
Cecrops, said to have introduced funeral entertainments, ii, 237.
Celtic mythology, presiding spirits of the waters in, ii, 376.
Cent, or Mount Sant, ii, 451.
CENT-FOOT, ii, 408.
Cerealia, i, 338.
Ceres, i, 345.
—— figure of, dressed up during harvest in the county of Durham, ii, 22.
Chace, pleasures of the, checked by the superstitions concerning witchcraft, iii, 14.
Chacke-blyndeman, ii, 397.
Chadwell, a corruption of St. Chad's Well, ii, 366.
Chains kissed on the day of St. Peter ad Vincula, i, 347.
Chair, groaning, ii, 72.
"Chandelles de rois," i, 48.
Chandlers send candles to their customers at Christmas, i, 468.
CHANGE SEATS, *the* KING'S COME, ii, 408.
Changelings, ii, 73-4.
—— superstitions concerning, ii, 485.
Chapeau, ou chapel de roses, ii, 125.
Chapel Royal, St. James's, ceremony at, on Twelfth Day, i, 33.
Chapelet, donner le, ii, 124.
Charactes, iii, 319-24.
—— anciently bound to the thigh of a lying-in woman, ii, 67.
Charles I encourages the recreations of the people, i, 238.
—— tries the Sortes Virgilianæ, iii, 336.
Charles II, restoration of, i, 273-5.
—— custom of making garlands on the day of his proclamation, i, 274.
Charles V, anecdote of, i, 167.
Charlton, co. Kent, Horn Fair held at, ii, 194.
Charm, derivation of the word, iii, 257.
CHARMS, upon St. Blaze's Day, i, 52.
—— against St. Vitus's dance, i, 298.
—— and spells in Scotland on All-hallow Even, i, 380-4.
—— bound to the thigh of a lying-in woman, ii, 67.
—— against barrenness, ii, 69.
—— relating to children, ii, 77, 81.
—— rags used as charms at wells, ii, 380-1.
—— for diseases, iii, 49, 269.
—— notice of, from the translation of Naogeorgus, iii, 255.
—— from Bale's Interlude concerning Nature, Moses, and Christ, iii, 256, 297, 310.
—— in odd numbers, iii, 263-9.
—— physical, iii, 269, 306.
—— for diseases noticed in the classics, iii, 300.

Charms, poetical, iii, 256-7-8, 271, 290-1.
—— rural, iii, 309-19.
Chart, dumb borsholder of, i, 220.
Chaucer, description of Valentine's Day from, i, 53.
Chequers, why a common sign of a public-house, ii, 353.
CHEEK, NOSE, *and* MOUTH OMENS, iii, 174-6.
Cheese, aversion of some persons to, ii, 37.
—— groaning, ii, 70.
—— pieces of, tossed in the mid-wife's smock, ii, 71.
Cheesecakes, a principal dainty at the feast of sheep-shearing, ii, 37.
Chelsea royal bun-houses, i, 156.
Cherry fairs, ii, 457.
CHERRY-PIT, ii, 409.
Cheshire, ceremony of lifting retained in, i, 182.
—— country wakes in, ii, 11.
—— custom of perambulation in, in Rogation week, i, 206.
—— riding full speed at weddings in, ii, 153.
Chester, Shrove-Tuesday customs at, i, 92.
—— rood eye at, i, 93.
—— Midsummer plays at, i, 329.
Chevalet, un, the French name for the hobby-horse, i, 270.
Chichely, Sir Robert, extract from the will of, relating to his month's mind, ii, 314.
Chicory, juice of, iii, 298.
CHILD-BEARING, CHURCHING, *and* CHRISTENING CUSTOMS, ii, 66, 86.
Childbirth, French customs at, ii, 68.
CHILDERMAS, *or* HOLY INNOCENTS DAY, i, 535-7.
—— Child-Bishop's sermon on, at St. Paul's, i, 431.
—— unlucky to marry on, ii, 167.
Children dying unbaptized in Scotland, supposed to wander in woods and solitudes ii, 73.
Children, thought unlucky in the North of England to go over their graves, ii, 73.
—— watched in Scotland till the christening is over, ii, 73.
—— superstition at their not crying when baptized, ii, 78.
—— in Northumberland, when first sent abroad with the nurse, presented with an egg, salt, and fine bread, ii, 81.
—— earth and whiskey the first food of, in the Highlands, ii, 80.
—— superstitions relating to, in Ireland, ii, 78.
—— superstition relating to bread and butter of, ii, 81.
—— names of different warriors used to terrify perverse, ii, 516.
—— custom of lustrating by spittle, iii, 259.
CHILD'S CAUL, iii, 114-19.
—— advertisements in newspapers for, iii, 116-17.
Chilham, co. Kent, May custom at, i, 220.
Chimney-sweepers, May-day custom of the, in London, i, 231.
China, famous for its bells, ii, 214.
Chincough, how cured, iii, 272.
Chinese, ploughings of the, i, 510.
CHIROMANCY, iii, 348-50.
"Chorea gladiatoria, de, vel armifera saltatione," i, 511.
"Chorus armatus," i, 514.
Chrisome, meaning of, ii, 83.
—— pie, ii, 83.
"Christ, ane song on the birth of," i, 487.
Christchurch, co. Hants, extract from the register of, ii, 299.
—— curious recipes in the parish register of, iii, 306.
Christ College, Cambridge, singularity in the foundation of, iii, 264.
CHRISTENING CUSTOMS, ii, 77.

Christening entertainments, ii, 80.
—— shirts, ii, 85.
Christenings, presents at, ii, 78, 86.
—— sermons formerly preached at, ii, 85.
Christian IV. of Denmark practises riding at the ring, ii, 437.
Christians, early, custom of, upon the Circumcision, i, 15.
—— of Mesopotamia, customs of, on Easter Day, i, 171.
—— ancient, divination among the, by opening the Old and New Testament, iii, 337.
CHRISTMAS, *Customs a little before, at, or about*, i, 454.
—— *the word* YULE, *formerly used to signify*, i, 474.
—— continuance of the days of, i, 21.
—— brand, i, 50.
—— marked by a wheel in the Runic Fasti, i, 298.
—— block, i, 467.
—— candles, i, 467.
—— kariles, i, 469.
—— called the Feast of Lights in the Western or Latin church, i, 471.
—— named by Gregory Nazianzen and St. Basil the *Theophany*, i, 473.
—— box, i, 493-7.
—— gambols, enumeration of, i, 505.
—— ivy, i, 520.
—— CAROL, i, 480-91.
——— an Anglo-Norman, i, 481.
——— of the time of Henry VI, i, 483.
——— ancient, sung in bringing up the boar's head, i, 484.
——— ancient Scottish, i, 487.
——— from Withers's Juvenilia, i, 488.
——— sung to the king at Whitehall, i, 489.
——— from Poor Robin's Almanack, i, 490.
Christmas Carol, custom of singing, on Christmas Day, in the Scilly Islands, i, 490.
—— Day, early MS. poem illustrating the popular belief regarding, i, 478.
——— account of, from Barnabe Googe's translation of Naogeorgus, i, 518.
——— the observation of, forbidden in the time of the Commonwealth, i, 518.
——— custom of hunting owls and squirrels on, in Suffolk, i, 489.
—— DECKING CHURCHES, HOUSES, &c., AT, WITH EVERGREENS, i, 519.
—— EVE, i, 467-74.
——— wassailing custom on, in Nottinghamshire, i, 31.
——— Yule clog on, i, 467.
——— superstition on, in Devonshire, relating to the oxen, i, 473.
——— carp eaten for supper on, at Hamburgh, i, 473.
——— ceremonies on, noticed by John Herolt, a Dominican friar, i, 473.
——— women strike a swinish hour on, i, 532.
—— LORD OF MISRULE, i, 497.
—— PIES, i, 526-32.
——— coffin of the, in imitation of the cratch or manger in which our Saviour was laid, i, 178.
——— Misson's account of the, i, 528.
——— verses on, from Herrick, i, 529.
—— prince, or Lord of Misrule, i, 498.
——— at St. John's College, Oxford, i, 498.
Christopher, St., i, 359, 364-5.
—— in Touraine, a cock offered to, to cure the white flawe in men's fingers, i, 356.

Christ's Hospital, Queen Elizabeth's accession still observed as a holiday at, i, 408.
Chrysolite, iii, 300.
Chrysostom, St., observation of, on some African conjurors, iii, 81.
CHUMMING-UP, *Custom of*, ii, 457.
Church-ale, derived from the Ἀγαπαί, or love-feasts, mentioned in the New Testament, i, 282.
——— Stubbs's description of the, in his 'Anatomie of Abuses,' i, 280.
—— door, endowment of the bride at the, ii, 133.
—— Bible, suspected witches weighed against the, iii, 22.
—— monuments indicate change of weather, iii, 243.
CHURCH-PORCH, FUNERALS IN THE, ii, 245.
——— watching in the, i, 192, 331.
Churches anciently strewed with rushes, ii, 13.
—— strewing of, with herbs and flowers, on days of humiliation and thanksgiving, ii, 13, 14.
—— monuments in, indicate change of weather, iii, 243.
—— variation of the position of, as regards east and west, accounted for, ii, 6.
—— decoration of, on the calends of May, i, 216.
——— at Christmas, i, 520-1.
Churching of women, ii, 75, 76.
—— Herrick's verses relating to, ii, 76.
—— usual offering at, at Dunton, in Essex, ii, 84.
—— feast, ii, 80.
—— sermon, ii, 85.
CHURCHYARDS, ii, 290-9.
—— ghosts keeping the gates of, ii, 299.
Churchyards, yew trees in, ii, 255-66.
—— superstition respecting burial on the north side of, ii, 292-7.
—— flat stones in, ii, 301.
CHURN-SUPPER, ii, 27.
Churning butter, charm for, iii, 312-3.
Circles of conjurors, iii, 58.
Circos, a sort of tame hawk, accounted a lucky omen at weddings with the Romans, ii, 165.
Circumcision, custom of the early Christians to go masked on the, i, 462.
Cities, patron saints of, i, 364-5.
Ciudadella, chapel of St. Nicholas at i, 419.
Clack dish, beggar's, iii, 94.
Clap-dish, iii, 94.
Clape, Osgod, i, 189.
Clara, St., i, 364-5.
Claret, burnt, used at funerals, ii, 242.
Clavergrasse, weather omen drawn from, iii, 247.
Claybrook, co. Leic., Macaulay's account of the celebration of the church wake at, ii, 112.
—— riding for the bride-cake at, ii, 155.
—— custom at, of sending a garland of willow to a disappointed lover, i, 124.
—— funeral customs at, ii, 250.
Cleansing week, i, 172.
Clement, St., i, 364-5.
CLEMENT'S DAY, ST., i, 408.
—— annual ceremony observed by the blacksmiths' apprentices of the dockyard at Woolwich, i, 408.
Clent, custom of "crabbing the parson" at, on St. Kenelm's Day, i, 342.
Clergy, benefit of, iii, 382.
"Clerk's ale," i, 180, 279.
Clerks, St. Nicholas's, i, 418.
—— Commons, case of the, i, 436.
Cliff, co. Kent, custom at, on St. James's Day, i, 346.
Cligne-musset, ii, 397.

Climacteric year, iii, 267.
Cloak, turning the, a charm against fairies, ii, 503.
Clock, the old name for bell, ii, 213.
Clocks, introduction of, ii, 213.
Clog, meaning of, i, 468.
Cloud, St., i, 360.
Cloven-foot, the devil's, ii, 517.
Cloveshoo, litanies or rogations ordered by the canons of, i, 203.
Clovis, divination practised by, from the book of Psalms, at the shrine of St. Martin, iii, 337.
Club-ball, ii, 407.
Coal, superstitious finding of, under the roots of mugwort and plantain, i, 334.
"Coal-fire, dance round our," i, 310.
Coal-mine, vulgar error relating to the opening of a, near London, iii, 379.
Cob, or cobbing, ii, 411.
Cob-loaf-stealing, i, 465.
Cock, why dedicated to Apollo, ii, 54.
—— threshing of the, i, 80.
—— offered to St. Christopher in Touraine, for the sore called a white flaw, i, 356.
COCKALL, ii, 412-3.
Cockatrice, iii, 220.
COCK-CROWING, time of the morning so called, ii, 51-7.
—— different times of, ii, 54-5.
COCK-FIGHTING, ii, 57, 63.
—— supposed to have been introduced into Britain by the Romans, ii, 60.
—— derived from the Athenians, i, 69.
—— retained in many schools in Scotland till within the last century, i, 69.
—— forbidden by the Council of Copria, i, 70.
—— a Shrove-Tuesday sport, i, 73.
—— curious notice of, in the Plumpton correspondence, i, 79.
Cockpit, Whitehall, whence named, ii, 61.
Cock-throwing, custom of, i, 72.
—— origin of, wrongly ascribed to Henry V, i, 74.
—— song on, from Lluellin's poems, i, 78.
Cock vane, whence derived, ii, 56.
Cock and Pie, sign of, ii, 355.
Cock-lane ghost, iii, 86.
COCKLE-BREAD, GAME OF, ii, 413.
Cockles, omens of weather, iii, 241.
Cockney, origin of the term, i, 75.
King of, i, 536.
Cocks, shying at, i, 81-2.
—— augury by, iii, 219-20.
—— and pence, offering of, at the feast of St. Nicholas, i, 431.
Cocks-comb, i, 263.
Coel-coeth, or Coelcerth, custom of, i, 389.
Coffee-grounds, divination by, iii, 330.
Coffin of the present age described by Durand, ii, 232.
Coffins of Christmas pies, i, 178, 528.
Coffins called kists, i. e. chests, in old registers, ii, 232.
—— coals flying from the fire in the shape of, iii, 113.
Coiche-bais, iii, 61.
Coif, judge's, antiquity and origin of the, iii, 117.
"Coiffée être né," iii, 114.
Coke, to cry, ii, 58.
Cole, meaning of, in Welsh, i, 124.
Colepexie's fingers, ii, 513.
Coleshill, co. Warwick, Easter custom at, i, 177.
Colin-maillard, ii, 397.
"Collier's Wedding," ballad of the, ii, 160-71.
Colliers in the north of England, cock-fighting a favorite sport with the, ii, 63.
Collins, story of a mermaid, in notes to his Ode to Liberty, iii, 412.
Collistrigium, iii, 109.
Collonsey, isle of, custom in, of fanning the face of a sick person with the leaves of a Bible, iii, 272.
COLLOP, or SHROVE MONDAY, i, 62

Cologne, the Three Kings of the East the patrons of, i, 364.
—— their names used as a charm, iii, 321.
Colt-pixy, ii, 512.
Colts-foot, down flying from, portends rain, iii, 245.
Columbine, the, ascribed to those who are forsaken, i, 122.
—— emblematical of forsaken lovers and of cuckoldom, ii, 199.
Coming again, or walking of spirits, iii, 67.
Commendation nine-pence, ii, 90.
Common fires, i, 301.
Common-sewers, omen of weather, iii, 245.
Communion-table, bowing to the, ii, 317.
"Compitalia," feasts so called of the ancients, i, 320, 511.
"Complaynt of Scotland," account of the Borrowing Days from the, ii, 42.
"Conclamatio," the funeral lament among the Romans, ii, 269.
Confarreation, ii, 101.
Congresbury, co. Somerset, Midsummer custom at, i, 336.
Conil's well, St., in Scotland, ii, 366.
Conjurors, iii, 56.
Connan, St., well of, at Inishail, in Argyleshire, ii, 372.
Connaught, custom of fasting in, on Good Friday, i, 151-2.
"Connubii Flores, or the well-wishers at weddings," ii, 161.
Constantinople, sixth council of, forbids the lighting up of bonfires at new moons, i, 310.
Constantinopolitan synod, custom of personating bishops anathematised in, i, 424.
Conticinium, ii, 55.
Contracting cup, ii, 90.
Convulsions, to hold your left thumb with your right hand in, ii, 343.
Cooks, sermon to the, at Oxford, on fetching in the fly, i, 84.
—— fellowship of, at Newcastle-upon-Tyne, keep up bonfires on St. John Baptist's and St. Peter's Eves, i, 318.
Coral, child's, superstitions relating to, ii, 85.
Coriander seed, effect of, as a charm, iii, 297.
Cork, riot at, in 1833, on account of St. John's fires, i, 305.
Cormorants, superstitions concerning, iii, 218.
Corn, spell by pulling stalks of, in Scotland, i, 380.
—— blessings on, implored upon St. Mark's Day, i, 194.
—— a payment of, at Martinmas, occurs in Domesday, i, 410.
Corning, custom of, in Warwickshire, on St. Thomas's Day, i, 392.
Corn lady, or maiden, ii, 25.
Cornlaiters, ii, 145.
Corns, superstitions relating to, iii, 242.
Cornucopiæ, ii, 185.
Cornutes, ii, 181.
Cornutus, etymology of, ii, 184.
Cornwall, ceremony observed at Little Colan, in, on Palm Sunday, i, 130.
—— May customs retained in, i, 223-7.
—— Whitsuntide customs in, i, 276.
—— lighting bonfires in, on Mid summer Eve, i, 302.
—— poles at the tin-mines on, crowned with flowers on St. John's Day, i, 318.
—— custom of lighting fires in, on Midsummer Eve, i, 319.
—— saints' feasts in, ii, 5.
—— harvest dinners in, ii, 26.
—— Madern well, in, ii, 369.
—— St. Euny's well in, ii, 370.
—— punishment of the cucking-stool in, iii, 106.

Cornwall, charms, variety of, in, iii, 370-1.
—— superstition in, for curing the chincough, iii, 272.
Cornwallis, Henrietta Maria, grave of, at Fornham, in Suffolk, stands north and south, ii, 295.
Corporal oath, iii, 394.
Corpse, kept four days among the primitive Christians, ii, 229.
—— candle, iii, 237-8.
—— laying out of a, ii, 231.
—— following of a, to the grave, ii, 249.
—— carried out of the world feet forward, ii, 275.
Corpusance, iii, 400.
Corpus Christi Day *and* Plays, i, 294-7.
—— celebration of, at Aix, in Provence, i, 43.
—— ceremonies of, from Naogeorgus, i, 294.
—— celebration of, in Spain, i, 296.
—— held annually on the Thursday after Trinity Sunday, i, 297.
Corrantoes, ii, 162.
Cosens, John, Bishop of Durham, renews the ceremony of burning candles on the Purification, i, 47.
—— alleged superstitions of, ii, 320.
Cosciromancy, iii, 352.
Cosmas, St., i, 359.
—— and Damian, St., i, 359.
Coten, ii, 412.
Countries, patron saints of, i, 364-5.
Country Wakes, *called also* Feasts of Dedication, Rush-bearings, &c., ii, 1, 15.
—— origin of, ii, 1, 2.
—— regulation of, under Henry VIII, ii, 3.
—— further regulation of, in the Book of Sports, ii, 4.
—— ludicrous trait in the description of one, ii, 7.
—— celebration of, in Scotland, ii, 8.
Country wakes, &c., the wake from Herrick's Hesperides, ii, 12.
Court of Requests, custom at, of "chumming-up," ii, 451-2.
Coventry, Corpus Christi plays at, i, 296.
Coventry Show Fair, i, 286-92.
—— its antiquity and origin, i, 286.
—— legend of Peeping Tom, i, 287.
—— the Godiva procession, i, 288.
—— its celebration in 1848, i, 291.
Cowle, monks used to bury the dead in, iii, 325.
Cowlstaffe, riding on a, ii, 189.
Cow's tail, an omen of weather, iii, 243.
Cowyll, the name in Wales for the morning gift after marriage, ii, 175.
Cox, Francis, retraction of, as a necromancer, A.D. 1561, iii, 66.
"Crabbing the parson," custom of, on St. Kenelm's Day, i, 342.
Craiguck, well of, at Avoch, in the co. of Ross, ii, 368.
Cramp, charm against, iii, 301.
—— charm for, used in Devonshire and Cornwall, iii, 311.
—— fish, vulgar error concerning the, iii, 381.
—— rings, hallowing of, by the kings of England, i, 150-1; iii, 300-2.
Cranmer, Abp., loss of a MS. belonging to, ii, 402.
"Crants," the German word for garlands, ii, 305.
Crapaudina, or toadstone, iii, 50-5.
"Crays Week," i, 202.
Cratche, i, 178.
Creed, custom of turning to the altar at the, retained at Oxford, ii, 321.
Creeling, custom of, in Scotland, ii, 98.
Creeping to the cross on Good Friday, i, 152.
—— through perforated stones, iii, 293.
Cresswell, Madam, funeral sermon of, ii, 280.

Cribbidge, ii, 449.
Cricket, game of, ii, 415.
CRICKETS, omens by, iii, 189-90.
Cripple goat, or goabbir bhacagh, ii, 24.
Crispin, St., i, 360.
Cross, Burness, &c., co. Orkney, New Year customs in the parishes of, i, 19.
—— creeping to the, on Good Friday, i, 152.
—— holy, recovery of the, by Heraclius, i, 351.
—— buns on Good Friday, i, 154.
—— candles, i, 48.
—— legged, sitting, used as a charm, iii, 257-8.
—— marks on cakes, i, 156.
—— Monday, i, 200.
—— or gang-week, i, 201.
Crosses, praying for the dead at, ii, 249.
—— of palm carried about in the purse on Palm Sunday, i, 127.
CROSS-RUFF, game of, ii, 415.
Crossthwaite church, co. Cumb., privileges of the minister at, i, 369.
Crow, plucking a, iii, 393-4.
—— killing a, within four miles of London, iii, 379.
—— omens, iii, 212-3.
Crowdie, Scotch dish so called, i, 87.
Crown office, vulgar error concerning the, iii, 380.
Crows, superstitions concerning, iii, 212, 244.
—— vulgar errors concerning, iii, 213.
Croyland, the poor's halfpenny of, i, 351.
—— Abbey, custom of giving little knives at, on St. Bartholomew's Day, i, 351.
—— the arms of, three knives, i, 351.
Cruden, in Aberdeenshire, late wake at, ii, 228.
Crumcakes at Shrovetide, used in Barking nunnery, i, 87.
"Crying the mare," ii, 24.
Crystal, sorcerer's, iii, 60-1.
Cucking, etymology of, iii, 102-3
CUCKING-STOOL, iii, 102-8.
—— description of the, from Misson, iii, 104.
Cuckold, description of, in Poor Robin's Almanack, 1699, ii, 190.
—— thinking of a, in carving, i, 371; ii, 199, 200.
—— *of the word*, ii, 196, 202.
Cuckolds, witticisms on, ii, 199, 200.
Cuckoo, sucks the eggs of other birds, ii, 197.
—— his note so uniform that his name in all languages seems to be derived from it, ii, 197.
—— superstitions on first hearing the, ii, 197.
—— unlucky to have no money in your pocket when you hear the cuckoo for the first time, ii, 198.
—— called, by Green, the cuckold's chorister, ii, 198.
—— ale, ii, 198.
—— spit, vulgar error concerning, ii, 198.
"Cuerno," ii, 186.
Cuerpo, santo, iii, 400.
Cumberland, New Year customs in, i, 8, 12.
—— custom in, on Easter Eve, i, 159.
—— Midsummer fires of, i, 318.
—— custom of newly-married peasants begging corn in, ii, 145.
—— bride-wain of, ii, 148-9.
—— custom of daubing in, ii, 150.
—— wake kept with the dead in, ii, 228.
—— doles at funerals in, ii, 288.
—— luck of Eden Hall in, ii, 487.
Cumwhitton, co. Cumb., wake on the eve of St. John at, i, 318.
Cup, contracting, ii, 90.

Cunning man, or fortune-teller, Butler's description of the, iii, 62.
CURCUDDOCH, *or* CURCUDDIE, ii, 415.
Curfew-bell, history of the, ii, 220.
Curse against thieves, iii, 80.
Cushion-dance at weddings, ii, 161-2.
Cuthbert's well, St., at Eden Hall in Cumberland, ii, 376.
Cuts, drawing of, iii, 337.
Cuttles, omens of weather, iii, 241.
"Cutty wraw," iii, 199.
Cwintun, hymeneal game in Wales so called, ii, 164.
Cyniver, sport of, in Wales, i, 379.
Cypress, used among evergreens at Christmas, i, 523.
—— used at funerals by the Romans and other heathens, ii, 252.
—— retained for the same purpose in later times, ii, 253.
Cyprus and Paphos, Venus presides over, i, 365.

Dab, meaning of, iii, 394.
Daffodil, divination with the, iii, 360.
"Dance round our coal-fire," i, 310.
Dance with swords, i, 512-14.
Dances, custom of kissing at the beginning of, ii, 148.
Dancing at weddings, ii, 160.
—— Joan Sanderson, or the cushion-dance, ii, 162.
D'Ancre, Marshal, the wife of, executed as a witch, iii, 11, 31.
Dandelion, flying of down from, portends rain, iii, 245.
Danes in England, Hoke Day the festival to commemorate their destruction, i, 185-91.
—— massacre of the, by Ethelred, A.D. 1002, i, 185.
—— customs among the, relating to newborn children, ii, 73.
—— the tyranny of the, gives rise to the custom of pledging, ii, 325.
Danish women, amulets used by, before they put a newborn infant into the cradle, ii, 73.
Daoine Shi', a species of fairies ii, 514.
Darien, herb eaten at, by women in labour, iii, 297.
Dark lanterns, vulgar error relating to, iii, 364.
Darowen, in Wales, Midsummer fires made at, i, 318.
Dartmouth, riot at, in 1634, upon bringing home a Maypole, i, 238.
Darvel Gatherne, i, 359.
Daubing, erection of a house of clay so called, ii, 150.
David, St., account of, i, 102, 107.
DAVID'S DAY, ST., i, 102-8.
———— wearing of the leek on, i, 106-7.
———— proverbial sayings on, i, 103-4.
———— lines on, i, 104-8.
———— a Welshman formerly burnt in effigy, in England, on, i, 105.
———— amusing origin of the custom of wearing leeks, given in Howell's Cambrian Antiquities, i, 108.
David's, St., inquiry in the visitation of the diocese of, in 1662, concerning morris dancers, i, 252.
Davy Jones, iii, 240.
Day, civil and political, divided into thirteen parts, ii, 55.
DAYS LUCKY *or* UNLUCKY, ii, 44.
—— borrowed, in March, ii, 41.
—— of the week, homely rhymes on the, ii, 42-3.
—— perilous, in the different months, ii, 47-8.
—— Lord Burghley's advice to his son concerning, ii, 48.
Dead, watching with the, ii, 225-30.
—— unlawful, anciently, to bury the, within cities, ii, 291.
Dead man's hand, iii, 153.
DEAD MEN'S CANDLES, iii, 237-8.
Dead Ruttle, iii, 232.
"*Deas Soil*," iii, 286.

Death-bed superstitions, ii, 230.
—— howl in Africa, ii, 273.
—— mould or mole, iii, 177.
—— omens peculiar to families, iii, 227.
—— warrant, vulgar error about signing the, iii, 379.
—— WATCH, iii, 225-6.
DEATHS, CUSTOMS AT, ii, 202, 317.
Debtor, vulgar error concerning the body of a, iii, 379.
Debtors, custom of exacting garnish money from, i, 433.
Deck of cards, ii, 449.
DECKING CHURCHES, HOUSES, &c. WITH EVERGREENS AT CHRISTMAS, i, 519-25.
DEDICATION, FEASTS OF, ii, 1-15.
—— among the Jews, ii, 1.
—— excesses at, in Naogeorgus's time, ii, 9-10.
Dee, Dr., conjurations of, iii, 61.
Deitht-thraw, iii, 234.
Delos, the inhabitants of, lovers of cock-fighting, ii, 59.
Denmark, St. Anscharius and St. Canute the patron saints of, i, 365.
—— goose eaten in, upon St. Martin's Eve, i, 368.
Denis, St., i, 364-5.
"Deposition," celebrity of, in foreign universities, i, 433.
Derby, Ferdinand Earl of, his death attributed to witchcraft, iii, 11.
Derbyshire, continuance of the custom of rush-bearing in, ii, 14.
—— death-bed superstitions in, ii, 230.
—— garlands in churches in, ii, 302.
Deritend chapel, Birmingham, ii, 325.
"Designatores," ii, 283.
Dessil, ii, 385, 486.
Deuce, a popular name for the devil, explained, ii, 521.
DEVIL, POPULAR NOTIONS CONCERNING THE APPARITION OF THE, ii, 517-22.
Devil, figure of the, burnt on the anniversary of Queen Elizabeth's accession, i, 405.
Devil's bit, herb so called, ii, 522.
Devonshire, custom in the Southhams of, on the eve of the Epiphany, i, 28.
—— bonfires in, on Midsummer Eve, i, 311.
—— superstition in, relating to the oxen, on Christmas Eve, i, 473.
—— custom of burning the Christmas block continued in, i, 467.
—— harvest custom of, ii, 20.
—— a song made use of in, in ploughing with oxen, ii, 29.
—— inhabitants of, call the three first days of March "Blind Days," ii, 43.
—— custom in, on Royal Oak Day, i, 275-6.
—— death-bed superstitions in, ii, 231.
—— superstition in, concerning bees, iii, 300-1.
—— superstition in, for curing the chin-cough, iii, 272.
—— cruelty in, towards field mice, iii, 290-3.
—— charm against agues in, iii, 298.
—— ring superstition in, iii, 300.
Dew and new leaves in estimation on the Nativity of St. John Baptist, i, 311.
—— cakes given to those who entered Trophonius's cave, iii, 300.
"Diablo," ii, 186.
Diamond, the, used as a charm, iii, 300.
Dibbs, game of, ii, 413.
Dick a Tuesday, iii, 396.
Dier, Mrs., practises conjuration against Queen Elizabeth, iii, 11.
"Dies atri et albi," ii, 44.
"Dies Ægyptiaci," i, 39; ii, 47.
Dijon, custom at, upon the first Sunday in Lent, i, 100.

Dilston Hall, co. Northumberland, brook at, ii, 368.
Dining with Duke Humphrey, iii, 384-5.
Dinners, burial, instances of, in former times, ii, 238.
Diocletian, story of the emperor, iii, 158.
Diseases, particular, names of saints invoked against, i, 363.
Disguising, Christmas custom of, i, 461-3.
—— forbidden by King Henry VIII, i, 465.
Dismas, St., i, 364.
Distaff and spindle formerly carried before a bride, ii, 133.
Distaff's Day, St., or the morrow after Twelfth Day, i, 32.
Divination, iii, 329-60.
—— on May Day, preserved in Gay's Shepherd's Week, i, 217.
—— with nuts, i, 379, -1.
—— with apple-parings, i, 385.
—— at weddings, ii, 165.
—— by drawing cards, ii, 451.
—— by the psalter, iii, 338.
—— by arrows, iii, 331.
—— by Virgilian, Homeric, *or* Bible Lots, iii, 336.
—— by the Speal *or* Blade-Bone, iii, 339-40.
—— by bachelor's buttons, iii, 340.
—— by the Erection of Figures Astrological, iii, 341.
—— by the Finger-nails, iii, 350.
—— by Sieve and Shears, iii, 351.
—— by Onions and Faggots, iii, 356.
—— by a Green Ivy-leaf, iii, 357.
—— by Flowers, iii, 358.
Divining rod, iii, 332-5.
—— employed for the discovery of lodes of ore, iii, 333.
Docks, seeds of, used as a charm, iii, 314.
Dodd, Dr., singular superstition practised at the execution of, iii, 276.
Dog-hanging, the name for a money-gathering at a wedding in Essex, ii, 150.
Doge of Venice, espousal of the Adriatic by, i, 209.
Dogs, not allowed to pass between a couple to be married, ii, 170.
—— howling of, iii, 184-6.
Doles *and* inviting the Poor to Funerals, ii, 287.
Dolphin, an omen of weather, iii, 240.
"Dominica Refectionis," i, 111.
Donatian, St., i, 364.
Donne, Mr., bequest of, for the ringing of Bow bells, ii, 224.
Dööinney-oie, or nightman, the, iii, 414.
Dore, Mary, the parochial witch of Beaulieu, iii, 14.
Doree, iii, 362.
Dorinda, lines to, on Valentine's Day, i, 55.
Dorsetshire, custom in, on Easter Eve, i, 160.
—— of perambulation in, Rogation week, i, 206.
Douay, figure of a giant annually burnt at, i, 325.
Douce, Francis, his translation of an Anglo-Norman Carol, i, 482.
Dovers meeting, i, 277.
Doves, superstitions concerning, iii, 217-8.
Dough, meaning of, i, 526.
Dower, the woman's, anciently assigned at the church door, ii, 133.
Downy well, at Nigg, in Scotland, ii, 376.
Drachaldy, well of, ii, 380.
Draco volans, iii, 402.
Dragon, custom of carrying about the figure of a, on Midsummer Eve, i, 320.

Dragon, flying, i, 321.
—— atmospheric phenomena so called, i, 321; iii, 410.
Drainy, co. Elgin, custom of the penny wedding at, ii, 147.
Draw Gloves, sport so called, ii, 416.
Drawing Dun out of the Mire, ii, 416.
Dreams, iii, 127-41.
—— ancient rhymes on the subject of, iii, 131.
—— interpretations of, iii, 132-3.
—— dictionary of, iii, 134.
Drinc-heile, i, 3.
Drinking, a, in some parts of Scotland, explained, ii, 344.
—— cups, different kinds of, ii, 337.
—— Customs, ii, 325-51.
—— Wine in the Church at Marriages, ii, 136.
Drink-lean, i, 279.
Droitwich, custom at, on St. Richard's Day, i, 201.
Druidism, allusion to the supposed sacrifices of, i, 326.
Druids, customs of the, at New Year's tide, i, 17.
—— mistletoe sacred to the, i, 109.
—— fires on the four great festivals of the, i, 349.
—— hydromancy practised by the, at wells, ii, 377.
—— rites of the, at the changes of the moon, iii, 141.
—— magic of the, iii, 149-50.
Drunkard's Cloak, iii, 109.
Drunken groat, ii, 334.
Drunkenness increased amongst us by the wars of the Low Countries, ii, 331.
—— terms of, ii, 334.
Duck *and* Drake, ii, 417.
Ducking-stool, iii, 102-3.
—— painting of a, at Ipswich, iii, 107.
Ducks, superstitions concerning, iii, 218.
—— foretell weather, iii, 243.
Dudingston parish, near Edinburgh, summer custom of eating sheep's heads at, i, 414-5.
"Duellum Gallorum," i, 76.
Dulce Domum, Winchester song of, i, 452.
Dullahan, the, ii, 508.
Dumb Borsholder of Chart, i, 220.
—— cake, i, 387; iii, 331.
Dundonald, Ayrshire, singular funeral custom at, ii, 287.
Dunkeld, co. Perth, diversion of riding at the ring at, ii, 437.
—— Little, fountain and chapel at, ii, 371.
Dunkirk and Douay, immense figure of basket-work annually made at, i, 325.
Dunmow Flitch of Bacon, ceremony of the, ii, 177-80.
—— form of the oath when claimed, ii, 177-8.
Dunscore, shire of Dumfries, yew tree at, ii, 263.
Dunskey, cave near, iii, 148.
Dunstan, St., i, 364.
Dunton, co. Essex, church-offering at, ii, 84.
Durham, rural address to St. Agnes in, i, 37.
—— custom used at, of taking off shoes, or rather buckles, in the Easter holidays, i, 180.
—— custom of "orders" still retained in the grammar-school in the city of, i, 441.
—— yule cakes in the county of, i, 526.
—— celebration of church wakes in the county of, ii, 11.
—— harvest customs in the county of, ii, 29.
—— riding the stang in, ii, 188-9.
—— garlands in churches in the county of, ii, 303.
—— letter concerning gipsies and fawns in, iii, 99, 100.
Dusius, a demon among the Gauls, ii, 521.

Eagle, Alexander the Great encouraged by the flight of an, iii, 222.
Earnest, given at a bargain, iii, 262.
Ears, tingling of the, iii, 171-3.
Easling, co. Kent, custom at, on Nov. 30th, i, 415.
East, practice of worshipping toward the, ii, 317-8.
— churches not placed due east and west, ii, 324-5.
East Indies, creeping through tolmen or perforated stones in the, iii, 293.
Easter, why so called, i, 161.
—— custom of carrying Silenus in procession at, at Rhodes, ii, 22.
—— gloves, i, 80.
—— king, custom of the, in Spain, i, 167.
—— manner of celebrating among the modern Greeks, i, 174.
—— called "Hye-tide," i, 189.
—— Monday, i, 177-81.
——— amusements of, on the borders of the Solway, i, 169.
—— Tuesday, custom on, mentioned by Durand, i, 180.
Easter Day, i, 161.
——— shining of the sun on, i, 162-3.
——— ceremonies on, from Naogeorgus, i, 164.
——— churches ornamented with flowers on, i, 165.
——— ancient custom at Twickenham on, i, 165.
——— custom of having new clothes on, i, 165.
——— Biddenden custom on, i, 166.
——— Aubrey's account of the first dish brought to table on, i, 167.
——— hallowing of eggs and herbs on, i, 172.
——— standard erected on, i, 177.
—— Eggs, i, 168-76.
——— sports with, on the borders of the Solway, i, 169.
Easter Eggs, custom of making presents of, in the North of England, i, 168-9.
——— song of the pace-eggers, i, 176.
—— Eve, i, 157-60.
——— superstitions on, as related by Naogeorgus, i, 157-8.
——— custom in Dorsetshire, on, i, 160.
—— Holidays, i, 176-84.
——— the celebration of, appointed by King Alfred, i, 177.
——— London amusements in the, detailed by Fitzstephen, i, 177.
"Ecco la fico," ii, 182-3.
"Echinus marinus," iii, 371.
Eclipses of the moon, superstitions concerning, iii, 152-3.
Eden Hall, co. Cumb., St. Cuthbert's well at, ii, 376.
——— Giant's Cave at, ii, 375.
——— luck of, ii, 487.
Edgar, King, ecclesiastical law of, for keeping a part of Saturday holy, ii, 39.
—— law of, relating to Sunday, ii, 39.
Edgeware, co. Midd., reparation of butts at, at Whitsuntide, i, 281.
—— a tumbrel or cucking-stool formerly kept at, iii, 103.
Edgewell tree, an omen of death, iii, 233.
Edgeworth, Miss, story by, on the custom of barring-out, i, 441.
Edinburgh, "ald Stok image" used at, i, 325.
—— St. Egidius the patron saint of, i, 364-5.
—— drinking custom at, after St. Cecilia's concert, ii, 342.
—— spot at, where supposed witches were burnt, iii, 31.
—— old houses in, with talismanic characters, iii, 323.
Edine, St., i, 364.

Edmonton, witch of, iii, 23.
Edmundsbury, St., custom of the monks of, at wheat-seeding, i, 392.
Edmund's well, St., at Oxford, ii, 378.
Edward I lifted in his bed by the ladies of the bedchamber and maids of honour on Easter Monday, i, 181.
—— III, ceremony of the boy-bishop presented before, A.D. 1299, i, 428.
—— IV, coronation of, why put off, i, 535.
—— VI, his alteration of the foundation of Christ's College, Cambridge, iii, 264-5.
Egelric, abbot of Croyland, casts a ring of six bells, ii, 215-6.
Egg, an emblem of the universe, i, 168.
— eating of an odd one, iii, 19.
— Druid's, iii, 287.
Egg-feast, name of the Saturday preceding Shrove Tuesday, i, 64.
—— formerly at Oxford, i, 171.
— shell broken after the meat is out, iii, 19.
"Egg at Easter," proverb of an, i, 171.
Eggs and collops, a usual dish on Collop or Shrove Monday, i, 62, 88.
— laid on Good Friday preserved all the year, i, 151, 174.
— a usual dish on Good Friday, i, 151, 174.
— and herbs on Easter Day, i, 164.
— sports with, i, 169.
— held by the Egyptians as a sacred emblem of the renovation of mankind after the deluge, i, 169.
— in the ritual of Pope Paul V, considered emblematical of the resurrection, i, 172.
— the giving of, still prevalent among the modern Greeks and Russians, i, 174.
Eggs laid on the Annunciation of the Virgin Mary put by, i, 174.
— given to infant children, ii, 81-2.
— superstitions respecting, ii, 82.
EGGS, EASTER, i, 168-76.
Egidius, the patron saint of Edinburgh, i, 364.
Egyptians, see GIPSIES.
Elder, sprigs of, used as a charm, iii, 284-5.
Elegy, funeral, among the Irish, ii, 228.
ELEPHANT, vulgar error concerning the, iii, 369.
Elf, etymology of, ii, 476.
— or fairy stones, ii, 490.
Elf-arrows, ii, 490.
— fire, ii, 490; iii, 408.
— shots, ii, 490.
— cake, ii, 492.
— knots, ii, 492.
— locks, ii, 492.
Elf's Kirk, cell or cave so called, ii, 494.
Elgin, and shire of Murray, Midsummer custom in, i, 310.
Eligius, St., particulars concerning, i, 361.
Elizabeth, Queen of Henry VII, ceremony used by, at taking her chamber, in order to her delivery, ii, 66.
ELIZABETH, QUEEN, ACCESSION OF, i, 404-8.
—— order of the Maunday practised by, i, 145-6.
—— dined upon goose at Tilbury Fort, i, 368-9.
—— portrait of, at Kirtling, co. Cambridge, ii, 346.
—— fond of bear-sports, ii, 401.
—— magical practices against, iii, 11.
—— her expressions in her last illness, when dissuaded by her courtiers from looking at a comet, iii, 241.
—— ring sent to, by Lord Chancellor Hatton, "to be worn betwixt the sweet dugs," iii, 301.

Elm tree, presages drawn from the leaves of the, iii, 248.
Eloy, St., account of, i, 361.
Ely, custom in the isle of, on Whirlin Sunday, i, 114.
Ember, or Ymbre days, i, 96.
Emmets, omens of weather, iii, 223.
England, kings of, the *second* of any name unfortunate, iii, 268.
Entertainments, Funeral, ii, 237.
Ensign-bearers in London at the Midsummer night's watch, i, 328.
Eolus, iii, 5.
"Ephesiæ literæ," iii, 323.
Ephesus, image of Diana at, iii, 323.
Epigram on burning the figures of the Pope, the devil, and the Pretender, i, 407.
Epilepsy, amulet against the, iii, 284.
Epiphany, customs of the, i, 21-2.
"Episcopatus puerorum," ceremony of the, forbidden by the Council of Saltzburg, A.D. 1274, i, 426.
Epitaphat St. John's College, Oxford, ii, 251.
Epithalamium, ii, 161.
—— from Herrick's Hesperides, ii, 169.
Epping Stag Hunt, iii, 395.
"Epulum novendiale," ii, 238.
Erasmus, St., i, 364-5.
Eric, St., i, 364.
Errors, Vulgar, iii, 379.
Erskine, parish of, in Scotland, witches burnt at, iii, 30.
Ermyn, St., iii, 402.
Erysipelas, amulet against, iii, 284.
Eskdale, Cumberland, customs at, ii, 288.
Eskdalemuir, co. Dumfries, annual fair at, ii, 88.
Essex, money-gathering in, at a marriage, ii, 150.
—— Dunmow bacon, in, ii, 177-80.
Ethelburgh's Day, St., i, 374.
Eton College, double feast of St. Nicholas at, i, 430.
—— Montem, abolition of, in 1847, i, 440.
Eton school, custom at, on the day of the Circumcision, i, 15.
—— Shrovetide customs at, i, 62, 83.
—— custom at, on Ash Wednesday, i, 98.
—— May-day customs at, i, 217.
—— custom at, on the eve of St. John Baptist, i, 317-35.
—— bonfire at, on St. Peter's Day, i, 338.
—— gathering of nuts at, in September, i, 353.
—— boy-bishop elected at, on St. Hugh's Day, i, 431.
—— modern Montem custom at, i, 432.
—— hunting the ram at, i, 440.
—— plays acted at, in the Christmas holidays, i, 497.
"Etre né coiffé," iii, 114.
Eve, Lady, wife of Sir Robert Fitzharding, anniversary of the, i, 116.
Evergreens, carrying of, at funerals, ii, 249.
Evesham, co. Worc., custom among the master-gardeners to give their workpeople a treat of baked peas on Holy Thursday, i, 208.
Evil, king's, touching for the, iii, 300-2.
—— eye, iii, 44-6, 326.
—— turning the coal, a counter-charm to, iii, 44.
—— charm against, practised in the west of Scotland, iii, 47.
Euloge, St., i, 365.
Euny's well, St., ii, 370.
Eustace's well, St., at Withersden, in Kent, ii, 371.
Eutrope, St., i, 365.
"Evyns," origin of the observance of, ii, 1.
Exeter, custom of the boys at, in Rogation week, i, 207.

Exeter, charm for agues about, iii,298.
Exorcism against worms, iii, 273.
Expulsion of death, a custom so called in Franconia, i, 112.
Eyam, in Derbyshire, Miss Seward's description of the paper garlands suspended in the church of, ii, 302.
Eye, enchanting or bewitching, iii, 44-6, 326.
—— itching of the right, iii, 172.
Eyes, babies of the, iii, 47.

Fabarum rex, i, 24.
Fabyan, the historian, his order for his month's mind, ii, 315-6.
Face-cloth, antiquity of the, ii, 232.
Facers, the name for a club of drinkers, ii, 334.
Faddy, a, i, 223.
Fags at Eton school, i, 437.
Fairie, queen of the, in Scotland, ii, 507.
Fairies, superstitions concerning, as to changeling children, ii, 484-5-6.
—— existence of, alluded to by the most ancient British bards, ii, 476.
—— popular creed, relating to, imported from the East, ii, 476.
—— supposed to steal or change children, ii, 484.
—— of the mines, ii, 486-7.
—— of wells, ii, 494.
—— domestic, called brownies, ii, 488-9.
—— Chaucer's remarks on, ii, 498-9.
—— names of the fairy court, ii, 499.
—— Dr. King's description of a fairy entertainment, ii, 500.
—— Oberon's clothing and diet, ii, 500-1-2.
—— king and queen of the, ii, 499.
—— arrows, ii, 490.
—— butter, ii, 492.
Fairies' "Farewell," Bishop Corbett's ballad of the, ii, 495.
—— money, ii, 493.
——saddle, in the Isle of Man ii, 494.
—— treasure, ii, 493.
Fairs, ii, 453-70.
—— Gay's account of the different articles exposed at, ii, 453
—— another description of a rustic fair, ii, 453-4.
—— sports at, ii, 461.
Fairy Mythology, ii, 476, 508.
—— nips, ii, 491.
—— rings, ii, 480-1.
—— song, ii, 497.
—— sparks, or shell-fire, ii, 492.
Faith, spitting the, iii, 261.
Faith, St., Virgin and Martyr, i, 373.
—— curious love charm employed on that day in the north of England, i, 373.
Falling sickness, charms against the, iii, 301.
—— star, iii, 405.
Familiars of witches, iii, 6, 10.
Fandango, Spanish, i, 252.
Farls, i, 460.
"Farciminum convivia," i, 400.
Fascination *of* Witches, iii, 44, 50.
Fast, St. Agnes', i, 35; iii, 141.
Fast *and* Loose, ii, 435.
Fastens seed-cake, ii, 22.
Fasterns, Fasten, or Fasting Even, a name given to Shrove Tuesday, i, 65-8, 82.
Fasting on Midsummer Eve, i, 335.
—— spittle, virtues of, iii, 260-1.
Fastingham, or Fastyngonge Tuesday, i, 68.
Fathers of the Church inveigh against the fights of gladiators, ii, 60.
Faversham, curfew bell at, ii, 222.
"Favilteach," or the first days of February, ii, 44.
Favours, marriage, ii, 108.

Faw, John, Lord and Earl of Little Egypt, iii, 100.
Faws, gipsies so called in the north of England, iii, 100.
Fawkes, Guy, image of, carried about on the 5th of November, i, 397-8.
Fayles, game of, ii, 417.
Feasts, burial, ii, 237.
February set apart for Parentalia, or funeral anniversaries, ii, 157.
Feed the dove, i, 517.
Feet, happy and unhappy, iii, 167.
—— charms for the, iii, 285.
Felicitas, St., i, 364.
Fens, superstition of the, iii, 19.
Feralia, ii, 308.
Feriæ, ii, 459.
Ferioll, St., i, 365.
Fern-seed, gathered on Midsummer Eve, magical powers of, i, 314-5.
Ferrers, George, a lord of misrule, temp. Edward VI, i, 499.
Festum fatuorum, i, 137.
"Festum stultorum veterum," i, 137.
Fetches, iii, 228.
FETCH LIGHTS, iii, 237-8.
Fête des Rois, i, 22.
Fever, charm against, iii, 271.
Feu de la St. Jean, i, 310.
Feux de joie, i, 301.
Fiage, St., i, 364.
Fian, Dr., torture and death of, in Scotland, for witchcraft, iii, 40.
Fiery dragons, and fiery drakes, meteors, i, 321; iii, 410.
FIFTH OF NOVEMBER, i, 397-8.
Fig Sunday, i, 124.
FIGURES, ASTROLOGICAL, DIVINATION BY, iii, 341-8.
Fillan, river, pool in the, famed for curing madness, ii, 381.
—— St., co. Perth, superstitions practised at the springs of, iii, 473.
Fillets, bride's, ii, 169.
Findern, in Derbyshire, custom at, of lighting fires on the evening of All Souls' Day, i, 391.
FINDING OR LOSING THINGS, iii, 250-1.
FINGER NAILS, *Divination by the*, iii, 177.
Finns, superstitions of the, relating to St. George's Day, i, 192.
—— feast of Allhallows said to drive them out of their wits, i, 396.
—— throw a piece of money into the trough out of which horses drink on St. Stephen's Day, i, 534.
—— Monday and Friday held to be unlucky days with, ii, 50.
Fir darrig, the, ii, 508.
Fir tree, superstition concerning the, iii, 233.
Fire, superstition concerning, at Rome on New Year's Day, i, 12.
—— "hallowed" on Easter Eve, i, 158.
—— an emblem of immortality, i, 391.
—— "cleaving and hanging on the parts of men and beasts," iii, 410.
Fire-brand Sunday, i, 100.
Fires, St. John's, i, 299, 301-3.
—— dancing round, in inns of court, i, 310.
—— customary on particular eves, i, 317-8.
—— on the four great festivals of the Druids, i, 325.
—— omens in the burning of, iii, 183-4.
—— of St. Peter and St. Nicholas, iii, 401.
Firmin, St., i, 364.
Fishwomen spit upon their handsel, iii, 261.
Fitzharding, Sir Robert, anniversary of, at St. Augustine's Monastery, Bristol, i, 116.
Fitzwalter, Lord, the originator of the claim for a flitch of bacon at Dunmow, ii, 178.

FIVE SCORE, MEN, MONEY, *and* PINS, SIX SCORE *of* ALL OTHER THINGS, ii, 474-5.
Flanders, ceremony in, on Saturdays between Christmas and Candlemas, i, 45.
—— St. Peter the patron saint of, i, 365.
FLAT STONES, custom of laying over graves in our churches and churchyards, ii, 301.
Fleabane, seed of, used as a charm, iii, 313.
Fleas, merry conceit for preventing the increase of, ii, 198.
—— biting of, iii, 204.
FLIES considered as omens, iii, 189.
FLINGING THE STOCKING, a species of divination used at weddings, ii, 170.
Flintshire, marriage custom prevalent in, ii, 127.
Flitch of bacon, claiming of, by married people, ii, 177-9.
Floralia, Roman, i, 216-41.
Florian, St., i, 360-4-5.
Flouncing, a betrothing custom in Guernsey, ii, 98.
Flower seeds sown on Palm Sunday, iii, 248.
Flowers, strewed at weddings, ii, 116.
—— ancients used to crown deceased persons with, ii, 252.
—— strewed on graves, ii, 302-14.
—— sweet-scented, only permitted to be planted on graves, ii, 310-11.
—— or boughs put upon the heads of horses for sale, ii, 351.
FLOWERS, DIVINATION BY, iii, 358-9.
Fly, custom of fetching in the, at Oxford, i, 84.
FOLLOWING THE CORPSE TO THE GRAVE, ii, 249-54.
Fond Plough, i, 505.
Fontinalia, feast of, ii, 368.
Fool of the May games, i, 263-5.
—— KING Charles the First's, i, 265.
Fool, a character in the morris dance, i, 270.
—— the keeping one in families for entertainment formerly common, i, 265, 501.
FOOL PLOUGH AND SWORD DANCE, i, 505-19.
FOOL PLOUGH, also called the fond or white plough, i, 505.
—— representation of the, as used in Yorkshire, i, 511.
Fools, festival of, i, 13, 131, 135, 139, 505.
—— made on the 1st of May, i, 219.
"Fool's Fair" at Lincoln, ii, 469.
Foot-ale, ii, 333.
FOOTBALL, ii, 417.
—— game of, on Shrove Tuesday, i, 90-1-2.
—— money, ii, 156.
—— prohibited in Scotland, ii, 417.
Footcloth, fool's, in the morris dance, i, 267.
Footing, ii, 333.
Footman, Sir Thomas Overbury's character of a, i, 110.
Forefinger of the right hand considered venomous, iii, 177.
Fore-spoken water, i, 394.
—— goods, iii, 299.
Forfar, Martinmas custom at, i, 399
Forfeits, i, 517.
—— in barbers' shops, ii, 361.
Forglen, in Banffshire, few persons at, choose to marry on a Friday, ii, 50.
—— other superstitions at, iii, 111, 167.
Fortingall, co. Perth, yew tree at, ii, 263.
Fortune-teller, description of the, in Hudibras, iii, 62.
Fortune-tellers still called "wise men" in the North, iii, 63.
Fountain on the shore of the Bosphorus, ii, 368.
Fountains, superstitions, ii, 374-5-7, 380.
—— forbidden, ii, 374.

Four, superstition relating to the number, iii, 268.
Fowl, offering of a, ii, 375.
—— merry-thought of a, iii, 220.
Fowls, omens from, ii, 219.
Fox and geese, ii, 354.
Fox-i-th' Hole, i, 3.
Fox tayles, crown of, iii, 392.
Foys, ii, 330.
Froise, i, 393.
France, Ash Wednesday how distinguished by the peasantry of, i, 100.
—— custom in, on Midsummer Eve, i, 316.
—— St. Denis and St. Michael the patron saints of, i, 364.
—— kings of, give presents to their soldiers at Christmas, i, 496.
—— hunting the wren in, iii, 195-6.
—— touching for the evil in, iii, 302.
Frances, St. de Sales, forbids the custom of valentines, i, 59.
Francis, St., i, 365.
—— girdle of, iii, 311.
Franciscans, supposed to have attended May games, i, 262.
Franconia, rites celebrated in, at Rogation time, i, 200.
—— feasting on, at Martinmas, i, 401.
—— customs used in, on St. Nicholas Day, i, 421.
—— Christmas carols in, i, 480.
—— fool-plough used in, on Ash Wednesday, i, 510.
Franklin, Sir Thomas Overbury's character of a, i, 63.
Frederick, Emperor of Germany, consults the astrologers on his marriage with Isabella, sister of Henry III, iii, 342.
Freeman's well at Alnwick, i, 194.
Freshmen, indignities offered to, at Oxford, i, 84.
Frets, superstitious notions in Scotland, so called, ii, 233.
Friar Tuck, i, 262-3.
Friar's lantern, iii, 397.
Friday, an unlucky day, ii, 48, 50.
—— considered lucky by Aurengzebe, ii, 50.
—— unlucky for marriage, ii, 50.
Frideswide, St., i, 364.
Frindsbury, co. Kent, May-day custom at, i, 246.
—— procession of the men of, to Rochester on Whit Monday, i, 246.
Frogs, omens of weather, iii, 244.
Frumenty, ii, 11, 19.
Fugalia, Roman, feast of, i, 185.
Fuller's thistle, weather omen drawn from, iii, 247.
Funeral or dead peal, ii, 219.
FUNERAL ENTERTAINMENTS, ii, 237-45.
—— Pie, ii, 243.
—— rites, parody on, in Dunbar's will of Maister Andro' Kennedy, ii, 250.
—— song, formerly used in Yorkshire, ii, 254.
—— etymology of, ii, 276.
—— sermons, ii, 279.
—— tokens, ii, 286.
FUNERALS IN THE CHURCH-PORCH, ii, 245.
—— psalmody used at, ii, 267.
—— music at, ii, 267-76
—— Roman, ii, 267.
—— Irish, ii, 269.
—— howling at, ii, 270.
—— torches and lights at, ii, 276.
—— invitations to, ii, 287.
Funus, etymology of, ii, 276.
Furmenty pot, ii, 18.
Furmety, i, 111-12.
—— used at country wakes in Cheshire, ii, 11.
Furry Day, in Cornwall, supposed Flora's Day, i, 223.
—— song, i, 224.
Fye, or fye-token, iii, 228.
Fynnon Vair, ii, 374.

Gall, St., i, 364.
Galliards, ii, 162.
Gallicet, St., i, 365.
"Gallorum pugna," i, 76.
Gallus, St., i, 365.
Gallows, or gibbet, chips or cuttings from a, a cure for the ague, iii, 276-7.
—— woman marrying a man under the, to save him from execution, iii, 379.
Galston, in Ayrshire, women attend funerals in the village of, dressed in black or red cloaks, ii, 283.
Games, Christmas, i, 461-74-97.
—— enumeration of, used by boys and girls, from a Harleian MS., ii, 390.
Gang-days, gang-week, i, 202.
—— flower, or Rogation-flower, i, 203.
Ganging-day, custom of, at Bishop's Stortford, i, 372.
Gargunnock, co. Stirling, pernicious drinking custom at, ii, 345.
—— witchcraft superstition at, iii, 48.
Garlands at Weddings, ii, 123.
—— in Country Churches, and Strewing Flowers on Graves, ii, 302-14.
—— custom of carrying round, on Shrove Tuesday, i, 68.
—— of willow, sent to disappointed lovers, i, 123.
—— carried at the funerals of virgins, ii, 304-5.
Garnish-money, i, 433.
Garter, order of the, whence derived, ii, 129.
Garters at Weddings, ii, 127.
Gauch, Teutonic for fool, i, 140.
Gay, mention of divination by peascods by, ii, 100.
— describes the strewing of flowers upon the graves, ii, 306.
Geddes, Dr., anecdote of, i, 258.
Geese, in prime season at Michaelmas, i, 368.
Geese, eaten upon St. Martin's Day, Twelfth Day, and Shrove Tuesday, at Paris, i, 368.
—— eaten by ploughmen at harvest home, i, 368.
—— green, eaten in May, i, 368.
—— superstitions concerning, iii, 217.
"Geho," antiquity of the term, ii, 15.
Gemmel, or gemow rings, ii, 96.
Genevieve, St., i, 364-5.
Genii, doctrine of, as attendants upon human beings, i, 367.
Genoa, St. John Baptist the patron of, i, 364.
Genow, St., i, 364-5.
George, St., i, 360-2-4-5.
——— patron of England, 362-4.
George Cataphractus, St., i, 365.
George's Day, St., i, 192.
Germain, St., great bell at the abbey of, rung against thunder, ii, 217.
Germans, martial dance among the, with swords, i, 512.
—— custom among the, for a bride, when conducted to the bride-chamber, to take off her shoe and throw it among the bystanders, ii, 167.
Germany, Twelfth Day customs in, i, 23.
—— custom used in many places of, on Ash Wednesday, i, 98.
—— emblematical print sometimes presented in, instead of eggs, i, 175.
—— custom in, on the night before the 1st of May, i, 228.
—— St. Martin, St. Boniface, and St. George Cataphractus, patron saints of, i, 365.
—— first appearance of gipsies in, iii, 94.
Ghent, St. Bavo and St. Liburn patron saints of, i, 364.
Ghost, Grose's description of a, iii, 67.
—— mode of addressing one, iii, 70.
—— pronounced *guest* in the North of England, iii, 86.

Ghosts *or* Apparitions, iii, 67, 90.
—— conversation concerning, from Addison's comedy of the Haunted House, iii, 74.
—— of unburied persons described by Virgil as wandering up and down on the banks of the Styx, iii, 68.
—— laying of, iii, 72, note.
Giants, practice of carrying about, on Midsummer Eve, i, 323-45.
—— used in the city pageants, i, 323.
—— origin of the, in Guildhall, i, 324.
—— Dr. Milner's explanation of the statues of, burnt at Dunkirk, Douay, &c., i, 325.
Gibbet, or gallows, superstitions concerning the, iii, 276-7.
Gifts, New Year's, i, 10, 18.
—— under the nails of the fingers, iii, 178.
Giles, St., fair, near Winchester, ii, 456.
Gillingham, co. Dorset, ceremony of acknowledgment to the lord of the manor of, on the Monday before Holy Thursday, i, 208.
"Gillion a burnt tayle," iii, 397.
Gimmal rings, ii, 96.
Gipsies, iii, 91, 102.
—— in Calabria, carry torches at their weddings, ii, 157.
—— enumeration of works illustrative of their history, iii, 93.
—— Spelman's account of the, iii, 94.
Girdles for women in labour, ii, 67.
Girl, divination by adorning a, on the 23d June, as cited by the Trullan Council, i, 317.
Girl's thistle, gathered on the eve of St. John Baptist, i, 311.
Gisborough, co. York, custom of the fishermen at, on St. Peter's Day, i, 338.
—— superstition at, concerning the seventh son of a seventh son, iii, 265.
Give-ales, i, 181, 277.
Giuoco della Cieca. ii, 398.
Glacach, a disease so called among the Highlanders, iii, 273.
Glain Nedr, iii, 274.
Glamorganshire, custom in, of strewing a corpse with flowers, ii, 309.
—— graves newly dressed in, at Easter and Whitsuntide, ii, 310.
—— whitening of houses in, to keep out the devil, ii, 521.
Glasgow, donations made at, at funerals to the poor, ii, 289.
Glashtin, the, or water-horse, iii, 414.
Glass, eating the apple at the, i, 382.
Glastonbury, miraculous walnut tree at, i, 293.
Glastonbury Thorn, i, 293; iii, 375-8.
Gleek, game of, ii, 450.
"Gloria in Excelsis," hymn of, i, 480.
Glory, hand of, iii, 278-9.
Gloucester, charms used in the neighbourhood of, iii, 271.
Gloucestershire, wassailer's song of, on New Year's Eve, i, 7.
—— fires in, in honour of Twelfth Day, i, 28.
—— on Midsummer Eve, i, 318.
—— Skimmington in, ii, 192.
Glove, dropping or sending the, ii, 127.
Gloves at Easter, i, 80.
—— white, given to judges at a maiden assize, i, 126.
Glowworm, ii, 53.
—— a token of fair weather, iii, 204.
Goarin, St., i, 365.
Goat, the devil pictured in the shape of a, ii, 517.
Goat and Compasses, origin of the sign of, ii, 357.
Goats, popular superstitions concerning, ii, 517-8.
Gobstones, game of, ii, 165.

Godiva, Lady, i, 286-7.
—— procession, i, 288.
Gods, tutelar, imitated by the Romanists, i, 364-5.
——— of heathenism, i, 365-6.
God's kichall, cake so called, ii, 82.
Godstowe Nunnery, in Oxfordshire, public prayers in the church of, in 1278, performed on Innocents Day by little girls, i, 428.
Goff, *or* Golf, ii, 418.
Gog and Magog in Guildhall, i, 323-4.
Goging stole, le, iii, 102.
Going a Hodening, i, 474.
"Going about with a vessel-cup," custom of, i, 455.
Gold or silver, breaking a piece of, in token of a contract of marriage, ii, 90-3.
Good Friday, i, 150-7.
—— custom on, in the North of England, of eating passion-dock pudding, i, 150.
—— hallowing of cramp-rings and creeping to the cross on, i, 150-1.
—— eggs laid on, preserved, i, 151.
——— and bacon a usual dish on, i, 152.
—— one constant day for a general meeting of witches, i, 151.
—— fasting custom on, in Connaught, i, 152.
—— customs observed on, in the Spanish and Portuguese navy, 1810, i, 153.
—— Naogeorgus's account of the ceremonies on, i, 153-4.
—— cross-buns on, i, 154.
—— loaf of bread baked on, i, 155.
—— Chelsea "royal bun-houses," i, 157.
—— watching the sepulchre on, i, 159.
Gooding, going a. on St. Thomas's Day, i, 455.
Goodman, St., i, 365.
"Goodman's croft," iii, 317-8.
"Good wine needs no bush," ii, 351.
Goose at New Year's tide, i, 12.
Goose, Michaelmas, i, 367.
—— popular saying concerning eating, on Michaelmas Day, i, 367, 370.
—— origin of the custom of eating, on Michaelmas Day, i, 368.
—— an emblem of "mere modestie," i, 370.
—— jest respecting hitting the joint of a, i, 371; ii, 199, 200.
—— at harvest home, i, 370; ii, 26.
—— St. Martin's Day marked with a, on the Norway clogs, i, 401.
—— eaten on the Continent at Martinmas, i, 402.
—— a chief ingredient in the composition of a Christmas pie, i, 530.
—— plucking at a, iii, 40.
Goose-grass, i, 369.
"Goose intentos," i, 367.
Goose Riding, ii, 419.
Gospel trees, i, 199.
Gospels, why four, iii, 268.
Gossamer, iii, 223.
Gossip's bowl, i, 1.
—— cake, ii, 80-1.
Gosteg yr Halen, or the prelude of the salt, iii, 161.
Gowk, hunting the, in Scotland, on the 1st of April, i, 140.
Grace-cup, in our universities, origin of the, i, 4.
Grass, strewing of a church with, on Whitsunday, i, 278.
Grates, omens at the bars of, iii 183-4.
Grave, position in the, as adopted for interment by different nations, ii, 295-6.
——stumbling at a, iii, 249.
—— anciently called pyttes, ii, 249.
Graves, position of, ii, 295-6.
—— custom of strewing flowers on, ii, 307-8.
—— fenced with osiers in the south of England, ii, 308.
—— illustration of the passage in Hamlet, "make her grave *straight*," ii, 296.

Graves, in Brecknockshire, sometimes strewed with slips of bay or yew, ii, 311.
Graydon, Charles, his lines on nuts burning, i, 379.
Greece, houses decked with evergreens in, in December, i, 525.
Greek Church, pancake feast, preceding Lent, used in the, i, 88.
——— celebration of Easter in the, i, 171-4.
——— tapers used at weddings in the, ii, 158.
Greeks, had a method of preparing fighting-cocks for battle, ii, 59.
—— modern, use parboiled wheat at funerals, i, 115.
—— buried their dead towards the east, ii, 318.
GREEN IVIE LEAF, *divination by a*, iii, 357.
Greenlanders keep a sun-feast at the winter solstice, i, 475.
Greenvill, Sir Fulk, ii, 512.
Greenwich-hill, festivities of, at Easter and Whitsuntide, i, 181.
Gregory, St., i, 364-5.
——— the great patron of scholars, i, 417-8.
——— superstitions on the night of, iii, 130.
Gresham, Sir John, dinner at the funeral of, ii, 239.
Grey, Lady Catherine, the circumstances of her death, ii, 206.
GROANING CAKE *and* CHEESE, ii, 70-6.
—— chair, ii, 71.
Groat, drunken, ii, 334.
Groats, or oats hulled, etymology of, i, 400.
—— proverb concerning, in the North of England, i, 400.
Groom-porter, hazard played at, at court, for his benefit, on the night of Twelfth Day, i, 33.
Groom-porter, silver token passed at the benefit of the, i, 33.
Gudula, St., i, 364.
Guernsey, betrothing custom of giving a flouncing, ii, 98.
—— *witchcraft* in, iii, 66.
"Guest," the word ghost so pronounced, iii, 86.
Guidhel, or mistletoe, how described in the Edda, i, 524.
Guildford, Lord Keeper, checks the superstitions concerning witchcraft, iii, 13-4.
Guildhall, London, origin of the figures of giants in, i, 323-4.
—— colours taken at Ramilies put up in, i, 324.
Guisearts, Scots Christmas Carol by the, i, 458.
Gule, etymology of, i, 347.
GULE *of* AUGUST, *commonly called* LAMMAS DAY, i, 347.
GUNPOWDER PLOT, *Anniversary of the*, i, 397.
Gustavus Adolphus, King of Sweden, plays at blindman's buff with his colonels, ii, 397.
Gute Freytag, i, 113.
"Guy-l'an-neuf," i, 17, 458.
Gyar Carlins, ii, 495.
Gyl burnt tayle, iii, 397.

Hackie, ii, 418.
"Hackin," explanation of, i, 531.
HADDOCK, iii, 362.
Haggisters, iii, 215.
"Haggs," iii, 408.
HAGMENA, i, 457-61.
—— a corrupted word from the Greek αγια μηνη, i, 460.
—— custom of, in Scotland, i, 460.
Haguillennes, i, 460.
Haguimento, i, 460.
Hair, sudden turning of, gray, iii, 176.
Hairs, spitting on those which come out in combing, iii, 263.
Halcyons, iii, 222.
Hales-Owen, Salop, bride-ale custom at, ii, 143.

HALLE E'EN, *or* NUTCRACK NIGHT, i, 377.
——— Burns's account of Scottish sports on, i, 380.
Hallow-even fire, i, 389.
Hallowmasse, ringing of bells on, i, 394.
Hallowing of bells, ii, 214.
—— of Saturday afternoon, ii, 39.
Halter, superstition concerning a, iii, 276.
"Halves," crying out, iii, 251.
Hamburg, custom of the inhabitants of, giving carp for supper to their servants on Christmas Eve, i, 473.
Hammer, use of a, in calling the monks to church in ancient times, ii, 214.
Hampshire, Colt-pixy, the name of a supposed fairy in, ii, 512.
Hand-ball, game of, at Easter, i, 176.
Hand-fasting, or handfæsting, ii, 87-8.
HAND *and* FINGER NAILS, omens concerning, iii, 177-80.
—— popular belief relating to the size, softness, &c., of the, iii, 179.
—— custom of kissing the, derived from the ancient Persians, iii, 179.
Hand of glory, foreign superstition of the, iii, 278-9.
——— practised in Ireland, iii, 279.
HANDICAP, GAME OF, ii, 420.
Handkerchiefs, given by gentlemen to their favorites, temp. Elizabeth, ii, 92.
Hands, right, joining of the, in marriage, ii, 105.
HANDSEL, iii, 262.
—— Monday, i, 19.
HANDY-DANDY, ii, 420.
Hardicanute, King, original of Hock Tuesday derived from the death of, i, 185.
HARE *crossing the way*, iii, 201.
Hares, vulgar error concerning, iii, 381.
Harlequin and columbine, origin of, ii, 470.
Harrow School, silver arrow at, shot for, i, 454.
Harry Hurcheson, game of, ii, 415.
Harvest queen, ii, 20.
—— doll, or kern-baby, *in* Northumberland, ii, 20.
—— dame, in Yorkshire, ii, 24.
—— dinners, in Cornwall, ii, 26.
—— gosling, ii, 26.
HARVEST HOME, ii, 16, 33.
——— geese eaten at, i, 370.
——— rejoicings of, on Hallow Eve, i, 388.
——— song of the Suffolk peasantry, ii, 19.
——— Thomson's description of, ii, 25.
——— how celebrated in France, ii, 26.
——— song, ii, 27.
—— MOON, the, ii, 33.
——— love divination during its continuance, ii, 33.
Harvey, the conjuror of Dublin, i, 377.
Hascka, St., ii, 492.
Hats worn whilst sitting at meat, i, 486.
— congregations sitting during service with them on, ii, 323.
Haunted house, Gay's description of one, iii, 80.
——— form for exorcising one, iii, 72.
"Hawkie," harvest custom so called in Cambridgeshire, ii, 22.
Hawsted, co. Suffolk, partiality at, for burying on the south and east sides of the churchyard, ii, 293.
Hay used in strewing churches, ii, 14.
Hay-thorn, gathered on May Day, used against witches, i, 217.
Hazel, vulgar-notion concerning, iii, 333.
—— nuts, Gay's spell with, i, 378.
HEAD OMENS, iii, 176-7.
HEADS AND TAILS, ii, 421.
HEALTHS, *or* TOASTS, ii, 338.

Healths, mode of drinking, as described in Rich's Irish Hubbub, ii, 328.
—— custom for gallants to stab themselves in the arm or elsewhere, in drinking of their mistresses', ii, 335.
—— Misson's account of the manner of drinking in England, ii, 339.
Heam, explanation of, iii, 119.
Hearne, Thomas, his orders for his grave, ii, 295.
Hearnshaw, iii, 214.
Heaviness considered as an omen, iii, 177.
Heaving, on Easter Monday and Tuesday, i, 181-2. *See* Lifting.
Hebrides, harvest song in the, ii, 27.
Hectors, ii, 350.
Hederiga, St., i, 364.
Hedgehogs, omens of weather, iii, 243.
Heifer's tail, prognostication of weather from a, iii, 242.
Heil, an idol so called, i, 3.
Heit, or heck! the carter's term, ii, 15.
Hélène, feu d', St. Helen's fire, iii, 401.
Heliotropes and marigolds, weather omens, iii, 247.
Helpers, saints so described in Naogeorgus's Regnum Papisticum, i, 363.
Helstone, Cornwall, May custom retained at, i, 223.
Helvetia, custom in, at Shrovetide, i, 93.
"Hemkomel," ii, 151.
Hemlock, singular sleepy effects of, iii, 297.
Hemp seed, sowing of, on Midsummer Eve, i, 314.
—— on Allhallow Eve, i, 382-6-95.
Hen, threshing of the, i, 80.
Henry II, serves the boar's head at his son's coronation dinner, i, 486.
Henry II, bled at the nose when his son Richard came to view his corpse, iii, 230.
—— III, New Year's gifts extorted by, i, 5.
—— IV, Christmas mummings in honour of, i, 464.
—— VI, superstitious bleeding of the corpse of, iii, 231.
—— VIII and Queen Katherine ride "a Maying," i, 215-16.
——— wears white mourning for Anne Boleyn, ii, 283.
Hens thrown at, at Shrovetide. i, 80.
—— made presents of, at Shrovetide, i, 80.
—— put on an odd number of eggs, iii, 263.
Heralds of private gentlemen, i, 465.
Herbert, George, funeral of, ii, 286.
Herbs and flowers, strewing of, at weddings, ii, 116.
——— at bride-ales, ii, 145.
——— at funerals, ii, 249.
—— power of, as charms, iii, 20, 270-97.
Herculaneum, picture found at, representing a marriage, ii, 165.
Herefordshire, wassailing custom in, on Twelfth Day, i, 30.
—— singular morris dance in, i, 258.
—— soul-mass cakes in, i, 392.
—— custom of the sin-eater in, ii, 247.
Hermes' fire, St., iii, 401.
Herolt, John, a Dominican friar, extract from his sermon on the Nativity, i, 473.
Herons, superstitions concerning, iii, 214.
Hertfordshire, customs in, on Shrove Tuesday i, 81-2.
——— on Palm Sunday, i, 124.
on May Day, i, 229-30.
—— sport of "crying the mare" in, ii, 24.
—— harvest customs of, ii, 24.

Hesket, in Cumberland, court for the forest of Englewood kept at, on St. Barnabas's Day, i, 245.
Heston, co. Midd., custom of cock-throwing at, i, 77.
—— gathering of fern seed at, on St. John Baptist's Eve, i, 315.
Hexham, form of inviting to burials at, by the public bellman of the town, ii, 250.
"Hiccius doctius," iii, 61.
Highgate, custom of swearing strangers at, ii, 195.
Highlanders, burn juniper before their cattle on New Year's Day, i, 13.
—— funeral customs of, ii, 240.
—— second sight among the, iii, 155-7.
—— make anything a sign of rain, iii, 245.
Highlands of Scotland, weather omens on New Year's Eve, i, 10.
—— Beltein custom retained in the, i, 224.
—— girdles used in the, for women in labour, ii, 67.
—— superstitions in the, respecting children, ii, 79.
—— manner of a Highland lord's funeral, ii, 240.
—— superstitions in, concerning lakes and fountains, ii, 376-7.
—— charms practised in the, iii, 295, 304.
Hilary, St., patron of coopers, i, 360.
Hindostan, the gipsies supposed originally to have come from, iii, 92.
Hiring fairs in Scotland, ii, 455.
Hitchin, co. Hertf., mode of observing May Day in, i, 229-30.
—— harvest custom at, ii, 24.
Hob *or* Nob, ii, 348.
Hob Monday, i, 348.
Hobby Horse, the, i, 267.
—— custom of, at Minehead, on the 1st of May, i, 227.
—— earliest vestige of the, i, 267-8.
—— dialogue concerning, in the Vow-breaker, i, 268.
—— at Christmas, i, 492-3.
Hobgoblin, ii, 514.
Hock-cart, ii, 22.
—— verses on, from Herrick's Hesperides, ii, 18.
Hockey cake, ii, 22.
Hocking at Whitsuntide, i, 281.
Hoc-tide, i, 187.
—— passages in the old historians relating to, i, 186-7.
—— etymology of, i, 187.
Hoc Tuesday, i, 186.
Hocus pocus, iii, 61.
Hoddesdon, custom at, on Shrove Tuesday, i, 82.
Hodening, Goinga, i, 474.
Hoghemenay, i, 460.
Hogs foreshow storms, iii, 244.
"Hoisting," ceremony of, ii, 195.
Hoke Day, i, 184-91.
—— etymologies of, i, 185-7.
—— Withers's allusion to, i, 191.
Holidays, law of King Alfred concerning, i, 177.
Holland, St. Mary the patron saint for, i, 364.
—— childbirth custom in, ii, 72.
—— Dr. Thomas, sermon of, on Queen Elizabeth's accession, i, 406.
Holly, carol of the time of Henry VI in praise of the, i, 522.
Holly-boy, sport of the, in Kent, i, 68.
—— and Ivy-girl, i, 68.
Holt, Sir ——, annual custom, at Christmas, in the house of, at Aston, near Birmingham, i, 472.
Holy Days, the landmarks to distinguish times, ii, 41.
Holy Island, custom of "petting" in, ii, 167.

Holy Innocents' Day, i, 535.
Holy Rood Day, i, 351-2.
Holy Saturday, i, 161.
Holy Thursday, procession on, i, 197.
—— Ascension Day, so called among the Anglo-Saxons, i, 262.
—— rites performed at wells on, ii, 378.
Holy water, casting of, upon a corpse, ii, 255.
Holy wells, ii, 366.
—— recipe for making a holy well, ii, 386.
Hooker, Richard, an encourager of parochial perambulations, i, 203.
Hoop, trundling the, ii, 421.
Hooping-cough, cure for the, iii, 287-8.
Hoopoe, iii, 221.
Hop-pickers in Kent, custom among the, described in Smart's Hop-garden, ii, 32.
Hopkins, Matthew, the witch-finder. iii, 26.
Hoppings, ii, 1, 15.
—— derivation of the term, ii, 8.
Hoquinanno, i, 460.
Horace promises presents to a fountain at his Sabine villa, ii, 377.
Horley, co. Surrey, extracts from the churchwardens' accounts of, i, 342, 411.
Horn of abundance, ii, 185.
Hornedness of the new moon, iii, 150, 241.
Horn fair, held at Charlton, in Kent, account of, ii, 194.
Hornie, a name for the Devil, ii, 521.
Horns, drinking out of, i, 213.
—— blowing of, on May Day, i, 213.
—— why appropriated to cuckolds, ii, 184.
Horns, *vulgar saying of husbands wearing*, ii, 185-6-7.
Horoscopes, iii, 341.
"Horse and Hattock," a term used by fairies, ii, 504.
Horses blooded on St. Stephen's Day, i, 582.
—— charms and superstitions relating to, iii, 243, 304.
Horseshoes nailed on the thresholds of doors against witches, iii, 17.
—— still seen at doors in Monmouth street, iii, 17.
—— lucky to find, iii, 17, 251.
Hose, casting of the bride's left, ii, 170.
Hot-cockles, i, 516; ii, 421.
Houghton le Spring, custom called "Orders" used in the grammar-school at, i, 441.
Houseleek, why planted on cottages, ii, 317.
—— never stricken by thunder, iii, 317.
"How to know what trade your husband will be," on Midsummer Eve, i, 336.
Howdy, or howdy wife, the midwife so called in the North of England, iii, 116.
Howling at funerals, ii, 269-71.
Howling *of* Dogs, iii, 184.
Hoxce money, i, 189.
Hubert, St., i, 360-4.
Huckle-bones, casting of, ii, 412.
Huggett, Roger, collections of, for the history of Windsor and Eton Colleges, i, 438.
Hugh's Day, St., i, 431.
Huldryche, St., i, 364-5.
Huli festival among the Hindoos, i, 141.
"Hulluloo," ii, 269.
Humphrey, Duke, Dining with, iii, 384-5.
Huniades, titular King of Hungary, the name of, used to frighten children, ii, 516.
Hunt *the* Slipper, i, 517; ii, 422.
Hunter's-hoop, a drinking term, ii, 331.
Hunting the gowk, i, 140.
—— the ram at Eton School, i, 440.

Hunting the wren, custom of, in the Isle of Man, iii, 198.
Huntingdonshire, abundance of willows in, i, 123.
Hurley hacket, riding the, ii, 407.
Hydromancy, practised at Wells by the Druids, ii, 377; iii, 329.
Hy-jinks, ii, 334.

Ice fairs among the ancient northern nations, ii, 459.
——— on the Thames, ii, 459.
Icelanders date the beginning of their year from Yule, i, 475.
Ifley, co. Oxford, yew tree at, ii, 263.
Ignis fatuus, iii, 396.
——— description of, from Fawkes's Poems, iii, 407.
Illuminations on Queen Elizabeth's accession, i, 408.
Images of wax made by witches, iii, 10, 11.
"Imperator," the ancient lord of misrule, at Trinity College, Cambridge, i, 497.
Incantations of witches, iii, 9.
Indians, Senecca, superstition among the, ii, 314.
Infants passed through the fire, i, 309.
—— good genii of, i, 367.
—— newly-baptized, custom in Scotland of holding them over a flame, ii, 77.
INGATHERING, FEAST OF, ii, 16.
Inning, harvest festival so called, ii, 20.
Inning goose, ii, 23.
INNOCENTS' DAY, i, 535.
——— superstition concerning, ii, 167.
Inns, customs at, in the time of Charles II, ii, 350.
Inns of court, dancing round the fires in, i, 310.
——— Christmas customs at the, i, 499.
Intempestum, nocturnal vigil of the Church of Rome so called, ii, 55.
Inverest, co. Mid-Lothian, routing well at, ii, 372.
Inverness, custom at, on Shrove-Tuesday, i, 91.
Iol, i, 474.
Iolas, i, 12.
Iona, superstition in, iii, 319.
Ireland, customs in, on Holy Saturday, i, 161.
——— on May Eve, i, 227.
—— fires lighted in, on the eves of St. John Baptist and St. Peter, i, 303.
—— St. Patrick the patron saint of, i, 365.
—— a sheep killed in, in every family that can afford one, at Michaelmas, i, 372.
—— celebration in, on Allhallow Even, i, 377-9.
—— celebration of the Church feast-day in, ii, 14.
—— harvest customs in, ii, 37.
—— ancient superstitions in, relating to children, ii, 78.
—— marriage customs in, ii, 91, 138-9, 154.
—— custom of setting salt upon a dead body used in the south of, ii, 235.
—— month's mind in, ii, 316.
—— bannocks or cakes laid in the way of travellers over the mountains in, ii, 485.
—— traditions of fairies in, ii, 493, 507.
Irish, ancient manners of the, i, 110.
—— custom of crossing among the, i, 152.
—— customs among the, on May Day, i, 227.
—— keep St. Catherine's Day i, 410.
—— lamentations among the, on deaths, ii, 208-9.
—— wake, account of the, ii, 227
—— custom of conducting the dead to the grave, ii, 269.
—— to weep, ii, 269.
—— funeral, form of an, ii, 269.
—— piper, burial of an, ii, 285.

Irish, funeral elegies among the, ii, 284.
—— game so called, ii, 422.
—— superstitions of the, ii, 507; iii, 149, 257, 268, 290.
—— relating to eclipses, iii, 149.
—— relating to salt, iii, 165.
—— custom of the, at putting out a candle, iii, 182.
—— divinations among, by the bladebone, iii, 340.
Iron, ostriches eating and digesting, iii, 365.
Irving, Washington, his account of his first seeing a May-pole, i, 236.
Isis and Osiris, the patrons of the Egyptians, i, 365.
Islip, custom at, on Shrove Tuesday, i, 88.
—— May Day, i, 219.
—— the 5th of November, i, 300.
—— Christmas mummings at, i, 466.
Italians, their mode of scoffing and saying, "Ecco, la fico," ii, 182-3.
Italy, Spain, and Provence, sports with eggs in, i, 170.
—— May customs in, i, 228.
—— custom in, on St. Nicholas's Day, i, 420.
—— harvests in, earlier than with us, ii, 24.
Itching of the Right Eye, iii, 172.
Ivy forbidden by the early Christians to be used in decorating houses at Christmas, i, 519.
—— epigram on, i, 520.
—— used as the vintners' sign, ii, 352.
—— girl, i, 68.
—— sport of, in East Kent, i, 68.
Ivy-leaf, green, Divination by a, iii, 357.

Jack-in-the-green, on May Day, i, 231-2.
Jack with a lantern, iii, 397.
Jack and Gill, harvest in Bedfordshire, ii, 24.
Jackdaws, superstitions concerning iii, 248.
Jack-o'-Lent, i, 101-2.
Jack-stones, game of, in Ireland, ii 165.
Jackall, vulgar error concerning the, iii, 381.
Jacks, drinking vessels so named, ii, 337.
Jacob's stone, iii, 294.
James I, fond of cock-fighting, ii, 62.
—— apophthegm of, relating to the devil, ii, 363.
—— his Counter-blast to Tobacco, ii, 363-4.
—— extracts from his Dæmonology, iii, 2, 10, 21-2, 40.
—— supposed conjuration against, by witches, when he was in Denmark, iii, 40.
James II, King, omens at his coronation, iii, 112.
James's Day, St., i, 346.
Januarius, St., i, 364.
January, first night of, superstition on, at Kirkmichael, in Banffshire, i, 9.
—— sports among the heathens on the kalends of, i, 510.
January 30th, i, 10.
—— bells at Newcastle-upon-Tyne muffled on, every year, ii, 219.
Japanese weddings, lamps and flambeaux used at, ii, 158.
Jaundice, charm practised in the Highlands for the cure of, iii, 299.
Jefferies, Anne, supposed intercourse of, with fairies, ii, 478-9.
Jesmond, St. Mary's well at, ii, 380.
Jesters, i, 263-4.
Jeu de merelles, ii, 430.
Jew, Wandering, iii, 360-1.
Jewel, Bishop, observations of, concerning witches, iii, 11.
Jewes eare, a mushroom or excrescence so called, iii, 283.

Jewish wives, at the Feast of the Passover, place hard eggs upon a table, i, 171.
Jews, the ring used by the, as a covenant, ii, 103.
— modern, matrimonial customs of the, ii, 142.
— used trumpets for bells, ii, 213.
— funeral customs of the, ii, 236, 266.
— pluck grass as they return from the grave, ii, 266.
— superstitions among the, relating to shoes and stockings, iii, 167.
— pare their nails on a Friday, iii, 178.
Jimmal, or gimmal rings, ii, 96.
Jimmers, explanation of, ii, 96.
" Joan Sanderson, or the cushion-dance," ii, 162.
Joane of Stow, Mother, the charm of, iii, 270.
Job, St., i, 364.
Jockie-blind-man, ii, 398.
" Joggs," ii, 470.
John, King, custom at Alnwick said to have been instituted by, i, 194.
John, St., i, 361-3-5.
John XIII, Pope, consecrates a large bell in the Lateran Church, ii, 214.
John Baptist, St., i. 363.
——— implored for a benediction on wine upon his day, i, 335.
JOHN BAPTIST'S DAY, VIGIL OF, i, 298, 337.
——— Gebelin's account of the custom of making fires on, i, 298, 301.
——— account of from an ancient calendar, i, 311.
——— bonfires and other ceremonies on the eve of, i, 298, 337.
——— festivities on, at Alcala, in Spain, i, 317.
——— Naogeorgus's account of the rites of this festivity, i, 299.
JOHN BAPTIST'S DAY, sermon at Magdalen College, Oxford, on, i, 335.
——— Stow's account of the ceremonies formerly used on the eve of, in London, i, 307.
——— extract from a curious homily "de Festo S. Johannis Baptistæ," i, 299.
——— divinations on, cited from the Trullan Council, i, 317.
——— charm with nails made on, iii, 301.
JOHN THE EVANGELIST, ST., customs on his day, i, 534.
John Port-Latin, St., i, 365.
John's College, St., Oxford, description of the Christmas Prince at, i, 498.
——— ancient candle-socket of stone at, i, 467.
John's wort, St., stuck over doors at Midsummer, i, 307.
Joint, hitting the, by thinking on a cuckold, i, 371; ii, 199, 200.
Joint-ring, a token among betrothed lovers, ii, 93.
Joseph, St., i, 364.
Judas candles, i, 48.
—— cares, iii, 283.
—— Iscariot, effigy of, on Good Friday, i, 153.
Julbock, i, 514.
" Julbrod," i, 526.
Julian, St., i, 364.
Juliana, St., i, 360.
Julklaps, i, 478.
" Juncus," ii, 13.
June, ancient mezzotinto representing the month of, i, 310.
Juniper burnt before the cattle in the Highlands on New Year's Day, i, 13; iii, 274.
Justices of peace, during the commonwealth, empowered to marry people, ii, 107.

Kail, pulling of, on Hallow E'en, i, 380.
—— winning the, ii, 153.
Kalends of January, profane sport on the, among the heathens, i, 510.
Karr, freytag, i, 113.
Kall, or child's caul, iii, 114-9.
Kelley, Edward, the philosopher, profusion of, in giving away wedding-rings, ii, 106.
Kelpies, spirits so called, ii, 513.
Kelso, barbarous sports at, iii, 40.
Kemping, ii, 33.
Kempton, custom of eating figs at, on Palm Sunday, i, 124.
Kemps shoes, iii, 168.
KENELM'S, ST., DAY, i, 342-4.
———— custom of "crabbing the parson" practised at Clent on, i, 342.
Kendal, co. Westmoreland, inscription on the fifth bell at the church of, ii, 160.
Kenilworth Castle, celebration of a solemn country bridal at, for Queen Elizabeth's amusement, in 1575, ii, 163.
——— bear-baiting at, ii, 396.
Kenethmont, co. Aberdeen, singular fair at, iii, 470.
Kent, sport of Holly-boy and Ivy-girl in, i, 68.
—— custom of pudding-pieing in, at Easter, i, 180.
—— custom in, on St. James's Day, i, 346.
—— custom of "Gooding," retained in, i, 456.
—— quintain used in, at weddings, ii, 163.
Kern baby, ii, 20.
KERN *or* CHURN SUPPER, ii. 16, 21.
Keston, co. Kent, custom at, in Rogation week, i, 207.
Ketches, wakeful, on Christmas Eve, i, 470.
Kettle-pins, ii, 354.
Keyne, St., well of, ii, 384.
Kichall, god's, ii, 82.
Kidderminster, custom on the election of a bailiff at, i, 355.
Kidlington, co. Oxford, custom at, on the Monday after Whitsun week, i, 283.
Kilbar village, in the western islands of Scotland, Michaelmas custom at, i, 372.
Kilda, St., custom of the islanders of, on St. Michael's Day, i, 372.
—— cake baked by the inhabitants of, on All Saints' Day, i, 391.
—— sacrifice to a sea-god called Shony at, at Hallow-tide, i, 391-2.
Kildare, Earl of, in 1527, engaged at shovel groat, when the warrant for his execution arrived, ii, 441.
Kilfinan, co. Argyle, superstition at, relating to baptism, ii, 79.
Kilfinichen and Kilviceven, in Argyleshire, superstition at, concerning burials in the churchyard, ii, 299.
—— concerning touching for the evil at, iii, 303.
Kilkenny, Ireland, breaking-up school custom at, i, 450.
King of the Bean, i, 22-4-6.
— of Misrule, i, 497.
— of Cockneys, i, 536.
— and queen, custom of chobsing, on Twelfth Day, i, 24.
Kingfisher, superstitions concerning the, iii, 240.
King-game, at Kingston, co. Surrey, i, 260.
Kings, the festival of, i, 22.
Kings of Cologne, i, 24.
———— charm from the, iii, 364.
Kings and queens, feast of, i, 24.
King's evil, touching for the, iii, 302, 303.
King's Norton, maypoles set up at, i, 243.

Kingston, co. Surrey, ducking of a common scold at, iii, 106.
—— curfew bell at, ii, 222.
—— extracts from the churchwardens' accounts of, relating to Easter Day, i, 163.
—— extracts from the chamberlain's and churchwardens' accounts of, illustrating the May-games, i, 260.
—— celebration of the kyngham at, i, 260.
—— a cucking-stool anciently kept at, iii, 103-4.
Kinnoul Hill, superstitious games celebrated in a cave called the Dragon Hole at, on the 1st of May, i, 226.
Kirkby Stephen, monument of Thomas first Lord Wharton at, ii, 184.
Kirkaldy, co. Fife, persons burnt at, in 1633, for witchcraft, iii, 31.
Kirkcudbright, Martinmas custom at, i, 399.
Kirkmichael, co. Banff, custom at, on the 1st of January, i, 9.
—— appearance of the first days of winter, how observed at, i, 394.
—— drinking custom at, ii, 344.
—— St. Michael's well at, ii, 376.
—— belief in fairies at, ii, 505.
—— superstition relating to witchcraft at, iii, 65.
—— superstitions relating to the moon at, iii, 147.
Kirkwall and St. Ola, co. Orkney, superstition at, as to unlucky days, ii, 50.
—— superstitions at, relating to marriage and baptism, ii, 78.
—— superstitions at, relating to the moon, iii, 148.
Kirriemuir, co. Forfar, a witchpool at, iii, 31.
Kirtling, co. Cambridge, portrait of Queen Elizabeth at, ii, 346.
Kiss, nuptial, ii, 139, 140.
Kissing, custom of, anciently, at the beginning of dances, ii, 161-2.
KIT-CAT, GAME OF, ii, 423.
KIT-CAT-CANNIO, GAME OF, ii, 424.
Kitch-witch, iii, 43.
KITES, superstitions relating to, iii, 213-4.
"Kitra, ou baiser d'amour des Grecs," ii, 141.
"Knack," harvest figure so called, ii, 20-1.
Knave child, urine of a, used as a charm, iii, 285-6.
Knells, nine for a man, six for a woman, three for a child, ii, 211.
Knitting cup, ii, 138.
KNIVES, SCISSORS, RAZORS, &c., iii, 250.
—— given away at Croyland Abbey on St. Bartholomew's Day, i, 351.
—— bride, ii, 131.
Knolles, Sir Robert, dole at his funeral, ii, 287.
Knot, true-love, ii, 108.
— divination, ii, 110.
Korrail, auld rude of, i, 325.
Κοσκινομαντειά, iii, 351-2.
Krackis-blinda, ii, 398.
Kyles and Dams, ii, 407.
"Kyngham," or King-game, i, 260.
Kyng play, at Whitsuntide, i, 278.
Kyrle, Mr., the Man of Ross, ii, 200.

Ladder, unlucky to walk under a, ii, 167.
Ladies' bed-straw, plant so called, ii, 66.
Ladles of iron, custom of affixing, to wells, ii, 386.
Lady of the May, i, 221.
—— at Whitsuntide, 1621, i, 280.
—— of the lamb, i, 283.
—— ceremony of a, taking her chamber, ii, 66.
—— young, wins the broos, ii, 154.
LADY IN THE STRAW, ii, 66, 70.
—— BUGS, superstitions concerning the, iii, 193.

Lady's thistle, invention of the dark ages concerning, i. 48.
Lætare, or Midlent Sunday, i, 116.
La-ish-mas, i, 349.
Lake-Wake, or Liche Wake, derivation of, ii, 225.
——— Bourne's complaint at the drinking at the, ii, 230.
Lamb, lady of the, i, 283.
Lamb-ale, i, 279.
Lambeth, boy-bishop at, i, 429.
Lambkins, omens of weather, iii, 224.
Lamb's-wool, i, 1, 31, 396.
——— mode of making in Ireland, i, 396.
Lameness, charm for, iii, 285.
Lammas Day, i, 347-8.
——— etymology of the name, i, 347.
Lanark, old custom at, on the Saturday before Palm Sunday, i, 121.
——— riding the marches at, i, 208.
Lancashire, custom of lifting retained in, i, 182.
——— soul-mass cakes in, i, 392.
——— death-bed superstitions in, ii, 230.
Landsmark, or Langemark Day, i, 208.
Lansquenet, ii, 450.
Lantern fly, Indian, iii, 405.
Lapland witches, iii, 4, 5.
Lapwing, of unlucky omen, iii, 216.
Largess, ii, 17.
Lastres, co. Hereford, singular tenure at, i, 369.
Late-wake, ii, 225.
Latimer, Bishop, his description of Robin Hood's Day, i, 258.
Laud, Archbishop, the first who framed a canon for bowing toward the communion table, ii, 320-1.
——— receives an omen from the fall of his picture, iii, 234.
Launceston, co. Cornwall, gathering of fern seed at, on Midsummer Eve, i, 315.
Launceston, superstition at, on Christmas Eve, concerning the oxen, i, 473.
Laurel, a defensative against thunder iii, 316-7.
Laurence's well, St., at Peterborough, ii, 378.
Law, Societies of, performed shows at Christmas, i, 498-9.
Laying-out *or* Streeking the Body, ii, 231-6.
Leabharfein, iii, 394.
Leap-candle, game of, ii, 424.
Leaping over fires, a vestige of the ordeal, i, 301-2.
——— over Midsummer bon-fires, i, 306-7.
Leaves flying in the wind, a sign of tempest, iii, 248.
Leek, worn by the court on St. David's Day, in honour of the ancient Britons, i, 103.
— Welsh custom of wearing, on St. David's Day, i, 104-5.
— custom of wearing, among the Welsh, amusing account of its origin, i, 108.
Lee-penny, or lee-stone, iii, 327.
Leet ale, i, 279.
Leicestershire, Mothering Sunday observed in, i, 112.
——— wakes kept in, ii, 12.
——— riding for the bride-cake in, ii, 155.
——— custom of putting a plate of salt on corpses, retained in, ii, 235.
——— doles at funerals in, ii, 288.
Lengten-tide, the Saxon name for Spring, i, 95.
Lent, origin of, i, 95.
— "To keep a true Lent," from Herrick's Hesperides, i, 99.
— Sundays of, enumerated, i, 116.
— custom at Lisbon, on the Sunday and Monday preceding, to play the fool, i, 139.
Lenten crosse, i, 127.
Lenton Stuff, ballad of, i, 101.

Leodagar, St., i, 365; iii, 310.
Leonard, St., i, 363-5; iii, 310.
Letters, number of, posted in London on Valentine's Day, 1847, i, 61.
—— at the candles, iii, 181.
Level Coil, ii, 425-6.
—— sice, ii, 426.
Lewis, Isle of, custom at, on the 1st of May, i, 226.
—— custom at, at Hallowtide, i, 391.
Liber Festivalis, account of Easter Sunday from the, i, 161.
Liberius, St., i, 364.
Lictors act as mourners among the Romans, ii, 283.
Liesse, Abbé de, i, 504.
Lifting on Easter Holidays, i, 181-2.
Lightning superstitions, iii, 245-6.
Lights, Christmas called the feast of, i, 471.
—— used on all festive occasions, i, 471.
—— at funerals, ii, 276-9.
Limousin, St. Martial the patron saint of, i, 365.
Lincoln, superstition at, on New Year's Day, i, 15.
—— fool's fair at, ii, 469.
Lincolnshire, customs at Croyland, in, i, 351.
—— yule block burnt in, i, 468.
—— morris drama performed in, i, 506.
Lincoln's Inn Fields, burning of Guy Fawkes in, i, 397.
Linnæus, anecdote of, relating to the divining wand, iii, 333.
Lion, antipathy of, to the cock, ii, 56.
Lisbon, ceremonies at, on the 1st of April, i, 139.
—— St. Vincent the patron saint of, i, 365.
Litanies, or Rogations, give name to Rogation-week, i, 202.
Litany cloths, i, 200.
Little Colan, ceremony at, at our Lady Nants well, i, 130.
Little John, one of the characters of the morris dance, i, 266.
—— first mentioned by Fordun the Scottish historian, i, 266.
Lituus of the ancient Romans, iii, 335.
Livery, meaning of the word, i, 248.
Lizard, iii, 381.
Llanasaph, N. Wales, custom prevalent at, on Corpus Christi Day, i, 297.
Llandegla, spring at, visited by sick persons, ii, 375.
Llanvetherine, co. Monmouth, singular funeral custom at, ii, 283.
Loadan, ii, 426.
Loadum, game of, ii, 426.
Loaf-stealing, i, 465.
Lochcarron, co. Ross, rain superstitions at, iii, 245.
Loch nan Spoiradan, ii, 377.
Lochsiant well, in Skye, ii, 384.
Loggats, ii, 426.
Logierait, co. Perth, Beltan custom at, i, 225.
—— superstitions at, ii, 49.
—— superstition at, relating to baptism, ii, 79.
—— custom at, immediately before the marriage ceremony, ii, 143.
Lombard merchants, arms of the, ii, 356.
Lombards, belief of the, in witchcraft, iii, 13.
London, Easter holiday amusement at, as described by Fitzstephen, i, 177.
—— May-day customs at, i, 215-18, 231.
—— enumeration of certain laws and customs of, i, 221.
—— mode of celebrating May Day in, i, 231.
—— watch in, on the vigils of St. Peter and St. John Baptist, i, 307, 326.

London, Midsummer Eve watch in, temp. Hen. VIII, i, 327.
—— roods taken down in the churches of, i, 353.
—— curfew bell at, ii, 222.
—— archery among the early pastimes of, ii, 392.
—— stone, accounts of, iii, 294.
Long-bow, disuse of the, ii, 392.
Long bullets, game of, ii, 406.
Longforgan, co. Perth, harvest custom at, ii, 25.
Looking-glass omens, iii, 169-70.
Looks, divination by the, iii, 355.
Lord of harvest, ii, 18.
Lord of Misrule, i, 497-505.
———— account of the, from Stubbs's Anatomie of Abuses, i, 501.
Lothian, riding the stang in, ii, 189.
Love Charms, iii, 306-7.
Love Divinations, i, 379-88.
———— practised on the Continent in Advent, i, 54.
———— on Midsummer Eve, i, 314-15, 330-31.
Loving cup, i, 4.
Low Sunday, i, 271-2.
Loy, St., i, 361, 364.
Loy's well, St., ii, 369.
Lubrican, a spirit so called, iii, 58.
Lucian, St., i, 364.
Lucky or Unlucky Days, ii, 44.
Ludi Compitalii of the Romans, i, 302, 511-14.
"Ludus Corporis Christi," or Ludus Conventriæ, Sir Wm. Dugdale's mention of a MS. so entitled, i, 296.
Ludlow, custom of rope-pulling at, on Shrove Tuesday, i, 92.
Luggies, three, or dishes, charm with, i, 210, 384.
Luke's Day, St., love divinations on, i, 375.
Lunar superstitions, noticed from Hudibras, iii, 150.
——— from Naogeorgus, iii, 151.
Lustration of children newly baptized, ii, 77-8, 80; iii, 259-60.
Lydgate, John, poetical devices of, i, 54.
Lying for the whetstone, iii, 389-93.
Lying-in woman, charm or charect for a, ii, 67.
Lyke-wake dirge, ii, 275.

Mab, Queen, Shakespeare's portrait of, ii, 496-7.
——— description of, from Poole's English Parnassus, ii, 497.
Macbeth, spot upon which the interview of, with the weird sisters took place, iii, 32.
Macclesfield, occasional wedding custom at, ii, 156.
Mace Monday, i, 347.
Macham, a game at cards, ii, 227.
Macke, ii, 450.
Mackerel, Macquereau, meaning of, i, 139.
Macquerela, i, 90.
Madern well, in Cornwall, ii, 369.
Madness cured in the river Fillan, ii, 381.
—— singular methods of curing, iii, 295.
Magdalen College, Oxford, ancient custom at, at Hoc-tide, i, 187.
——— performance of music on the tower of, on May 1st, i, 213, 232.
——— sermon from a stone pulpit at, formerly, on St. John Baptist's Day, i, 335.
Magi, Eastern, Twelfth-day customs in honour of the, i, 21.
Magician, or Sorcerer, iii, 55-67.
—— mirrors used by the, iii, 60.
Magpie, *superstitions concerning the*, iii, 214-15.
—— Magot-pie, the original name of the, iii, 215.
Maid, lines upon a, who died the day she was married, ii, 157.

MAID MARIAN, *or* QUEEN *of the* MAY, i, 253-8.
——— the mistress of Robin Hood, i, 255-6.
Maiden assizes, gloves given at, ii, 126.
Maiden feast upon the finishing of harvest at Longforgan, co. Perth, ii, 25.
Maidens, gathering of the, on St. Barnabas' Day, i, 293.
"Maigrefwe," i, 259.
Main, etymology of, ii, 62.
Mains in cock-fighting, ii, 62.
Malabrians, superstitions among the, iii, 205.
Malkin, a name for Maid Marian, i, 256.
Mamertus, Bishop of Vienna, litanies or rogations first observed by, i, 202.
Mammard, St., i, 365.
Man, Isle of, customs in the, on Twelfth Day, i, 32.
——— on the 1st of May, i, 257.
——— on Christmas Day, i, 471.
——— on St. Stephen's Day, iii, 198.
——— custom of the quaaltagh in, i, 538.
——— of hunting the wren in, iii, 198.
——— superstitions in, relating to changelings, ii, 74.
——— christenings in, ii, 81.
——— wedding ceremonies in, ii, 114-51-60.
——— wake kept in, with the dead, ii, 229.
——— funeral customs in, ii, 240.
——— fairy superstitions in, ii, 494-5.
——— fairies asserted by the Manks to have been the first inhabitants of their island, ii, 494.
——— witches in the, iii, 5.
Man, Isle of, superstitions in, referred to the second sight, iii, 159.
——— salt-superstitions in, iii, 164.
——— belief in mermaids, water-bulls, &c., iii, 411.
——— home of the spell-bound giants in Castle Rushen, iii, 89.
——— local superstitions in, iii, 411.
Mangunel, William, his divination by the speal or bladebone, iii, 339.
Man in the Moon, iii, 153-4.
"Man's ingress and egress," ii, 275.
Mandingoe tribe of Indians, adoration of the new moon by, iii, 149.
——— lustration of children among the, iii, 260.
MANDRAKE, iii, 12, 375.
Manna, vulgar error relating to, iii, 372.
Mapouder, co. Dorset, curfew bell rung at, ii, 223.
Marble, dampness of, an omen of weather, iii, 243.
MARBLES, ii, 427.
March, borrowed days of, ii, 41-2.
——— first three days of, called "blind days" in Devonshire, ii, 43.
Marchpanes, i, 13.
Marching-watch, in London, temp. Hen. III to Hen. VIII, i, 326-7.
Margaret, Countess of Richmond, her prayer to St. Nicholas, and consequent vision, i, 421.
MARGARET'S DAY, ST., i, 345.
Mariach Shine, ii, 377.
Marigolds, weather omens drawn from, iii, 247.
MARK'S DAY, *or* EVE, ST., i, 192.
——— custom at Alnwick upon, i, 194.
MARRIAGE CEREMONY PERFORMED ANCIENTLY IN THE CHURCH-PORCH, ii, 133.
MARRIAGE CUSTOMS *and* CEREMONIES, ii, 87.

Marriage, privy contracts of, ii, 88, 89.
—— psalm, ii, 138.
—— divination at, ii, 165.
—— prohibited times of, ii, 168.
—— days noted in old calendars as fit for, ii, 168.
—— vulgar error concerning marriage under the gallows, iii, 379.
Marriages esteemed unlucky in May, i, 224.
—— nuts used in, among the Romans, i, 164.
Marrowbones, origin of the term, i, 49.
" Marry," origin of the expression, i, 48.
Marseilles, custom at, of interring the carnival, on Ash Wednesday, i, 100.
Marsden fair, co. Oxford, Queen of the May at, i, 258.
Mart, etymology of, i, 400.
Martial, St., i, 364.
Martilmas beefe, i, 399.
Martilmasse Day, old ballad of, i, 403.
Martin, St., i, 360-5.
—— goose eaten on the eve of, i, 368-9.
—— day of, marked on the Norway clogs by a goose, i, 401.
Martinalia, i, 401.
—— " Les Martinales, ou Description d'une Médaille," i, 403.
Martin Marre-prelate, manner of his burial, ii, 292.
MARTINMAS, i, 399, 404.
—— the time when winter provisions were laid in, i, 399.
—— Naogeorgus's verses on, i, 403.
—— Old, i, 410.
Martin's rings, St., ii, 95.
Martin's stone, at Strathmartin, i, 322.
Martinsall-hill, i, 401.
Marus, St., i, 364.
Mary Queen of Scots, Buchanan's verses to, on New Year's Day, i, 16.
—— ceremonies at her marriage with Lord Darnley, ii, 140.
Mary Queen of Scots, bells rung at Edinb. in 1566, on account of her sickness, ii, 207.
—— drank to her attendants previous to her execution, desiring them to pledge her, ii, 335.
Mary Atingana, St., i, 364.
—— St., i, 364-5.
—— of Aquisgrana, St., i, 365.
Marymass fair in Irvine, ii, 469.
Masking on New Year's Day, i, 19.
Masks at weddings, ii, 161.
Mass, a word for festival, i, 348.
" Master," in the Scottish sense, heir apparent, ii, 75.
Matching, co. Herts, house built close to the churchyard for the entertainment of poor people on their wedding-day, ii, 144.
Matilda, daughter of Robert Lord Fitzwalter, the original Maid Marian, i, 256.
Maturin, St., i, 364-5.
MAUNDAY THURSDAY, i, 142-50.
—— why so called, i, 142-3.
—— notices of the distribution of, in England, i, 143-5.
—— custom of " washing the feet" on, at Vienna, i, 143.
—— order of the, as practised by Queen Elizabeth, i, 145-6.
—— Earl of Northumberland's, A.D. 1512, i, 147.
—— customs observed by Cardinal Wolsey on, i, 149.
—— ceremony of, in Russia, i, 149.
—— practice on, among the French, i, 149.
Maurice, Emperor, superstitions of the, iii, 110.
Mawe, ii, 450.
May, derivation of the word, i, 221.
—— Lady of the, i, 221-53-7.
—— considered an unlucky time for the celebration of marriage, i, 224; ii, 168.
—— King or Lord of, i, 259.
—— Queen of, i, 257.

May. 8th of, celebrated at Helstone, in Cornwall, i, 223.
MAY DAY CUSTOMS, i, 212,
——— supposed to be derived from the Roman Floralia, i, 222.
——— blowing with, and drinking in, horns on, i, 213.
——— allusions to customs on, in Herrick's Hesperides, i, 214.
——— divination on, by white-thorn, i, 217.
——— customs from "Funebriæ Floræ," i, 242.
——— mode of celebrating in London, i, 231-2.
——— at Oxford, i, 232-3.
——— great festival of the sweeps, i, 231-2.
——— Old, extracts from the Tears of, i, 247.
May-dew, custom of bathing the face with, on the 1st of May, i, 218.
May-eve, customs of, in Ireland, i, 227.
May-fair, ii, 467.
May-games, rolling down Greenwich-hill referred to, i, 181.
—— preachings and invectives of the Puritans against, i, 241.
May-gosling, i, 219.
Mayers, song of, at Hitchin, i, 230.
Maying, custom to go out a, i, 212.
—— King Henry VIII and Queen Katherine go a, i, 214.
Mayings, practice of, temp. Hen. VI, i, 215.
May-morning, Milton's sonnet on, i, 215.
MAY-POLES, i, 234-47.
——— fetched into London anciently, i, 239.
——— Stubs's account of the, i, 234.
——— French used to erect them, i, 237.
——— description of from Pasquil's Palinodia, i, 239-40.
May-poles, taken down by an ordinance of the Long Parliament, i, 241-3.
——— after the Restoration permitted to be erected again, i, 242.
——— Sir Aston Cokain's verses on, i, 241.
——— origin of the, i, 237.
MAY, TWENTY-NINTH of, i, 273-6.
Mead-mowings, i, 277.
Meadow verse, from Herrick's Hesperides, ii, 30.
"Med-syp," ii, 28.
Meigle, sepulchral monument of Vanora at, iii, 274.
MELL SUPPER, ii, 27-8-9.
——— Eugene Aram's account of the, ii, 27.
Melshach, spring in the moss of, ii, 381.
Memories, the drinking of, ii, 341-2.
Menagiana, story in, on the subject of sneezing, iii, 124.
Mendicant friars, pageants exhibited by the, on Corpus Christi Day, i, 296.
Mantz, St. Martin and St. Boniface the patron saints of, i, 365
"Mercheta mulierum," ii, 177.
Mermaid, story of, in notes to Collins's Ode to Liberty, iii, 412.
—— capture of a, in the Isle of Man, iii, 412-3.
MERMAIDS, WATER-BULLS, &c., iii, 411.
——— superstitions respecting, in the Isle of Man, iii, 411-2.
MERRILS, ii, 428.
MERRITOT, *otherwise* SHAGGY-SHEW, *or a* SWING, ii, 428.
Merrythought of a fowl, iii, 220.
Mesopotamia, practices among the Christians of, with eggs, on Easter Day, i, 171.
Metwands, i, 129.
Mhoire, iii, 394.
Michael, St., i, 364.
——— applied to, by sailors, i, 355.

Michael, St., buckler of, preserved in a castle in Normandy, i, 355.
—— well of, at Kirkmichael, co. Banff, ii, 376.
MICHAEL'S CAKE *or* BANNOCK, ST., i, 372-3.
MICHAELMAS, i, 353-6.
—— custom of the cooks of Oxford at, i, 84.
—— presentation of the Sheriff of London on, i, 354.
—— sheep killed in Ireland at, i, 372.
Michaelmas Day, i, 355.
—— superstition respecting the moon on, i, 356.
—— GOOSE, i, 367-71.
—— popular saying relating to the eating of, i, 370.
Middleton Chenduit, co. Northampt., custom of strewing the church at, in summer, with hay, ii, 14.
MID-LENT SUNDAY, i, 110-8.
—— singular rite in Franconia on, i, 112.
—— extract from the "Popish Kingdom," concerning, i, 114.
—— custom of sawing the figure of an old woman in two on, at Seville, i, 118.
Midsummer ales, i, 277-9.
—— Day, boughs hallowed on, against witches, i, 335.
MIDSUMMER EVE, 298, 337.
—— "how to know what trade your husband will be," on, i, 336.
—— experiment of the Midsummer shift, on, i, 333.
—— formerly thought a season productive of madness, i, 336-7.
—— bonfires on, i, 299, 300-1-2-3-4
—— Court de Gebelin's account of the fires on, i, 301.
—— Pagan rites of, i, 302.
—— fire, print of, entitled "le feu de la St. Jean," i, 310.
—— account of the watch anciently kept in London on, i, 326-7.
—— gathering the rose on, i, 332.
Midsummer Eve, gathering of fern-seed on, i, 314-5.
—— custom in France on, i, 316.
—— at Alcala, in Spain, i, 317.
—— divinations on, by the orpyne plant, i, 329-30.
—— watching in the church-porch and fasting on, i, 331.
—— dipping of children on, in Bede's well, near Jarrow, ii, 383.
—— nail charms on, iii, 301.
Midsummer men, i, 329.
—— pageants in London, i, 323.
—— shift, experiment of, i, 333.
—— shows, abolished at Chester, i, 323.
Midwives, oath anciently taken by, and injunctions relating to, ii, 69.
Milkmaid's Life, ballad of, i, 214.
Milkmaids, festivities of the, in London, on the 1st May, i, 231.
Milk-score, round O of a, i, 156.
MILLER'S THUMB, iii, 387.
MINCE PIES, i, 526-7.
Minchiate, ii, 450.
"Mind," in month's, signifies remembrance, ii, 315.
MINNYNG DAYS, MYNDE DAYS, *or* MONTH'S MYNDE, ii, 314.
Minorca, celebration of the carnival at, i, 69.
—— harvest customs in, ii, 30.
—— ceremony at, of throwing nuts and almonds at weddings, ii, 155.
—— hatred borne by the inhabitants of, to the sight and name of a horn, ii, 186.
—— vines not pruned in, iii, 315.
—— burial custom in, iii, 325.
Miracle, pretended, performed at St. Winifred's well, ii, 367.
Mirrors used by magicians, iii, 61.
MISRULE, LORD *of*, i, 497.
—— account of, from Stubb's Anatomie of Abuses, i, 501.
—— Abbot of, i 504.

Missa ad prohibendum ab idolis, i, 465.
Missals, variation of the, in the ancient form of the marriage ceremony, ii, 134-5.
Mistletoe sacred to the Druids, i, 109.
—— gathering of, i, 459.
—— churches said to be decked with, at Christmas, by Gay, i, 521-2.
——— fact of this disputed, i, 523.
—— Sir John Colbach's account of the virtues of, i, 524.
—— described by Virgil, i, 524.
—— considered the forbidden tree of Eden, i, 524.
—— Stukeley's account of the introduction of, into York cathedral, i, 524.
—— called "All-heal," i, 525.
—— grown on to two standard apple trees at Kilcarlitz, in Scotland, i, 525.
—— a charm against witches, ii, 20.
Mistresse favours, ii, 92.
Moles, vulgar error concerning, iii, 204, 369.
—— on the body, iii, 252-5.
Moll Dixon's round, i, 182.
Molluka beans, iii, 46.
Monday reckoned an unlucky day throughout Caithness, ii, 50.
——— and by the Finns, ii, 50.
—— Fasting, iii, 236.
Money, digging for, how revealed by dreams, iii, 130.
Money-spinners, iii, 223.
Monkland, East, co. Lanark, witches burnt at, iii, 30.
Monmouthshire, custom of mothering in, i, 112.
Monmouth street, horseshoes nailed against the thresholds of doors in, iii, 17.
Monquhitter, penny bridal at, ii. 147.
—— superstitious notions at, relating to the dead, ii, 233.
Monquhitter, other superstitions formerly encouraged at, iii, 73, 228.
Montacute, William de, Earl of Salisbury, ii, 277.
—— will of, ii, 287.
Montem at Eton, i, 432-41.
—— ceremony of the chaplain at the, omitted, i, 433.
—— sums collected at the, i, 435, 440.
—— origin and descriptions of the procession of the, i, 437.
—— account of the ceremony of the, from Huggett's Manuscript Collections, i, 436-7.
—— mottoes of the tickets for, i, 439.
—— account of the Montem procession of 1793, i, 439.
Month, perilous days of every, ii, 47-8.
—— names of our months, borrowed from the Romans, i, 475.
Month's Mind, ii, 314.
Montrose, Christmas visiting at, i, 532.
Monuments, church, foretell changing weather, iii, 243.
Monzie, co. Perth, superstition at, relating to days, ii, 50.
Moon, *the*, iii, 141-53.
—— superstition respecting the, on Michaelmas Day, i, 356.
—— Butler's Question, why painters never represent it at the full, ii, 351.
—— superstitions concerning the, iii, 142-3-4.
—— hornedness of the new, iii, 145.
—— verses relating to the new, iii, 146.
—— eclipses of the, iii, 152-3.
—— swearing by the, iii, 153.
Moon-calf, iii, 143.
Moonwort used as a charm, iii, 314.
Moors, wedding among the, described from Park's Travels, ii, 152.
Mop, or statute fair, ii, 454-5.

Moray, physical charms used in the province of, iii, 286.
"More sacks to the mill," ii, 422.
More, Sir Thomas, the early wit of, shown in Cardinal Morton's family, i, 500.
Morgengabe, or gift on the morning after marriage, ii, 176.
Morian, i, 249.
Morisco, dance so called, i, 252.
—— Spanish, i, 252-3.
MORNING AFTER THE MARRIAGE, ii, 175-7.
Morrice-bells, i, 247-64.
Morris dance, descriptions of the, from Cobbe's Prophecies and Cotgrave's Treasury, i, 251.
—— origin of the, from the Spanish morisco, i, 253.
—— when introduced into England, i, 253.
—— accompanies different festivals, i, 253.
—— represented in a picture from the old palace at Richmond, i, 268.
MORRIS DANCERS, i, 247.
—— drama played at Revesby Abbey, Lincolnshire, in 1779, i, 513.
—— nine men's, ii, 429.
Mortagne, in France, singular murder at, iii, 309.
MORTUARIES, ii, 248.
Mot-bell, ii, 219.
Mothering cake, i, 111-2.
Mothering, practice of, on Midlent Sunday, i, 111.
"Mother-night," the night of the winter solstice, i, 475.
Moulin, co. Perth, custom at, on New Year's Day, i, 19.
Mourning garments, colour of, in most instances black, ii, 281-2.
Mouse-ear, the herb, iii, 313.
Mouswald, co. Dumfries, ancient harvest superstition at, ii, 33.
Mugwort, superstitious search for the roots of, i, 334.
"Mulieres præficæ," ii, 269.
Mumbo jumbo, the bugbear employed in the interior of Africa to keep women in subjection, ii, 193.
Mummer signifies a masker, i, 461.
Mummery, in 1377, by the Londoners, Stow's account of the, i, 463.
MUMMING, *Christmas custom of*, i, 461-6.
—— in King Henry the Fourth's time, i, 464.
—— Henry the Eighth's order against, i, 465.
Muncaster, co. Cumberland, custom at, on New Year's Eve, i, 8.
Murderer, bleeding of a dead body at the presence of the, iii, 229.
Murray, shire of, Midsummer fires in, i, 310.
MUSIC AT WEDDINGS, ii, 158.
Music and singing anciently made a part of funerals, ii, 267-8.
MUSS, GAME OF, ii, 429.
Myrtle, the, strewed on tombs by the Greeks, ii, 308.
MY SOW'S PIGGED, GAME OF, ii, 429.

Nail from a sepulchre, charm worked by a, noticed by Pliny, iii, 300.
Nailbourns, or temporary land-springs, in Kent, ii, 385.
Nails driven into the walls of cottages by the Romans, iii, 18.
—— finger, spots on the, iii, 177.
—— superstitions in regard to cutting the, iii, 178.
NAMES, *Omens relating to*, iii, 251.
Nantwich, blessing of the Brine at, i, 200.
Naples, ceremony at, on Thursday in Passion Week, i, 150.
—— St. Thomas Aquinas and St. Januarius the patron saints of, i, 364.
Narses, the name by which the Assyrian mothers terrified their infants, ii, 516.

"Narthick," ii, 103.
"Natal or natalitious gifts," ii, 84.
NECK, *Superstitions relating to the*, iii, 173.
NECK VERSE, iii, 382.
Neithe, the spirit presiding over water in the Celtic mythology, ii, 376-7.
Newbury, feast held at, of bacon and beans on Mace Monday, i, 347.
Newcastle-under-Lyme, punishment of the branks at, iii, 108.
Newcastle-upon-Tyne, regulation concerning the butchers at, in Lent, i, 63.
—— carnival of Shrove Tuesday at, i, 82.
—— Easter eggs given at, i, 172.
—— custom at, at the feasts of Easter and Whitsuntide, i, 178.
—— perambulation of the town of, on Ascension Day, i, 206.
—— custom at, on May Day, i, 219.
—— rhymes used by the boys at, on May 29th, i, 274.
—— fellowship of cooks at, i, 318.
—— ceremony of the boy-bishop at, A.D. 1299, i, 422.
—— crying hagmena at, i, 458.
—— obsolete phrases, used at, i, 487.
—— sailors use a song at, in heaving their anchors, ii, 27.
—— wedding customs at, ii, 127.
—— burgesses of, convened on guild days by the bell of St. Nicholas's church, ii, 218-9.
—— thief and reever bell at, ii, 220.
—— annual fairs at, ii, 458-9.
—— punishment of the branks and drunkard's cloak at, iii, 108.
Newchombe, John, of Newbury, his marriage, ii, 158.
New College, Oxford, custom at, on Holy Thursday, ii, 378.
New Forest, formerly famous for the production of yew trees, ii, 260.
Newnton, co. Wilts, custom at, on Trinity Sunday, i, 285.
Newton, Sir Isaac, on the ignis fatuus, iii, 404.
New River, source of, at Chadwell, ii, 366.
New Year celebrated at the vernal equinox, i, 170.
—— eggs given on the feast of the, i, 169-70-1.
—— of the Persians opened with agricultural ceremonies, i, 510.
NEW YEAR'S DAY, i, 10, 20.
—— Naogeorgus's account of, i, 13.
—— festival of fools held on, at Paris, i, 13.
—— lines repeated by the common people in France upon, i, 14.
—— superstition on, at Lincoln, i, 15.
—— Prynne's invective against, i, 18.
—— early Christians ran about masked on, i, 19.
—— sayings in the North of England on, i, 20.
—— practice of opening the Bible on, i, 20.
—— weather omens on, i, 42.
NEW YEAR'S EVE, i, 1-10.
—— wassailers' song on, i, 7.
—— sports on, in the western islands of Scotland, i, 8.
—— custom of apple-howling on, i, 9.
New Year's gifts, i, 10, 20.
—— custom of, noticed in the time of Henry III, i, 15.
—— Polydore Vergil's account of the origin of, i, 16.
—— used in France, i, 17.
Nicholas, St., i, 415-30.
—— the patron saint of Aberdeen, i, 364-5.
—— legend of, i, 416.
—— metrical life of, by Maitre Wace, i, 417.
—— Knights of, i, 418.

Nicholas, St., the patron of mariners, i, 418-9.
——— Naogeorgus's account of his feast, i, 420.
——— the protector of virgins, i, 420.
NICHOLAS'S DAY, ST., i, 415-31.
—— Hospinian's account of, i, 417.
—— extracts from an ancient calendar concerning, i, 420-31.
—— note concerning, from the close rolls of Edward I, i, 430.
—— kept as a double feast at Eton, i, 431.
Nick, Old, ii, 519.
—— derivation of the name of, ii, 519-20.
Nidstaeng, or pole of infamy, ii, 189.
Nigg, co. Kincardine, well-superstition at, ii, 376.
Night, description of, iii, 75.
Night-hags, superstition relating to, concerning children, ii, 73.
Nightingale, the, iii, 192.
Nightmare, or ephialtes, iii, 279-80.
Night-signal with the monks, ii, 214.
NINE-HOLES, ii, 432.
NINE MEN'S MORRIS, *or* MERRILS, ii, 429.
NINE-PINS, ii, 432.
Noddy, ii, 450.
"Nodus Amoris," ii, 109.
"Noel, souche de," i, 469.
Nog-money, i, 14.
Noon-tide, ii, 40.
NOR AND SPELL, ii, 433.
Norfolk, custom in, on Valentine's Day, i, 60.
Normandy, custom in, for the bride to throw a ball over the church, to be scrambled for, ii, 156.
Normans inattentive to dreams and omens, iii, 129.
North, superstition against burying towards the, ii, 292-6.
Northamptonshire, customs of the liberty of Warkworth in, ii, 31-2.
Northumberland, custom in on a New Year's Day, i, 15.
—— freedom of Alnwick, in, i, 194.
—— May feast in, i, 222.
—— Midsummer fires in, i, 318.
—— stools dressed with flowers in, on Midsummer Day, i, 319.
—— custom of, on St. Peter's Eve, i, 337.
—— rural sacrifice of nuts in, i, 378.
—— custom in, at Martinmas, i, 400.
—— sword-dance of, i, 513-4.
—— harvest home in, ii, 29.
—— superstition in, relating to children when first sent abroad with the nurse, ii, 81.
—— christening customs in, ii, 81.
—— arvel dinner in, ii, 238.
Northumberland Household Book, extracts from, concerning the boy bishop, i, 423.
Norway, St. Anscharius and St. Olaus the patron saints of, i, 364.
Norwich, sports anciently used at, on Fastyngonge Tuesday, i, 68.
Nose, itching of the, iii, 174-5.
Nosegays at weddings, ii, 118.
—— presented by poor women to Queen Elizabeth, ii, 120.
NOT, GAME OF, ii, 434.
Nottingham, ancient Midsummer watch at, i, 328.
—— geese eaten at, on the election of a new mayor, i, 371.
—— custom at, of going to St. Anne's well, ii, 379.
Nottinghamshire, wassailing custom in, on Christmas Eve, i, 31.
—— custom of mothering in, i, 111.

November, fire of, among the Welsh, i, 389.
—— Latin epigrams upon, i, 402.
—— 17th, the day of Queen Elizabeth's accession, i, 404.
———— when first observed, i, 405.
NOVEMBER, FIFTH *of*, i, 397-8.
"Nuces in pretio et religiosæ," i, 377.
"Numerus infaustus," tract so named, iii, 268.
"Numero Deus impare gaudet," iii, 264.
Num-groats, ii, 333.
Nunchion, etymology of, i, 352.
Nun's, St., well, iii, 295.
Nuptial drinking, ii, 136.
—— garlands, ii, 123.
NUPTIAL KISS IN THE CHURCH, ii, 139.
—— torch, ii, 157.
Nuremberg, St. Sibald the patron saint of, i, 364.
Nut, Virgin Mary's, iii, 46.
NUTCRACK NIGHT, i, 377-96.
Nut-gathering on Holy Rood Day, i, 353.
Nuts, burning of, i, 378-9, 381.
———— in pairs, i, 381.
———— Gay's notice of, in his Spell, i, 378.
———— lines on, by C. Graydon, Esq., i, 379.
—— cracking of, on Allhallow Evē, i, 377.
—— Roman sports with, i, 377.
—— used in the superstitions under Papal Rome, i, 377.
—— rural sacrifice of, in Scotland, i, 378.
———— in Ireland, i, 379.

O, round, of a milk-score, i, 156.
Oak, ancient, at Brockenhurst, in Hampshire, ii, 259.
Oak, *royal*, i, 275.
—— description of, and verses on the, at Boscobel, i, 275.
—— mistletoe of the, i, 524-5.
Oak apple, presages drawn from the, iii, 248.
Oakley, co. Surrey, rose trees planted on graves at, ii, 312.
Oats, divination with the stalk of, i, 381.
Oberon, emperor of the fairies, clothing of, described, ii, 500-2.
Oberon's diet, ii, 502.
Oblationes funerales, ii, 286.
Obsession of the Devil, iii, 72.
Oculus, the Roman term, i, 75.
ODD NUMBERS, *Charms in*, iii, 263.
Œufs, de l'usage de donner des, dans les fêtes de Nouvel An, et de Pâques, i, 17.
Offerings at burials, ii, 286.
—— at wells, ii, 375.
Offam Green, co. Kent, wedding quintain at, ii, 163.
Oidhche Shamna, or vigil of Saman, i, 395.
Old Coles, apparition of, iii, 87.
Old Fools, feast of, removed to the 1st of November, i, 135.
Old Harry, ii, 520.
Old Martin-mas, i, 410.
Old Nick, ii, 519.
Old Scratch, ii, 520.
Old shoe, superstitions relating to an, iii, 168.
Old wives' lees, in Chilham, i, 220.
Ombre, ii, 450.
OMENS, iii, 110-13.
—— occurrence of, at James the Second's coronation, iii, 112.
—— among sailors, iii, 239-41.
ONIONS AND FAGOTS, *Divination by, in* ADVENT, iii, 356-7.
Ονομαστηρια, iii, 260.
ONYCHOMANCY, *or* ONYMANCY, *Divination by the Finger-nails*, iii, 177, 350-1.
Ophelia's grave, commentators' notes upon, ii, 296.
Op sijn Frize, ii, 330.
Orange stuck with cloves, a New Year's gift, i, 11.
Orations, funeral, ii, 279.

Ordeal, vestige of the, in leaping over fires, i, 309-10.
—— by cold water, iii, 21.
"Orders," school custom of, i, 441.
Ordiquhill, co. Banff, mineral well at, ii, 371.
Origin of the term White or Low Sunday, i, 271.
Orkney Islands, custom in, on New Year's Eve, i, 9.
—— superstitions in the, i, 372; ii, 32, 169.
—— funeral ceremonies in, ii, 232.
—— belief of the inhabitants of, in fairies and witches, iii, 32.
—— charms used in, iii, 274.
Ormistoun, co. Lothian, yew tree at, ii, 263.
Orpyne plants, commonly called Midsummer men, i, 329-30.
—— exhibited on a gold ring found at Cawood, in Yorkshire, i, 330.
—— love divinations with, i, 330.
OSTRICHES *eating and digesting* IRON, iii, 365.
Oswald, St., well dedicated to, near the foot of Roseberry Toppinge, ii, 380.
Ottery, St. Mary, statute of the church of, relating to the feast of the Innocents, i, 428.
Oundle, co. Northampton, superstitions relating to the well at, ii, 369.
OWL, *the*, an omen, iii, 206-10.
Owls and squirrels, rural practice of hunting, on Christmas Day, i, 489.
—— why persecuted, iii, 208.
"Ovum Anguinum," iii, 287, 369.
"Ovum Paschale," i, 168.
Oxen or neat, omens of weather gained from, iii, 204-44.
Oxford, custom of Terræ filius at, i, 72.
—— processional customs at, on Holy Thursday, i, 199.
Oxford, divisions of parishes in, marked by crosses cut in the stones of buildings, i, 200.
—— blowing horns and hollow canes at, all night, on the eve of the 1st of May, i, 213.
—— assembling of the choristers on Magdalen College Tower at, i, 213.
—— St. Frideswide patron saint of, i, 364.
—— boar's-head carol at Queen's College in, i, 485.
—— Christmas princes, or lords of misrule at, i, 498.
—— groaning cheese retained at, ii, 71.
—— custom in many of the colleges at, of awakening students in the morning, ii, 214.
—— curfew bell at, ii, 220.
—— epitaph in St. John Baptist's College in, ii, 251.
—— ceremony adhered to in Queen's College in, by the scholars when waiting on the fellows, ii, 331.
Oxfordshire, custom in, on Valentine's Day, i, 60.
—— on Shrove Tuesday, i, 87-8.
—— the week before Easter, i, 99.
—— on May Day, i, 219.
Oy, explanation of, ii, 333.
Oysters, time of their coming in, at London, i, 346.
—— unseasonable in months that have not an R in their names, i, 346.

Pace-eggers' song, i, 176.
Paddington, co. Middlesex, custom of throwing cakes or bread from the church steeple of, i, 166; ii, 288.
Pædonomus at Christmas in Westminster school, i, 440.
Paganalia, i, 494; ii, 2.
Palilia, feasts so called, i, 306.
PALL *and* UNDERBEARERS, ii, 284-5.

Pall-Mall, ii, 434.
Palm, crosses of, carried about in purses, i, 118-20-7.
—— ashes made on Ash Wednesday from the palms used on the Sunday before, i, 94.
—— Saturday, i, 130.
—— of the hand, striking of the, iii, 349.
Palm Sunday, i, 118-31; ii, 258.
——— custom of eating figs on, i, 124.
——— drawing of an ass on, i, 124.
——— description of, from Naogeorgus, i, 124-5.
——— custom of *palming* on, still retained in London, i, 127.
——— curious MS. verses on, i, 128.
——— ceremony among the Russians on, i, 130.
——— parish accounts relating to, i, 130.
——— singular custom on, at Caistor church, Lincolnshire, i, 130-1.
——— superstition respecting sowing flower-seeds on, iii, 248.
Palmistry, iii, 348-9.
Palms, hallowing of, on Palm Sunday, i, 119.
—— ceremony of bearing, on Palm Sunday, i, 118; ii, 258.
Pancake bell, i, 82-3.
—— Tuesday, i, 82.
Pancakes, custom of turning in the pan, i, 83.
—— casting of, i, 83.
"Panis Natalitius," i, 526.
Pantaloon, origin of, ii, 471.
Pantomime — Paol Cinella — Punchinello, ii, 470.
Paradise, bird of, iii, 366.
Paris, festival of fools at, on New Year's Day, i, 13.
—— poem on the cries of, i, 22.
—— ceremonies at, on Thursday in Passion Week, i, 149.
Paris, St. Genevieve the patron saint of, i, 364.
—— turkeys eaten at, on St. Martin's Day, i, 368.
—— bellman of the dead at, ii, 210.
—— garden, bear-baiting at, ii, 403.
Parish clerks, St. Nicholas the patron of, i, 418.
Parmasant, the Italian, ii, 331.
Parochial Perambulations in Rogation Week, i, 197, 207.
Parsley a token of victory, iii, 283-4.
Paschal taper, i, 158.
Pasche-eggs, i, 168-9.
Pasques Charnieulx, i, 111.
Passing Bell, ii, 202.
—— lines on the, from the Rape of Lucrece, ii, 205.
—— held to be popish and superstitious during the grand rebellion, ii, 209.
Passion, or Carling Sunday, i, 113.
—— rites peculiar to Good Friday used on, i, 114.
Passion dock, pudding of, i, 150.
Passover, Jewish mode of celebrating the, i, 171.
—— cake, i, 171.
Pastoral staff, origin of the, iii, 332.
Pastures, blessings implored upon, on St. Stephen's Day, i, 534.
Patrick, St., i, 108, 364.
Patrick's Day, St., i, 108-10.
Paula, funeral of, ii, 284.
Paulinus, bishop of Nola, large bells used in churches invented by, ii, 213.
Paul's, St., Cross, full of reliques set on the steeple of, to preserve from danger of tempests, ii, 218.
Paul's Cray, Kent, garlands formerly suspended in the church of, ii, 304.
Paul's Day, St., i, 39, 42.
Paul's School, St., extract from the statutes of, i, 431.
Paulus Æmilius, superstition of, iii, 246.
Pauntley, custom at, on the eve of Twelfth-day, i, 33.

Pawnbroker's sign, origin of the, ii, 356.
Peach tree, superstition from the falling of the leaves of the, iii, 248.
Peacocks' feathers, garland of, iii, 392.
PEACOCKS, *Superstitions concerning*, iii, 217-8.
Peal, a funeral or dead, ii, 219.
PEARIE, ii, 434.
Peas on Carling Sunday, i, 113-4-5.
PEASCOD WOOING, ii, 99, 100.
Peel Castle, Isle of Man, crypt near, iii, 265.
Peeping Tom of Coventry, i, 286-7.
Peg-a-lantern, iii, 395.
Pelagia, request of, to her son, concerning her funeral, ii, 229.
PELICAN, iii, 366-7.
Penance for ante-nuptial fornication, ii, 95.
Pendrell, Richard, custom of decorating his tomb on the 29th May, i, 274.
Penny weddings in Scotland, ii, 147-8.
Pepys, extract from his Diary, Valentine's Day, 1667, i, 58-9.
——— St. David's Day, i, 105.
—— goes to Woolwich to gather May-dew, i, 218.
Perambulations, parochial, in Rogation Week, i, 197.
Percy, Thomas, dinner at the funeral of, A.D. 1561, ii, 239.
Percy, James, the claimant of the earldom of Northumberland in 1680, had a mole like a half-moon on his body, iii, 253.
Περιδειπνον, ii, 238.
Perilla, verses to, from Herrick's Hesperides, ii, 235.
Persians, festival of the solar year kept by, on the 20th March, i, 170.
—— sneezing a happy omen among the, iii, 124.
Perth, street called "Couvre-Feu Row" in, ii, 224.
Perthshire, popular superstitions in, iii, 294-5.
Perthshire, wells and springs dedicated to St. Fillan in, iii, 295.
Peruvians, custom amongst the, when bringing home the maize from the field, ii, 21.
Peter ad Vincula, St., i, 365.
Peter, St., i, 365.
—— presides over the castle of St. Angelo, i, 364.
—— fire of, iii, 401.
—— and St. Paul, ceremonies used by the Irish on the eve of, i, 337.
PETER'S DAY, ST., i, 337.
——. London watch on its vigil, i, 338.
Petrel, stormy, iii, 222.
Petting-stone, custom of the, in Holy Island, ii, 167.
Philip and James, Saints, custom in Eton school on the festival of, i, 430.
Phillips, Ambrose, parody on the style of, ii, 364.
Philtres, iii, 307.
PHŒNIX, *the*, iii, 366.
Phooka, the, ii, 508.
PHRASES *and* EXPRESSIONS, *Obscure*, iii, 304.
PHYSICAL CHARMS, iii, 269-309.
Physicians the only persons at present who interpret dreams, iii, 131.
PHYSIOGNOMY, *Divination by*, iii, 355.
Picardy, women of, called the deceased by his name, while carrying to the grave, ii, 272.
PICCADILLY, *or* PICARDILLY, ii, 435.
Pickelen, the Dutch name for huckle-bones, ii, 412.
Picks, the suit of diamonds so called at cards, ii, 449.
Pictures, votive, in the Temple of Neptune, i, 419.
Pie-powder, court of, ii, 468.
PIGEON HOLES, GAME OF, ii, 435.
Pigeon, a white, an omen of death, iii, 218.
Pigeons' feathers, supposed properties of, ii, 230; iii, 232.

Pigmies, iii, 381.
Pigs, an it please the, i, 358.
— St. Anthony's, i, 358.
Pigsney, or Pigsnie, i, 75.
Pilgrimages to wells, ii, 376; iii, 295.
Pilliwinkes, *or* Pyrewinkes, iii, 109.
Pillory, punishment of the, iii, 109.
Pillow stuffed with the feathers of a dove, ii, 230.
Pills, superstitions relating to the taking of, in equal number, iii, 267.
Pin-drinking, ii, 326.
Pine, branches of, among the signs of death in houses, ii, 253.
Pine-apples, omens of weather, iii, 247-8.
Pinner, co. Middlesex, custom of cock-throwing formerly made a matter of public celebrity at, i, 80.
Pins, thrown into wells, ii, 370.
Pirva, Peruvian, ii, 21.
Pitching-pence, paid at fairs, ii, 459.
Παθοτγιά, i, 402.
Pius the Fifth, Pope, canonization of, i, 405.
Pix, an it please the, i, 358.
Pixy, ii, 513.
Planets, omens from the, iii, 241.
Plantain, looking for coal under the root of, on Midsummer Eve, i, 334.
Plate-garlands of London, i, 247.
Plays performed on Shrove Tuesday, i, 64.
—— Corpus Christi, performed at Coventry, i, 296.
Please the pigs, iii, 394.
Pledging, ii, 325.
Plough, leading the, about the fire, i, 506.
Ploughings, sacred, celebrated by the Athenians, i, 510.
—— of the Chinese, i, 510.
Ploughman's feasting days, as enumerated by Tusser, ii, 26.
Plough Monday, i, 506-8.
Plow-boys, or morris dancers, drama performed by, in Lincolnshire, i, 506.
"Plow-gathering," i, 506.
Plow-light, i, 506.
Plucking a Crow, iii, 393.
Plum Porridge, i, 526.
——— passage relating to, in Nedham's History of the Rebellion, i, 530.
"Poculum charitatis," i, 4.
"Poesies," nosegays so called by the vulgar in the North of England, ii, 118.
Point, tying the, ii, 170.
Points given to children on Ascension Day, i, 205.
—— bridegroom's, ii, 128.
—— at weddings, ii, 130.
"Poisson d'Avril" among the French, i, 135.
Poker, holding the, before the fire, to drive away the witch, iii, 310.
Poland, St. Stanislaus and St. Hederiga the patron saints of, i, 364.
—— custom in, when the Gospel is reading, ii, 321.
Pole, barber's, ii, 358-9-60.
Pomegranate flowers used as a charm, iii, 298.
Pome-water, i, 17.
Poor-rates of modern origin, i, 291.
Pope and Devil, figures of, formerly burnt on the day of Queen Elizabeth's accession, i, 407.
Porch verse, from Herrick's Hesperides, ii, 135.
Porcupine, vulgar error concerning the, iii, 381.
Porpesse, an omen of the weather, iii, 240.
Portland, Isle of, betrothing customs at, ii, 87.
—— custom of preaching funeral sermons retained at, ii, 279.
Portuni, ii, 478.
Posset, eating a, at going to bed, a custom of our ancestors, ii, 173.
—— sack, composition of the, ii, 173.

Post and paire, ii, 450.
Pouk, ii, 513.
"Prævit," the epitaph on a fellow of St. John's College, Oxford, ii, 251.
Pretender, effigy of the, burnt in Queen Anne's time on the anniversary of Queen Elizabeth's accession, i, 407.
—— epigram concerning the, i, 407.
Prick by a thorn, charm for, iii, 311.
PRICKING *at the Belt or* GIRDLE, ii, 435.
Priest who took his bagpipe, and fetched the couple to be married to church, and afterwards accompanied them back, ii, 159.
Primero, ii, 450.
Primerole, i, 75.
Primitiæ, Roman offerings of the, i, 199.
Princess, blessing of the nuptial bed at the marriage of a, ii, 175.
PRISON BARS, *or* PRISON BASE, ii, 436.
Prize besom, garland so called, dressed up at Shaftesbury, on the Monday before Holy Thursday, i, 208.
Processions on Candlemas Day, i, 43.
—— Hooker's fondness for, i, 203.
—— visitation articles concerning, i, 204.
—— advantages of, noticed by Herbert, in his Country Parson, i, 204.
—— extracts from churchwardens' accounts, illustration of, i, 205.
Procession week, account of, from Naogeorgus, i, 208.
PROCESSUS *and* MARTINIAN, i, 338.
Professions and ranks of people, Romish saints for, i, 359.
Prognostications from particular days, i, 52.
Protestants, their celebration of Queen Elizabeth's accession, i, 405.
Prudentius, his verses recording the tradition that spirits fly away at cock-crowing, ii, 52.
Prudentius, his description of a linen shroud, ii, 232.
Prussia, St. Albert and St. Andrew patron saints of, i 364.
Prynne, William, invective of, against the rites of New Year's Day, i, 18.
Psalm 103, used at Rogation time, i, 204.
PSALMODY, *use of, at Funerals*, ii, 267-8.
—— used to cure agues, iii, 299.
PUCKE, ii, 508.
Pudding-pieing, custom of, in Kent, i, 180.
Pulse, religious use of, amongst the Romans, i, 117.
Pulver Wednesday, i, 95.
Punchinello, or Pulcinella, origin of, ii, 473.
PUNISHMENTS, OBSOLETE VULGAR, iii, 102-10.
Purification of the Virgin Mary, ceremonies on the, i, 44-5.
Purifications of women, festive meetings at, ii, 75.
Puritans, preachings and invectives of, against May games, i, 241.
Purses and coffins, fire omens, iii, 183.
Purslain used as a charm, iii, 300.
Putt, game of, i, 516.
PUTTING THE MILLER'S EYE OUT, iii, 389.
Pygmies, the, supposed to have been fairies, iii, 381.
Pyrrhic, or military dance, supposed the origin of the morris dance, i, 247.
Pyx, iii, 394.

QUAALTAGH, the, i, 538-9.
Quadrillo, ii, 450.
Quail combats, ii, 59, 60.
Quarell, Yren de, iii, 271.
Quarter ale, i, 279.
Queen of the Bean, i, 26-7.
—— of Winter, i, 257.
—— of Elf-land, iii, 507.
—— of Fairie, ii, 507.

Queen's College, Oxford, boar's-head carol at, i, 485.
—— ceremony adhered to by the scholars at, who place their thumbs on the table when waiting on the fellows, ii, 327.
Questions and commands, i, 466.
Quince pear, eating of a, ii, 132.
Quinces, effect of, as a charm, iii, 297.
Quindena Paschæ, i, 187.
Quinquagesima Sunday, play acted on, at Auxerre, i, 504.
—— week, i, 99.
Quinquatria, i, 418.
Quintain, Fitzstephen's description of it, i, 177.
—— running at, at marriages, ii, 163-4.
Quintal, throwing the, ii, 155.
Quintan, St., i, 364.
Quirinalia, description of the, i, 133.
Quirinus, St., i, 364.

Rabdomanteia, iii, 332.
Races, ii, 436.
Radnorshire, custom of dancing in the churchyards in, ii, 298.
Rag well, near Newcastle-upon-Tyne, ii, 380.
Rags, custom of leaving at wells, ii, 380-1-2.
—— use of, as charms in Persia, ii, 383.
—— left on trees in the interior of Africa, by persons crossing the wilderness, ii, 383.
Rain, prophecy concerning, on St. Swithin's Day, i, 341.
—— on St. Simon and St. Jude's Day, i, 375-6.
—— omens of, iii, 241.
Ram, Eton custom of hunting the, i, 440.
Ramilies, colours taken at, put up in Guildhall, i, 324.
Ram's horns fixed upon a pole, noticed by Hentzner in going down the Thames, opposite to Ratcliffe, ii, 194.
Ramsgate, Christmas custom of going a hodening at, i, 474.
Randy-beggars, iii, 99.
Rank, distinction of, preserved in the North of England in the tolling of the soul bell, ii, 212.
Ratcliffe, ram's horns at, in Hentzner's time, ii, 194.
Rat omens, iii, 187-9.
Raven superstitions, iii, 211-2-44.
Raw head and bloody bones, ii, 516.
Red herring on Easter Day, i, 167.
Red lattice at alehouses, meaning of the, ii, 353.
Red rose planted on the graves of persons distinguished for their goodness, ii, 310.
Red Sea, ghosts laid in the, iii, 72.
Relics, superstitious, shown in monasteries, ii, 79.
Remora, iii, 381.
Rennes, in Brittany, custom of married people claiming a flitch of bacon at, ii, 181.
Resurrection of our Saviour, ancient celebration of, i, 167.
"Reveille Matin," ii, 176.
Revellings, ii, 2, 3.
Reversis, ii, 450.
Revesby Abbey, account of a morris drama played at, in 1779, i, 513.
"Rex Convivii," i, 26.
"Rex Fabarum," i, 24.
"Rex de Havas," i, 23.
Rhamadan, Mahomedan feast of, iii, 149.
Rhodes, annual custom at, of carrying Silenus in procession at Easter, ii, 22.
Riband, riding for the, in Westmoreland, ii, 156.
Ribands on May Day, i, 222.
—— colours of, explained, ii, 111.
—— toasts of bits of, mentioned in Hudibras, ii, 340.
Richard I, the name of, used by the Turks and Saracens to their horses, ii, 516.

Richmond, co. Surrey, visited in 1783 by morris dancers from Abington, i, 252.
"Richmond wedding," print of the procession of the, ii, 192.
Riding, virtue of an elder-stick in, iii, 284.
—— for the bride cake in Leicestershire, ii, 155.
—— for the riband in Westmoreland, ii, 156.
—— the stang, representation of, in Hoefnagle's Views in Spain, ii, 188.
Rifarts, i, 113.
Riffeling, i, 281.
Ring of singular virtue presented to King Edward the Confessor, i, 150.
— gold, with orpyne plants for a device, i, 330.
— of the door, binding of the, in Holland, ii, 72.
— marriage, ii, 100.
—— supposed heathen origin of the, ii, 101.
—— verses on, from Herrick's Hesperides, ii, 102.
—— Prometheus the supposed inventor of the, ii, 102.
—— poems relating to the, ii, 102, 106.
—— how directed to be put on, ii, 103.
—— worn by the ancient Greeks and Romans, ii, 104.
—— hallowing of the, ii, 106.
RING *and* BRIDE CAKE, ii, 100.
RING, DIVERSION *of the*, ii, 437.
RING, RIDING *at the*, ii, 437.
Ring-finger, account of the, from Levina's Lemorius, ii, 104.
Ringlets of grass, ii, 480.
Rings, hallowing of, on Good Friday, i, 150.
—— St. Martin's, ii, 95.
—— formerly given away at weddings, ii, 106.
Rings, fairy, ii, 479-80.
—— in the candle, iii, 181.
—— charms by, iii, 300-1.
Ripon, in Yorkshire, custom at, on the Sunday before Candlemas Day, i, 49.
—— Easter customs observed at, i, 167.
—— custom at, in Rogation Week, i, 198.
—— custom at, on All Souls' Eve, i, 392.
—— Christmas customs at, i, 468, 527, 531.
Robbers called St. Nicholas's clerks, i, 418.
Robigalia, i, 202.
Robin Bad-fellow, ii, 514.
ROBIN GOOD-FELLOW, ii 508-16.
Robin Hood, i, 258.
—— not always a constituent part of the morris, i, 253.
—— the choosing of, mentioned in Skene's Regiam Majestatem, i, 259.
—— gathering of, i, 259.
—— styled King of the May, i, 259.
—— and May game, illustrations of the expenses attending, i, 259-60.
—— first mentioned by Fordun, the Scottish historian, i, 261.
ROBIN REDBREAST, iii, 191-3.
Roche Abbey, Yorkshire, derivation of the name of, i, 350.
ROCH'S DAY, ST., i, 350.
Rochus, St., i, 364.
Rocke, St., i, 365.
Rocke Monday, i, 63, 350.
Rodez, in Rovergne, Abbé de la Malgouverné at, i, 504.
Rogation days, origin of, i, 197, 200-201.
—— ceremonies ordered on, by Queen Elizabeth, i, 204.
—— visitation articles concerning, i, 204.

Rogation Days, extracts from churchwardens' accounts illustrative of, i, 205.
ROGATION WEEK, PAROCHIAL PERAMBULATIONS *in*, i, 197-212.
—— gospels read during, in the corn-fields, until the civil wars, i, 201.
"Roi de la Fève," i, 24.
Rois, fête de, i, 22.
"Roman d'Alexandre," i, 76.
—— account of the games, &c., represented in the margin of the, ii, 387-9.
Romans, gave presents on New Year's Day, i, 17.
—— custom among, of drawing lots at our Twelfth-tide, i, 24.
—— practice of cock-fighting among the, ii, 60.
—— admitted but five torches in their nuptial solemnities, ii, 157.
—— practice among the, of laying out their dead in the porches of their houses, ii, 246.
Romanus, St., i, 364.
Rome, New Year's Day, superstitions at, i, 12.
—— rape of the Sabines at, i, 136.
—— Mars the tutelar god of heathens, i, 365.
—— St. Peter and St. Paul the patron saints of, i, 364.
—— marriage ceremonial at, ii, 157.
Rona, chapel in the Isle of, ii, 298.
Ronaldshay, North, large stone in the Isle of, i, 19.
Rood, description of the, i, 352.
—— when taken down in our churches, i, 353.
—— eye, Chester, Shrove Tuesday customs on the, i, 93.
Rope, with which a criminal has been executed, used as a charm, iii, 276.
Rose, the symbol of silence, ii, 345-6.
—— White, usually planted in Glamorganshire upon a virgin's tomb, ii, 310.
Rose, Red, appropriated in Glamorganshire to the graves of persons distinguished for benevolence of character, ii, 310.
ROSE OF JERICHO, iii, 375.
Rose-buds, divination by, on Valentine's Day, i, 59.
ROSE, UNDER *the*, ii, 345-6.
ROSEMARY *and* BAYS *at* WEDDINGS, ii, 119.
—— used for decking churches at Christmas, i, 521.
Rosemary, at funerals, ii, 251, 303.
—— used as a charm, iii, 283.
Roses, gathering of, on Midsummer Eve, i, 332.
—— strewed on tombs by the Romans, ii, 308.
—— formerly suspended in parlours and dining-rooms, ii, 347.
—— and violets prognosticate weather, iii, 248.
Rose trees formerly planted on graves at Oakley, in Surrey, ii, 312.
Rosse, Henry Lord, bewitched, iii, 28.
Rosyth, castle of, at Inverkeithung, inscription at the door of, ii, 220.
Rotherham, Archbishop, bequeaths a mitre, &c., for the Barne Bishop, i, 424.
Round about our coal-fire, i, 310.
—— dock, iii, 314.
Routing well at Inveresk, ii, 372.
Rowsa, Danish, ii, 330.
Royal oak, state of the, in Dr. Stukeley's time, i, 275.
ROYAL OAK DAY, i, 273.
Roytelet, iii, 195.
Rudduck, iii, 191-2.
Rudstone, Sir John, mayor of London, articles of expense at his funeral, ii, 288.
Rue, an amulet against witchcraft, iii, 315.
RUFFE, ii, 438.
Runic calendar, St. Simon and St. Jude's Day marked in the, by a ship, i, 376.

RUNNING THE FIGURE OF EIGHT, ii, 439.
"Rural Dance about the May-pole," banad of, i, 235.
Rural charms, iii, 309-19.
—— omens, iii, 191, 247.
Rush-bearing, order of its arrangement, ii, 14.
RUSH-BEARINGS, ii, 13-4.
—— whence named, ii, 13.
RUSH RINGS, ii, 107.
Rushes anciently used for strewing churches and houses, ii, 13.
—— Hentzner states Queen Elizabeth's presence-chamber at Greenwich to have been strewed with, ii, 13.
—— strewing of, at weddings, ii, 116.
Russeaulx, allowance of, at Barking nunnery, on Shere Thursday, i, 64.
Russia, celebration in, of Palm Sunday, i, 130.
—— Easter customs in, i, 174-5.
—— St. Nicholas, St. Mary, and St. Andrew, patron saints of, i, 364.
Ruttle, dead, iii, 232.

Sabines, April fooleries derived from the rape of the, i, 136.
Sabbath of witches, iii, 10.
Sackcloth and ashes, substitute for, i, 96.
SACK POSSET, ii, 173.
—— how made, ii, 174.
Sadaling the spit, ii, 196.
Sailors, St, Nicholas the patron of, i, 362, 419.
—— their dread of apparitions, iii, 84-5.
—— omens among, iii, 239-41.
Saint Thomas's onions, iii, 357.
Saints, patrons of countries, &c., i, 364-5.
—— names of those invoked against disease, i, 356-62.
—— Naogeorgus's enumeration of those called *Helpers*, i, 363.
Saints, tutelar, to ranks of people, i, 359-60.
Salamander, vulgar error relating to the, iii, 372.
Salisbury, custom in the neighbourhood of, before Shrovetide, i, 62.
—— cathedral, order in the Statutes of, respecting the boy-bishop, i, 422.
—— the boy-bishop at, had the power of disposing of prebends falling vacant during his episcopacy, i, 424.
—— service of, in the "Processionale ad usum Sarum," i, 424-5.
SALIVA, *or* SPITTING, iii, 259-63.
Salt, the emblem of wisdom and learning, ii, 234-5.
—— goes for money in Prester John's country, i, 436.
—— setting of, upon a dead [illegible] ii, 234.
—— an Egyptian hieroglyphic life, ii, 236.
—— used in sacrifices, iii, 161.
Salt-bearers at the Eton Montem, 435, 437.
Salt-silver, i, 403.
SALT FALLING, iii, 160-6.
"Saltatio armata," i, 511.
Saltzburg, St. Rupert the patron of, i, 364.
—— prohibition of the episcopus puerorum in the Council of, i, 426.
Salve, or salutation, at [illegible] 121-3.
Salute royal, iii, 263.
Saman, vigil of, i, 395.
Sandwich, the little cold collation whence named, ii, 192.
Sandwick, co. Orkney, superstitious observance at, on December 17th, i, 400.
—— singular parochial customs ii, 8.
Sans-culottes, fête de, i, 2[illegible]

Saphies, or charms, among the Africans, 261, 324.
Sardinia, St. Mary the patron saint of, i, 364.
SATURDAY AFTERNOON, ii, 37.
Saturnalia, Roman, i, 470-5, 500.
—— affinity of the, with New Year's tide, i, 500-1.
"Saving the ladies," custom of, at Edinburgh, ii, 342.
Saul or soul, spitting the, iii, 261.
Sauveurs, iii, 270.
Sausages, feast of, in Germany, i, 400.
Saville, Sir Henry, curious notice of cock-fighting in his correspondence, i, 79.
Sawyer, Elizabeth, the witch of Edmonton, iii, 23, 37.
Scadding of peas, a, ii, 100.
Scandinavia, custom of riding the stang, supposed to have been known in, ii, 189.
Saramouch, ii, 471.
SCARLET, one of the characters in the morris dance, i, 266.
SCARVES, POINTS, *and* BRIDE-LACES AT WEDDINGS, ii, 129.
Sceàlping-ſtole, iii, 102.
School customs on Shrove Tuesday, i, 76, 83.
—— in various parts of Great Britain and Ireland, i, 441.
Schoolboy, song of the, at Christmas, i, 453.
Scilly Islands, custom at, of singing carols on Christmas Day in the church, i, 490.
—— superstitions of the, iii, 19.
Scolds, cucking-stool the punishment for, iii, 102.
Scone, co. Perth, Shrove Tuesday customs at, i, 91.
—— stone of, iii, 294-5.
Score, the cled, ii, 475.
Scorpion, vulgar error concerning the, iii, 381.
Scot-ale, i, 279.
SCOTCH *and* ENGLISH, ii, 439.
SCOTCH HOPPERS, ii, 440.
Scotland, superstitions in, relating to the New Year, i, 9.
—— New Year's gifts in, i, 15.
—— custom of handsel-money in, i, 19.
—— custom of nog-money in, on New Year's Day, i, 14.
—— Shrove Tuesday customs in, i, 87, 91.
—— hunting the gowk in, i, 140.
—— beltan or baltein in, i, 337.
—— customs in, on Allhallow Even, i, 378, 380, 388-9, 391.
—— Martinmas customs in, i, 399.
—— singed sheep's heads one of the homely dishes of, i, 415.
—— observation of Christmas in, i, 518-9.
—— New Year's customs in the Western Islands of, i, 8, 9.
—— sword dance in, i, 512.
—— superstitious opinions in, regarding days, ii, 49.
—— girdles used in the Highlands of, for women in labour, ii, 67.
—— superstitions in, respecting children, ii, 73-4, 77-8.
—— superstitions in, relating to marriages, ii, 78.
—— first food given to new-born babes in the Highlands of, ii, 80.
—— marriage ceremonies in, ii, 147.
—— riding the stang in, ii, 189.
—— funeral entertainments in, ii, 241, 242.
—— instances of persons burnt for witchcraft in, iii, 29-30-1.
Scottish proverb, "Ye breed of the witches," &c., iii, 10.
Scots Christmas carol, by the Guiscarts, i, 458.
Scratch, Old, a name for the devil, ii, 520.
Screech owl, iii, 206-10.
Sea, roaring of the, predicts a storm, iii, 247.
Sea-gulls, superstitions concerning, iii, 218-9.

Sea-mews, augury by, iii, 219.
Seamroy or shamrock, i, 108-9.
Sea-urchins, omens of weather, iii, 241.
SECOND SIGHT, iii, 155-60.
SEED-CAKE at Allhallows, i, 393.
—— at Fastens, ii, 23.
SEE-SAW, ii, 440.
Seic scona, Irish game of, ii, 165.
Selden on wassels, i, 3.
Selling a wife, superstition of its being lawful, ii, 107.
Sena, or "Ile des Saints," on the coast of Gaul, witches of, mentioned by Pomponius Mela, iii, 5.
Senecca Indians, superstition among the, ii, 314.
Sepulchre, watching of the, on Good Friday, i, 154.
Sergius, Pope, institutes the ceremonies of Candlemas Day, i, 44.
Sermons at christenings, ii, 85.
—— at weddings, ii, 138.
—— at funerals, ii, 279.
Serpents, water and land omens, iii, 224.
—— charm against the stinging of, iii, 270.
Servants rewarded by fairies, ii, 495.
—— warning for, iii, 379.
"Service without salt," a cuckold's fee, ii, 199.
Services, ludicrous, i, 477.
Serving-man, description of a, i, 370.
SETTING SALT *or* CANDLES UPON THE DEAD BODY, ii, 234-5.
Seventh son of a seventh son, iii, 265.
Seville, custom at, of sawing the figure of an old woman in two, on Mid-Lent Sunday, i, 118.
—— riding the stang at, ii, 181.
Sewers, common, foretell change of weather, iii, 243.
"Sewing into the sheet," ii, 175.
Shadar, in the Isle of Lewis, St. Andrew's well at, ii, 383.
Shaftesbury, co. Dorset, custom at, on the Monday before Holy Thursday, i, 298.
Shamrock, why worn by the Irish, i, 108-9.
Shearers, boon of, ii, 33.
Sheep, to be shorn at the moon's increase, iii, 142.
—— omens of weather, iii, 243.
SHEEP SHEARING, FEAST OF, ii, 34-7.
—— account of, from Dyer's Fleece, ii, 35.
—— by Thomson, ii, 36.
Sheep's heads singed, borne in the procession before the Scots in London, on St. Andrew's Day, i, 415.
Sheepskin-drum, vulgar error concerning a, iii, 379.
Shefro, the, ii, 508.
SHERE THURSDAY, *or* MAUNDAY THURSDAY, i, 142-50.
Sheriffs, presentation of, in the Court of Exchequer at Michaelmas, i, 354.
Shetland, spring called Yelaburn in, ii, 385.
—— spirit called Browny, in the Isles of, ii, 489.
Shinty, or shinty match, ii, 419.
Shivering, omen of, iii, 177.
Shoe omens, iii, 166-9.
—— spitting in the right, by way of charm, ii, 263.
Shony, sea-god so named, sacrificed to, at St. Kilda, i, 391.
Shoeing the wild mare, i, 516.
SHOOTING THE BLACK LAD, ii, 441.
Shot-stars, substance so called, iii, 404.
SHOVE GROAT, ii, 441.
Shreving pewe, i, 64.
Shrew ash, iii, 292-3.
Shrewmice, superstitious cruelty towards, iii, 292.
Shrewsbury, custom of lifting at, at Easter, i, 183.
Shrid-pies, i, 527.
Shropshire, lifting retained in, i, 182.
—— soul cakes used in, at Allhallow-tide, i, 527.

Shropshire, "crying the mare in," ii, 24.
—— sin-eater in, ii, 246.
—— custom in, at first hearing the cuckoo, ii, 198.
Shroud, woollen, ii, 233.
—— stuck with yew, ii, 253.
SHROVE MONDAY, i, 62-3.
SHROVETIDE, or SHROVE TUESDAY, i, 63, 94.
—— explanation of the name of, i, 63.
—— festivities of, as related by Naogeorgus, i, 65-6.
—— description of, from the tract entitled Vox Graculi, i, 65.
—— custom of carrying garlands on, i, 68.
—— Fitzstephen's account of the customs of, i, 70, 90.
—— throwing at cocks at, i, 72-3-4, 82.
—— customs in Hertfordshire on, i, 81-2.
—— pancake customs on, i, 82-8.
—— indignities formerly shown to freshmen at Oxford on, i, 84.
—— Taylor the Water Poet's account of, i, 86.
—— the particular holiday of the apprentices, i, 88.
—— customs in Oxfordshire, i, 88.
—— custom of searching for persons of ill fame on, i, 89-90.
—— custom of rope-pulling at Ludlow, i, 92.
—— fires lighted up at, in Helvetia, i, 93.
—— no fire or candle may be kindled on the eve of, among the Finns, i, 93.
—— summary of the customs of, from Pasquil's Palinodia, i, 93.
—— weather omens on, i, 94.
"Shrovings," i, 63.
SHUFFLE BOARD, ii, 441.
SHUGGY-SHEW, ii, 428.
Shy for shy, i, 82.
SHYING AT COCKS, i, 81-2.
Siamese wish long life to persons sneezing, iii, 124.
"Sicinium," i, 312.
Side, right, rising on the, iii, 173.
Side-thrift, or shove-groat, ii, 441.
Sien Sluai, a supposed fairy habitation in Argyleshire, ii, 504.
SIEVE *and* SHEARS, divination by, iii, 351.
Sigillaria, i, 462.
Signs, whimsicalities of, ii, 355.
—— change of weather prognosticated from the swinging of, iii, 242.
Silicernium, ii, 238.
"Silly How," *the fortunate cap or hood*, iii, 114-9.
SIMON, ST., *and* ST. JUDE'S DAY, i, 375-6.
—— marked in the Runic Calendar by a ship, i, 376.
—— love divination on, i, 376.
Sinclair, superstition among persons of the name of, in Caithness, ii, 50.
SIN-EATERS, ii, 246-7.
Singen-Een, i, 8.
Sitting cross-legged, iii, 261.
Six score to the hundred, ii, 474-5.
Sixes and sevens, ii, 475-6.
SIXTUS, ST., i, 349.
Skarves at weddings, ii, 129.
"Skimmington," representation of, in Hoefnagle's Views in Spain, ii, 194.
—— description of, from Hudibras, ii, 190.
—— notices of, from various other authors, ii, 191-2.
Skinner's Company of London, custom of, on Corpus Christi Day, i, 297.
Skiviog, North Wales, funeral customs at, ii, 285.
SKY OMENS, iii, 241.
Skye, miscellaneous customs observed in the Isle of, i, 372.
—— harvest customs in, ii, 24.
—— lunar superstitions in, iii, 151.
Slam, ii, 450.

Sleeveless errand, meaning of, i, 132.
Slide-board, slide-groat, slide-thrift, and slip-thrift, ii, 441.
Smock race on Ascension Day in the North of England, i, 210.
"Smoke follows the fairest," ii, 347.
Smoker, anecdote of a, ii, 365-6.
Smoke money on St. Mary's Eve, i, 46.
Snails used in love divinations, i, 388.
Snake egg, Pliny's account of the, iii, 370.
—— stones, i, 322.
Snakes, Cornish opinion concerning the meeting of, on Midsummer Eve, i, 322.
—— omens from, iii, 224.
Sneezing, superstitions relating to, iii, 119-26.
—— when the king of Mesopotamia sneezes, acclamations are made in all parts of his dominions, iii, 124.
—— cures the hiccup, iii, 125.
Solar New Year, festival of the, i, 170.
Solihull, near Birmingham, ash tree at, iii, 289.
Somas cake, i, 394.
Somersetshire, Christmas mummings in, i, 466.
Song of the schoolboy at Christmas, i, 453.
Songs, wassailers', on New Year's Eve, i, 5.
—— "Ane Sang of the Birth of Christ," i, 487.
Soot, falling of, a weather omen, iii, 244.
Sops and ale, ii, 72.
—— in wine, ii, 91.
—— used at weddings, ii, 136-7.
Sorcerer, or Magician, iii, 55-67.
Sorcery, or Witchcraft, iii, 1-43.
Sorcery, art of, iii, 55-7.
Sortes Homericæ, iii, 336.
—— Virgilianæ, iii, 336.
—— Sanctorum, iii, 337.
Soul-bell, ii, 202-20.
Soul-bell, distinction of rank preserved in the North of England in the tolling of the, ii, 212.
Soul cakes, custom of distributing on All Souls' Day, i, 392-3.
—— use of, formerly in Shropshire, i, 393.
Souler's song, i, 393.
Souling, custom of going a, in Staffordshire, on All Saints' Day, i, 393.
South Ronaldsay and Burray, two of the Orkney Islands, no couple chooses to marry in, except with a growing moon, ii, 169.
South Shields, bidders to a funeral at, ii, 250.
Southwark fair, Gay's description of, ii, 467.
Southwell, curious account by, of Bartholomew fair, ii, 460.
Sow-crossing the way, iii, 201.
Sow-day in Scotland, i, 400.
Sowens eaten in Scotland, i, 384.
Spain, prevalence of persons crossing themselves in, i, 176.
—— Midsummer Eve festivities in, i, 317.
—— St. James (Jago) the patron saint for, i, 364.
—— celebration of the boy-bishop in, i, 426.
—— childbirth custom in, ii, 70.
—— account of the gipsies in, ii, 97.
—— riding the stang in, ii, 181.
—— a crime in, to put up horns against a neighbour's house, ii, 183.
—— custom in, of strangers casting stones upon untimely graves, ii, 309.
Spang-hodle, ii, 407.
Spaniards hold Friday an unlucky day, ii, 50.
Sparrows, superstitions concerning, iii, 194.
Speal, or Bladebone, iii. 339.
Spectator, notice in, of All Fools' Day, i, 132.

Spectator, description of a wake given in, ii, 8.
Spectres and apparitions supposed to haunt burial-places, ii, 290.
Spell from Herrick's Hesperides, iii, 58-9.
Spells on Allhallow Even, i, 379-80.
Spelly coat, iii, 86.
Spey, well of, in Scotland, ii, 380.
Spice of evil, iii, 394.
Spick and span, iii, 394.
SPIDER OMENS, iii, 223.
—— vulgar error concerning the, iii, 381.
Spiders, Ashmole's charm with, iii, 287.
SPILLING OF WINE, iii, 165-6.
Spinners, or spiders, omens of weather, iii, 223-4.
SPINNY WYE, ii, 442.
Spirits, said to fly away at cock-crow, ii, 52.
—— evil, frightened at the sound of bells, ii, 204-5-6.
—— popular creed concerning, iii, 68-9.
—— mode of consulting, iii, 70-1.
—— walking of, iii, 72.
—— give disturbance by knocking, iii, 70.
Spittle, lustrations by, iii, 259-63.
—— of the stars, iii, 404-5.
Spoons, Apostles', a christening present, ii, 83.
Sports at weddings, ii, 160-4.
—— Book of, i, 238-9.
—— at Christmas, i, 492-7, 505.
—— at fairs, ii, 453.
SPORTS *and* GAMES, ii, 387.
Spott, in East Lothian, witches burnt at, iii, 30.
Spousals, ii, 96.
Sprains, charms against, iii, 321.
Springs or rivers, custom of drinking sugar and water at, on some Sunday in May, ii, 375.
Squinting persons, iii, 205.
Squirrels, hunting of, on Christmas Day, in Suffolk, i, 489.
Stables, charm for, from Herrick's Hesperides, iii, 282.
Stack, charm of fathoming the, i, 383.
Staffordshire, custom of souling in, on All Saints' Day, i, 393.
—— custom in, on the eve of Twelfth Day, i, 22.
—— Christmas hobby-horse in, i, 492.
STAMFORD, BULL-RUNNING IN THE TOWN OF, ii, 63-4.
Standard erected on Easter Day, by the Romanists, i, 176.
Stang, riding the, i, 12; ii, 188.
—— derivation of, ii, 188.
Stanhope, co. Durham, garlands suspended in the church of, ii, 303.
Stanlake, co. Oxford, Plott's account of the Rogation custom at, i, 199.
Star-jelly, iii, 404.
Stars, shooting of the, iii, 241.
Stathern, co. Leicester, custom at, of giving dole at a funeral, ii, 288.
"Status Scholæ Etonensis," extracts from the, i, 15, 62, 83, 98, 217, 335, 353, 431, 436, 497.
Statute fairs, ii, 455.
STEPHEN'S DAY, ST., i, 532-4.
—— horses blooded on, i, 532.
—— Hospinian's account of, i, 532.
—— goose-pies made on, in the North Riding of Yorkshire, i, 534.
—— proverb on, i, 534.
Stepney parish, vulgar error concerning, iii, 380.
Stewes, in Southwark, proclamation of King Henry VIII concerning the, ii, 402.
Stirrup verse, ii, 274.
STIR-UP SUNDAY, i, 414.
Stocking, flinging the, ii, 170.
Stockings, superstitions concerning the putting on, iii, 167.
STOKESLEY, one of the characters in the morris dance, i, 2[illegible].
Stone of imagination, iii, [illegible].
—— spitting on a, iii, 261.

Stone pulpit at Magdalen College, Oxford; i, 335.
—— superstitions, iii, 300.
Stones at each end of a grave, custom of whitening in Glamorganshire, at certain times, ii, 302.
—— casting of, in Spain, upon untimely graves, ii, 309.
—— perforated, creeping through, iii, 293.
—— slept on, to cure lameness, iii, 294.
Stool-ball, i, 180; ii, 442.
Stool-ball, game of, ii, 442.
Stool, witch's, ii, 23.
Stormy Petrel, augury by the, iii, 222.
Stortford, Bishop's, co. Hertford, septennial custom at, i, 372.
Stot-plough, i, 505.
Straightening board, ii, 235.
Strangers in the candle, iii, 181.
Strathfillan, cures at the pool of, iii, 295.
Strathspey, Lake of Spirits at, ii, 377.
Straw used in beds, ii, 66.
—— of the king's bed, temp. Henry VIII, ii, 66.
Streaking, the term in the North of England for laying out a body, ii, 232.
—— derivation of the word, ii, 232.
"Strenarum commercium," i, 18.
Strewing Churches with Flowers on Days of Humiliation *and* Thanksgiving, ii, 13-4.
Strewing Herbs, Flowers, *and* Rushes before the Bridegroom *and* Bride, ii, 116.
Strewing Flowers *on* Graves, ii, 302.
Strickle, strickler, iii, 387.
Stroud hospital, co. Kent, May custom at, i, 246.
Struma, touching for the, iii, 349.
Stumbling, superstition concerning, iii, 249-50.
Suffolk, custom in, on May Day, i, 229.
—— harvest-home song in, ii, 19.
—— game of camp, played in, ii, 404.
—— custom of burying a slunk or abortive calf in, iii, 313.
—— ten-pounding amongst harvestmen, ii, 23.
—— peascod divination in, ii, 99.
—— belief in, that a flint hung in a stable protects the animals in it from the fairies, ii, 503.
Suicides said to have been usually interred on the north sides of churchyards, ii, 292.
"Sumanalia," ii, 101.
Sumatra, quails trained to fighting in, ii, 60.
Summer king and queen, i, 259.
Summer Solstice, i, 298, 337.
Sun, shining of, on Easter Day, i, 162-3.
—— shining on a bride, a good omen, ii, 167.
—— omen from the cloudy rising of the, iii, 241.
—— feast among the Greenlanders, i, 475.
Sunday after the day of dedication of a church used as its feast, ii, 2.
—— fairs held on, abolished, ii, 4.
—— after marriage, custom on, in North Wales, ii, 176.
—— bear-baiting on, ii, 403.
Sunnywell, co. Berks, custom formerly of blessing the springs at, ii, 379.
Suns, three supposed to be seen on Trinity Sunday, i, 285.
Supernaculum, ii, 342-3.
—— etymology of, ii, 342.
Suppers, funeral, among the ancients, different kinds of, ii, 238.
Surgeon's sign, ii, 359.
Surrey, ceremonies practised in, for the cure of the hooping cough, iii, 288-9.

Sussex, custom of squirrel-hunting in, on St. Andrew's Day, i, 415.
—— death-bed superstitions in, ii, 231.
Swallows, considered as omens, iii, 193-4, 242.
Swan, singing of the, before death, iii, 373.
"Swanne, Tale of the," ii, 184.
Swans "cannot hatch without a crack of thunder," iii, 247.
—— prognosticate weather, iii, 247.
Swarming up a pole after a goose, ii, 419.
Swart-alfar of the Edda, iii, 415.
Swarths, iii, 235.
Swearing at Highgate, ii, 195.
Sweating sickness, the cause of the London watch being discontinued, temp. Henry VIII, i, 327.
Sweden, custom of making April fools in, i, 139.
—— Lyke Wake retained in, ii, 229.
—— superstitions in, relating to the moon, iii, 149.
Sweeps, festival of, on May Day, i, 231-2.
Sweethearts, dreaming for, on St. Agnes' Eve, i, 36-7.
Swell or thorn, charm for a, iii, 272.
Swine, time to kill for bacon, iii, 142.
—— omens of weather, iii, 201, 243.
Swine's grease, bride anoints the door-posts with, to drive away misfortune, ii, 169.
SWING, sport of the, ii, 428.
SWITHIN'S DAY, ST., i, 340-2.
—— Gay's mention of, in his Trivia, i, 340.
—— local proverbs on, i, 342.
—— notice of, in Poor Robin's Almanack, i, 340-1.
SWORD-DANCE, i, 511-4.
—— Olaus Magnus's description of the, i, 511.
—— how performed in Northumberland, i, 513.
Sword-dance performed in the North Riding of Yorkshire from St. Stephen's Day till New Year's Day, i, 513.
Sybows, i, 113.
Sylham lamps, iii, 397.

Tables, draught-board called, ii, 353.
Taffies, skewered in gingerbread on St. David's Day, probable origin of the custom, i, 105.
Taish, iii, 158.
Tali, game of, ii, 412.
Tamans, fortune-tellers so called in Ireland, iii, 64.
Tansey cake, i, 166-76.
Tanseys at Easter, i, 176-9.
—— used as a charm, iii, 314.
Tapers, funeral, ii, 276.
TAPPIE-TOUSIE, ii, 443.
Tarans, unbaptised children so called in Scotland, ii, 73.
Tarantula, vulgar error concerning the, iii, 381.
Tarasca, the Spanish name for the hobby-horse, i, 270.
Tarbat, Mary's well at, ii, 371.
Tarocco, ii, 450.
Tarragona, decree of the Council at, A.D. 1591, against the gipsies, iii, 97.
Tarroo-ushtey, or water-bull of the Isle of Man, iii, 413.
Tarum, profane wakes at, ii, 11
Tasks, ghosts of the dying, iii, 229.
Tavern bush, ii, 351.
—— signs, ii, 351-8.
Taw, ii, 427.
Tawnles, ii, 474.
Tear falling on a winding-sheet, ii, 233.
Tears, Pennant's notice of the painting of, on doors and window-shutters in Scotland to express grief, ii, 313.
Tecla, St., well of, at Llandegla, ii, 375.
Teelings, ii, 412.
Telephilon, iii, 307-59.

Temple, Inner, lord of misrule at, i, 498.
—— Middle, solemnities of the Christmas prince at, in 1635, i, 499.
Tempting powder, iii, 308.
Ten-pounding, custom of, in Suffolk, ii, 23.
Tenth Wave *and* Tenth Egg, iii, 372.
Terminalia, feast of, i, 198, 200.
Terræ filius, in Oxford, i, 72.
Tezils, or fuller's thistle, omens of weather, iii, 247.
Thames, bear-baiting on the, ii, 402.
Thatch of a witch's house, burning of the, iii, 24.
Thebes, Bœotian, Bacchus and Hercules preside over, i, 365.
Theocritus, passage in, on the subject of love divinations, 385.
Theophany, a name for Christmas, i, 473.
Therfield, co. Hertf. kitchen furniture kept at for weddings, ii, 145.
Thew, iii, 103.
Thief in a candle, iii, 182.
Thirteen persons meeting in a room, a death omen, iii, 264.
Thistle, our Lady's, i, 48.
Thistles, flying of down from, a sign of rain, iii, 242.
Thomas, St. Lottes, iii, 310.
Thomas à Becket, St., fires lighted on his eve, i, 338.
Thomas's Day, St., i, 455.
—— love divinations on, i, 457.
Thorn, Glastonbury, i, 293.
Thracians, custom of the, when it thunders, iii, 246.
Thread-my-Needle, game of, ii, 445.
Threshing of the cock, i, 80.
—— of the hen, i, 80.
Thrift box in barbers' shops, i, 496.
Throat, stoppage in, ancient receipt for, i, 52.
Throwing at Cocks, i, 72, 81.
Throwing at cocks, origin of, wrongly ascribed to the victories of Henry V, i, 74.
—— song on cock-throwing, from Llwellin's Poems, i, 78.
Thumb, right, drinking over the, ii, 343.
Thumbs, pricking of the, iii, 180.
—— biting of, iii, 180.
Thunder on Shrove Tuesday, i, 93.
—— ringing of bells against, ii, 217.
—— charms against, ii, 246, 316, 317.
Thurlow, Lord, speech of, on the third reading of the Surgeons' Incorporation Bill, ii, 359.
Thursday, noted as a fatal day to King Henry VIII and his posterity, ii, 48.
Thurso, witches of, iii, 33.
Tiberius forbids the giving or demanding of New Year's gifts, i, 17.
—— remarkable for sneezing, iii, 123.
—— afraid of thunder and lightning, iii, 317.
Tib's rush for Tom's forefinger, ii, 108.
Tick-tack, ii, 445.
Timist, Sir Thomas Overbury's character of a, i, 16.
"Tine cat, tine game," ii, 408.
Tindles, a name for the Allhallow Eve fires, in Derbyshire, i, 391.
Tingling *of* Ears, iii, 171-3.
Tinley, ceremony so called, of lighting fires on Allhallow Even, i, 391.
"Tintinnabula," ii, 212.
Tissington, co. Derby, custom of praying and singing psalms at wells at, ii, 378.
Tithes, payment of, i, 208.
Tiverton, custom at, on Royal Oak Day, i, 275-6.
Toad Stone, iii, 50.
Toads used for charms, iii, 211.
Toast, origin of the word, ii, 340.
—— anagram of, ii, 341.

Toasting, or drinking healths, ii, 338-42.
Toasts of bits of riband, ii, 340.
Tobacco, smoked in Charles the Second's time by women as well as men, ii, 350.
—— Burton's Encomium on and Invective against, ii, 363.
—— King James the First's invectives against, ii, 363-4.
—— panegyrics on, ii, 364-5.
—— IN ALEHOUSES, ii, 362-6.
Tobirnimbuadh, consecrated well of, ii, 381.
Token, bent, ii, 94.
Tokens, funeral, ii, 244.
Tolfrædic mode of computation, ii, 474-5.
Tolmen, or perforated stones, creeping through, iii, 293.
Tom the Piper, i, 266.
Tom-tit, iii, 194.
Tombs decked with flowers, ii, 307, 308-9.
Tongue, co. Sutherland, funeral customs at, ii, 286.
TOP, WHIPPING THE, ii, 447.
Top-knots, ii, 110.
Toral, i, 312.
Torches consecrated on Candlemas Day, i, 44-5.
—— at weddings, ii, 157.
—— and lights at funerals, ii, 276-279.
Tottenham, co. Midd., holy wells at, ii, 369.
Town-tops, ii, 448.
TRANSLATION OF MARTIN, i, 339.
Transubstantiation, ii, 322.
Trappola, ii, 450.
Tray-trip, ii, 445.
TREBUCHET, *or* TRIBUCH, iii, 103-4.
Tredwell's Loch, St., ii, 382.
Trees, reverence paid to, by the Gauls, ii, 261.
Trefoil, or clover grass, an omen of weather, iii, 247.
"Trefoir, ou le tison de Noël, i, 468.
Tribuch, iii, 103
Tring, co. Hertford, cruelties exercised at, upon supposed witches, iii, 33.
Trinity, the, how designated in tolling the soul-bell, ii, 211.
—— College, Oxford, Christmas Prince at, i, 498.
—— Sunday, first observance of, in England, i, 284.
—— *or* TRINITY SUNDAY EVEN, i, 284-6.
—— Eve of Thursday after Trinity Sunday, i, 293.
—— Gask, co. Perth, noted well at, ii, 373.
Trololey, or Troleray, i, 458.
TROULE-IN-MADAME, ii, 445.
Truckle cheese, i, 62.
True-love knots, ii, 108-9-10.
Trulis, ii, 407.
Trullan council, canon of, against those who baked a cake in honour of the Virgin Mary, i, 48.
Trulofa, ii, 109.
Trump, ii, 449.
—— game of, ii. 446.
Trumpets used instead of bells by the Jews, ii, 213.
Truncks, ii, 354.
TRUNDLING THE HOOP, ii, 446.
TRUNKS, GAME OF, ii, 447.
Tuck, explanation of the term, i, 84.
TUCK, FRIAR, i, 257, 262.
TUMBRELL, iii, 103-4.
Turkeys eaten on St. Martin's Day in Paris, i, 368.
Turkish marriages, torches used at, ii, 158.
Turks do not permit the use of bells, ii, 213.
—— fond of astrology, iii, 348.
TURNING CAT IN PAN, iii, 388.
—— the coal; a countercharm to the evil eye, iii, 44.
Turquoise, the, iii, 281.
Tutbury, co. Staff., bull-running at, ii, 65.
Tutelar spirits, opinion of, i, 366-7.
Twelfth cake, i, 22-3.

TWELFTH DAY, i, 21, 34.
—— custom in Staffordshire on the eve of, i, 22.
——— at Paunt1ey, in Gloucestershire, i, 33.
—— lines on, in the "Popish Kingdome," i, 27-8.
—— wassailing custom on, in Devonshire, i, 29.
——— in Herefordshire, i, 30.
"Twelfth Night, or King and Queene," from Herrick's Hesperides, i, 26.
Twickenham, ancient custom at, on Easter Day, i, 165.
Twisted tree, or with, anciently fetched in before Easter, in London, i, 120.
—— the practice forbidden, i, 120.
Tying the point, ii, 170.

"Ule, Ule, Ule," cry of, i, 476.
ULRIC'S DAY, ST., i, 339.
Ululatus, ii, 269.
Unburied persons, ghosts of, wander up and down the banks of the Styx, iii, 68.
Uncumber, St., oats offered to, at St. Paul's, i, 360.
UNDER THE ROSE, ii, 345.
Under-bearers of a corpse, formerly of a higher order, ii, 284.
"Ungirt, unblessed," proverb of, ii, 170.
UNICORN, iii, 375.
Unreason, Abbot of, i, 504-5.
"U, P, K, spells May Goslings," i, 219-20.
Upsie-Freeze, ii, 330.
Uptide Cross, i, 127.
URBAN'S DAY, ST., i, 272.
Urine, dipping the feet in, a preservative against charms, iii, 286.
Urisks, a kind of fairies, ii, 514.

Vacina, or Vacuna, the goddess to whom rustics anciently sacrificed at the conclusion of harvest, ii, 17.
Valentine, St., i, 357-63-5.
VALENTINE'S DAY, i, 53, 62.
Valentine's Day, choosing valentines an early sport in England, i, 53-4.
—— how observed in France, i, 55.
—— nothing in the legend of St. Valentine that could have given rise to the ceremonies of the day, i, 56.
—— Gay's description of ceremonies on, i, 57.
—— verses on, by Buchanan, i, 57.
——— in Poor Robin, i, 60.
—— divinations practised on, i, 58.
—— extract from Pepys's Diary on, i, 58-9.
—— custom on, in Norfolk, i, 60.
——— in Oxfordshire, i, 60.
—— Misson's observations on, i, 59.
—— number of letters posted in London on, in 1847, i, 61.
Vanes on church steeples, origin of, ii, 56.
Vanora, called also the British Helena, iii, 274.
Vato, evil spirit so called, iii, 240.
Vegetables, omens from, iii, 247.
Veil, yellow, worn by brides, ii, 169.
Venice, St. Mark the patron saint of, i, 365.
—— espousal of the Adriatic by the doge of, i, 209.
Venisa, St., i, 357.
Vervine, offering of, for the New Year, i, 17.
—— used as a charm, iii, 301.
Verulam, Lord, reflections of, on witches, iii, 36.
VESSEL-CUP, THE, i, 454.
"Vexilla pro Rogacionibus," i, 200.
Vienna, custom of "washing the feet" at, on Maunday Thursday, i, 143.
Vigiliæ, or festival evens, ii, 1.
Vigils, four nocturnal, in the church of Rome, i, 54.
Vinalia, feast of, i, 401.
VINCENT'S DAY, ST., i, 38.
Vines, superstition in Minorca relating to, iii, 315.

Vineyards, vulgar error relating to the planting of, iii, 380.
Vintners, custom of the, upon St. Urban's Day, i, 272.
Violets, presages drawn from, iii, 248.
Viper, druidical superstitions relating to the, iii, 286.
—— vulgar error relating to the, iii, 379.
Virgin lady's funeral, rites of a, minutely described, ii, 306.
Virgin Mary, legend intended to honour her memory, ii, 303.
Virgin Mary's nut, iii, 46.
Virginity, garlands used in honour of, at funerals, ii, 302.
Virgins, St. Nicholas the protector of, i, 419.
"Virgula divina," epigram on the, iii, 332.
VITUS'S DAY, ST., i, 297.
Vitus's, St., dance, charm against, i, 298.
"Vizards for a momerie," i, 465.
Vortigern and Rowena, i, 2.
VULGAR ERRORS, iii, 379-81.

Wace, Maître, metrical life of St. Nicholas by, i, 417.
Wad-shooting, i, 519.
Waddle, meaning of, in Somersetshire, i, 51.
Wadds, a Scottish game, ii, 440.
Wafers used at funeral entertainments, ii, 244.
Waff, explanation of, iii, 228.
Waits, i, 194.
Wake, origin and etymology of the, ii, 1.
—— day, Tusser's notice of the, ii, 3.
—— description of a, given in the Spectator, ii, 8.
—— lines entitled The, from Herrick's Hesperides, ii, 12.
—— Irish, account of the, ii, 227-8.
Wakening mallet, ii, 214.
Wakes, country, i, 276.
—— Stubs's description of keeping them, temp. Eliz., ii, 5, 6.
Wakes, continuance of, desired at Exeter and in Somersetshire, where they were ordered to be suppressed in 1627 and 1631, ii, 4.
—— King Edgar's canon enjoining decent behaviour at, ii, 6.
Wales, thrashing of hens in, i, 81.
—— custom in, on the eve of Thursday after Trinity Sunday, i, 293.
—— custom in, on the eve of St. John Baptist, i, 307.
—— custom of making fires in, on All Saints' Eve, i, 389.
—— custom of bundling in, ii, 98.
—— newly-married persons beg cawsa or cheese in, ii, 145.
—— marriages of, contribution in, ii, 146-7.
—— watching with the dead in, ii, 226.
—— consecrated yews in, ii, 262.
—— singing psalms in, before a corpse, ii, 268.
—— funeral doles in, ii, 289.
—— dancing in churchyards in, ii, 298.
—— custom of blessing in, ii, 303.
—— kneeling and saying the Lord's Prayer on the graves of deceased friends, ii, 307.
—— strewing flowers at funerals in, and over graves in, ii, 309-10.
—— funeral customs in, ii, 309-310-11.
—— well of St. Tecla in, at Llandegla, ii, 375.
—— spitting at the name of the devil in, iii, 261.
—— North, ceremony of heaving retained in, i, 184.
—— superstition in, on St. Mark's Day, i, 193.
—— superstition in on Corpus Christi Day, i, 297.
—— autumnal fire in, on the 1st November, i, 380.

Wales, North, custom in, on the Sunday after marriage, ii, 177.
——— custom in, of committing a body to the ground, ii, 285.
—— South, riding full speed at weddings in, ii, 155.
——— custom of whitening houses in, ii, 521.
Walnut tree, miraculous, at Glastonbury, i, 293.
—— having plenty of blossom, a sign of a fruitful year of corn, iii, 248.
Walsingham, co. Norf., wishing well at, ii, 370.
Waltham, co. Leic., paper garlands suspended in the church of, ii, 303.
WANDERING JEW, iii, 360.
Warblington parsonage-house, account of the appearance of an apparition at, iii, 76-7.
Ware, great bed of, ii, 339.
Warkworth, harvest customs in the liberty of, in the county of Northampton, ii, 31-2.
Warren, William, Earl of, founder of the bull-running at Stamford, ii, 64.
—— arms of the Earl of Warren, ii, 355.
Warton, Madame, represented Lady Godiva, at Coventry show fair, 1848, i, 292.
Warts, charms for, iii, 276, 300.
—— cure for, in Devonshire, iii, 276.
Warwickshire, customs in, on Easter Monday, i, 181-3.
Was-haile, explanation of the term, i, 1, 3.
Washing the feet, custom of, on Maunday Thursday, i, 143-9.
Wassail, explanation of, by Robert de Brunne, i, 2.
—— bowl on New Year's Eve, i, 4.
—— a gewgaw so called, i, 6.
Wassailers' songs on New Year's Eve, i, 5.
Wassailing, ceremony of, as practised at court on Twelfth Night, temp. Henry VII, i, 6.
—— on Twelfth Day, i, 29, 30-1.
Wassel-bread, i, 7.
—— candle, i, 2.
Wat, phenomenon so called, iii, 402.
Watch, London, on the vigils of St. John Baptist and St. Peter, i, 326-7.
—— a similar watch kept up on Midsummer Eve, at Nottingham, till the reign of Charles I, i, 328.
Watching on St. Mark's Eve, i, 192; iii, 236.
—— on St. John's Eve, i, 331; iii, 236.
WATCHING WITH THE DEAD, ii, 225, 230.
Water, divinations by, iii, 330.
Water-fowls, omens of weather, iii, 218.
Water-kelpy, spirit so called in Caithness, ii, 513.
Wax used in the formation of garlands, ii, 306.
WEAPON-SHAWING, ii, 447.
Weasel, a bad omen to meet one, iii, 203.
Weather, prognostications of the, on St. Paul's Day, i, 39, 40-1.
Weathercocks on steeples, ii, 56-7.
WEATHER OMENS, iii, 241-7.
—— on New Year's Eve, i, 10.
—— on New Year's Day, i, 42.
—— on Candlemas Day, i, 51.
—— on Shrove Tuesday, i, 95.
WEATHER'S BELL, iii, 244.
Wechts, "To win three wechts o' naething," i, 383.
Wedding cake, verses on the, ii, 166, 167.
—— feasts and entertainments, ii, 143.
—— garters, ii, 127.
—— gloves, ii, 125.
—— knives, ii, 131.
—— psalm, ii, 158.
—— ring, ii, 100.

Wedding ring, divination by fishing for, with a ladle, i. 222.
—— how worn, ii, 104-5.
—— superstitions relating to the, ii, 105.
—— hieroglyphic of the, ii, 103.
—— Prometheus the supposed inventor of, ii, 102.
—— placing of the, ii, 104.
—— used by the Romans at their marriages, ii, 104.
—— hallowing of the, ii, 106.
Wedding sermons, ii, 138, 142, 146, 175.
—— Welsh, ii, 146.
Weddings, see Marriage Customs and Ceremonies.
—— month of May avoided for, ii, 168.
—— ceremonials at, among the Jews, ii, 138.
—— among the Moors, as described by Mungo Park, ii, 152.
Weddings, ceremonials at, among the gipsies in Calabria, ii, 157.
—— torches used at, ii, 157-8.
—— lamps and flambeaux used at, among the Japanese, ii, 158.
—— music at, ii, 158-9.
—— sports at, ii, 160-1.
—— divinations at, ii, 165.
—— lucky omens at, ii, 167-8.
Week, days of the, homely rhymes on, ii, 41.
Weep Irish, to, ii, 269.
Well of St. Keyne, ballad of, ii, 384.
—— form of benediction for a new, ii, 373.
Wells and Fountains, Customs, and Superstitions concerning, ii, 366.
—— several in London formerly noted, ii, 369.
—— ladles of iron affixed to, ii, 386.
—— Bourne's enumeration of, in his Antiq. Vulgares, ii, 366.
—— laws and canons relating to, ii, 372-5.
Wells, praying and singing psalms at, ii, 378.
—— leaving rags at, ii, 380-3.
Welsh main, description of the, ii, 60.
Welshman, a, formerly burnt in effigy in England on St. David's Day, i, 105.
Wembdon, co. Somerset, St. John's well at, ii, 383.
Wenlock, custom at, in the Whitsun week, i, 284.
Wens and tumours, how cured, iii, 276-7.
Werington, co. Devon, harvest custom at, ii, 20.
Weststellum, i, 7.
Western Islands of Scotland, game in, on New Year's Eve, as related by Dr. Johnson, i, 8.
——— Candlemas Day, custom in the, i, 50.
——— harvest-home song in the, ii, 27.
——— lustration in, round women after childbearing, and round about children before they are christened, ii, 77.
——— superstition of the evil eye in, iii, 45-6.
——— charms used in, iii, 274.
Westminster Abbey, coronation stone in, iii, 294.
—— Hall, lawyers in, pleaded "in harness," during Wyatt's rebellion, iii, 385.
Westminster school, Shrove Tuesday custom at, i, 83.
—— custom at, on the admission of a new junior, i, 433.
—— Pædonomus of, at Christmas, i, 440.
Westmoreland, custom in, on New Year's Day, i, 12.
—— boys beg eggs in, on Easter Eve, i, 172.
—— riding for the riband in, ii, 156.

Westmoreland, humorous description of a country wedding in, i, 156.
—— charm and prayer used in, iii, 312.
Wharton, monument of Thomas, first Lord, ii, 183-4.
Whaup, or larger curlew, announces the approach of spring in Scotland, iii, 215.
Wheat, sprinkled on the head of a bride, ii, 101.
—— parboiled, used at funerals by the modern Greeks, i, 115.
—— seeding, custom of the monks of St. Edmundsbury at, i, 392.
Wheel, used to denote the festival of Christmas, in the Runic fasti, i, 298.
—— common both to Christmas and Midsummer festivities, i, 298.
—— how used in the rites of the feast of St. John Baptist, i, 298.
Whetstone, lying for the, ii, 9; iii, 389.
Whichenovre, co. Stafford, custom of married people claiming bacon at, ii, 180-1.
Whigmeleerie, ii, 334.
Whinny Moor, song of the soul passing over, ii, 274.
"Whip-dog Day," at York, i, 374.
Whipping the cock at fairs, ii, 469.
Whipping the Top, *alias* Whirle-Gigge, ii, 447-8.
Whirlin Sunday, i, 114.
Whist, ii, 450.
Whitbeck, in Cumberland, dead-wake kept at, ii, 228.
White, custom for the female attendants at the funeral of an unmarried woman to be dressed in, ii, 255.
—— used as a mourning colour for garments, ii, 283.
—— plough, i, 505.
White rose, usually planted in South Wales on a virgin's tomb, ii, 310.
—— thorn used against witches, i, 217.
—— witches, iii, 4.
Whiteborough, co. Cornwall, Midsummer fire lighted on the tumulus so called, i, 318.
Whitson lord, the, i, 280.
Whitsun Ale, i, 276.
—— how anciently celebrated in Cornwall, i, 276.
—— Mr. Douce's account of the, i, 279.
—— at Brentford, A.D. 1621, i, 280.
—— often supplied the place of a poor-rate, i, 282.
Whit-Sunday, account of, from Naogeorgus, i, 282.
—— superstitious notions on that day, at sunrise, i, 283.
Whitsun morris dance, i, 283.
Whitsuntide, i, 276-84.
—— church-ale at, i, 279.
—— lady at, i, 281, 283.
—— kyng play at, i, 278.
—— fair in Lancashire, custom at, i, 184.
Whit Tuesday, ceremony of the Lit montem now kept on, i, 137.
Whittle gait, privilege of, i, 369.
Whoobe, exclamation of, to stop a team of horses, whence derived, ii, 15.
Wife, popular superstition that a man may sell his, ii, 107.
Whyte pot, queen's, i, 258.
Wickham, co. Kent, custom at, in Rogation week, i, 207.
Wigton, Martinmas custom at, i, 599.
Will, *or* Kitty with a Wisp, iii, 395.
William Rufus, his reply upon being told of the Abbot of Gloucester's dream, iii, 129.
William, King of Scotland, a portion of Saturday ordered by, to be kept holy, ii, 39.

Willow, the buds of the, vulgarly called palm, i, 120.
—— song, earliest, i, 123.
—— wearing the, implies being forsaken, i, 121-2.
—— garland, the, i, 121-2.
—— tree, lines to the, from Herrick, i, 122.
—— sent to disappointed lovers, i, 123.
Willows, abundance of, in Huntingdonshire, i, 123.
Wilsdon, co. Middlesex, ancient mazers at, used at weddings, ii, 136.
Wiltshire, custom in, before Shrove-tide, i, 62.
Wilpeon Sunga, ii, 378.
Winchester school, song of "Dulce Domum" at, i, 452.
—— St. Giles's fair, near, ii, 456.
—— wedding, ballad of the, ii, 162.
Wind-gun, popular error concerning a, iii, 379.
Winding-sheet, linen shroud so called, ii, 232-3.
—— at the candle, iii, 181.
Winds, selling of, among the Laplanders, iii, 5.
Windsor, Hentzner's description of a harvest-home at, temp. Elizabeth, ii, 20.
Wine began on the Continent to be tasted on St. Martin's Day, i, 401.
—— given on St. John the Evangelist's Day, i, 534.
—— drinking of, in the church at weddings, ii, 136.
—— soothsaying, by pouring of, on the ground, ii, 159.
—— great quantity of, formerly drank at funerals, ii, 240.
Winifred's well, St., ii, 215, 367.
—— pretended miracle performed at, ii, 367.
Winning the Kail, or Broose, at weddings, ii, 153.
Winter and Summer, mock battle between, i, 46.
Winter, queen of, in the Isle of Man, i, 257-8.
—— appearance of the first days of, observed in verses, at Kirkmichael, in Banffshire, i, 394.
—— description of the first days of, from the Gaelic, i, 394.
—— "Winter's thunder, summer's wonder," iii, 246.
—— gull, falling star referred to the, iii, 404.
Wise-men, fortune-tellers so called in the north, iii, 63.
—— description of one formerly living at Stokesley, in Yorkshire, iii, 63-4.
Wishing-stone at St. Winifred's well, ii, 367.
Wishing-wells at Walsingham Chapel, Norfolk, ii, 370.
Wisp, meaning of, iii, 396.
Witch, mode of becoming a, iii, 2.
—— etymology of, iii, 2.
—— drawing blood from a, iii, 15-6.
—— riding, iii, 280.
Witchcraft, iii, 1-43.
—— definition of, iii, 1.
—— extracts from King James the First's Dæmonology concerning, iii, 2.
—— charms against, iii, 19-20.
—— memorials of persons suffering death for, in Scotland, iii, 29.
—— references to numerous works concerning, iii, 39.
Witches, general meeting of, on Good Friday, i, 151.
—— boughs hallowed on Midsummer Day against, i, 217.
—— meeting of the, in the night before the 1st of May, upon the Blocksberg, i, 228.
—— inability to shed tears, ii, 25.
—— how to prevent their secret influence on the nuptial night, ii, 170.

Witches, fascination of, toward a bride, ii, 169-70.
—— white and black, iii, 4.
—— blessing, iii, 4.
—— Lapland, iii, 5.
—— in the Isle of Man, iii, 5.
—— winds obedient to, iii, 5.
—— marks or tokens of, iii, 8, 15.
—— vulgar opinion of witches flying, iii, 8.
—— sabbath of the, iii, 8.
—— modes of trying and detecting, iii, 8, 13, 21.
—— ointment used by, iii, 9.
—— statutes against, and when repealed, iii, 10-1, 28-9.
—— Bargarran, iii, 30.
—— spots memorable as places where witches have been executed, iii, 30-2.
—— of Thurso, iii, 33.
—— FASCINATION OF, iii, 44-50.
—— special charms against, iii, 46-54.
Withersden, co. Kent, St. Eustace's well at, ii, 371.
Withold, St., iii, 301.
Wives, breeding, expenses of, to their husbands, enumerated from Poor Robin's Almanack, ii, 72.
—— ancient practice of seizing by force, in Ireland, ii, 139.
Wives' feast day, Candlemas Day so called, i, 43.
Wizards, iii, 2.
WOLF, *crossing the way*, iii, 201.
—— vulgar errors relating to the, iii, 202-3, 381.
Wolf-fish teeth found fossil, and in that state called bufonites or toad-stones, iii, 50.
Wolsey, Cardinal, made his Maundy at Peterborough Abbey, A.D. 1530, i, 149.
Wolsingham church, co. Durham, garlands suspended in, ii, 303.
Wolverhampton, custom of "processioning at," i, 198-9; ii, 467.
Woman, false to her husband, said to plant horns on his head, ii, 181.
———— the idea met with in Artemidorus, ii, 185.
—— why more given to witchcraft than men, iii, 2.
Woodpecker's cry, iii, 213.
Woolwich, annual ceremony observed by the blacksmiths' apprentices of the dockyard at, on St. Clement's Day, i, 408.
Worcestershire, custom observed in, on St. Richard's Day, i, 201.
—— customs in, on St. Catherine's Day, i, 412.
Worshipping towards the east, ii, 319-20.
Wrack, a spirit or ghost, iii, 235.
Wraiths, iii, 235.
"Wred-eld," ii, 490.
Wren-hunting, custom of, in the Isle of Man, iii, 198.
—— supposed origin of, in the North of Ireland, iii, 198.
Wrens, superstitions concerning, iii, 195-200.
—— hunted on Christmas Day, iii, 195.
—— names of the, in different countries, iii, 195-6.
—— singular office performed by the, in Egypt, to the crocodile, iii, 197.
WRESTLING, ii, 449.
Wrexham, co. Flint, marriage custom prevalent at, ii, 127.
Wrotham, East, co. Norfolk, custom used in the manor of, i, 441.
Wye school, co. Kent, custom at, on St. Nicholas's Day, i, 431.
"Wyl nös," ii, 226.
Wyrardisbury, co. Bucks, large yew trees at, ii, 263.
Wyth, bringing home of the, i, 120.

Xaios, affectionate exclamation of, ii 272.
Xenia, i, 18.

Yawning for a Christmas cheese, i, 492.
Yeldham, Great, co. Essex, parish house at, for dressing wedding entertainments for the poor, ii, 144.
Yellow mourning worn by Anne Boleyn for Catherine of Arragon, ii, 283.
Yew, borne instead of palm branches on Palm Sunday, i, 120.
—— Shakespeare's magic use of, ii, 264.
—— branches of, among the Greeks and Romans, used to denote a house in mourning, ii, 259.
—— why planted in churchyards, ii, 255-66.
—— a funeral tree among the Celtic tribes, ii, 261.
—— bows, ii, 260.
—— trees of enormous growth, ii, 263-4.
—— and cypress, at funerals, ii, 263.
York, ringing of the pancake bell at, i, 85.
—— Lammas custom at, i, 348.
—— boy-bishop at the cathedral of, i, 423.
—— ancient keeping of Yule at, i, 348.
—— Whipsilog Day at, i, 374.
—— Dish fair at, ii, 469.
Yorkshire, celebration of Twelfth Eve in, i, 31.
—— procession on St. Blaze's Day, in, i, 52.
—— custom of earlings observed in, i, 114.
—— watching on St. Mark's Eve, retained in, i, 192.
—— hogmena song, i, 461.
—— Christmas carols in the North Riding of, i, 491.
Yorkshire, sword-dance of, at Christmas, i, 513.
—— goose-pies made in the North Riding of, at Christmas, i, 530.
—— harvest customs of, ii, 23, 30.
—— garlands in churches in, ii, 302.
—— riding the stang in, ii, 188.
—— superstition in, concerning the seventh son of a seventh son, iii, 266.
Youling, custom of, i, 207.
Young, Dr., imitation of the style of, ii, 365.
Yren de Quarell, iii, 271.
YULE, *formerly the word used to signify* CHRISTMAS, i, 474-6.
—— etymology of, i, 474-6.
—— account of the, anciently kept at York, i, 477.
—— Icelanders date the beginning of their year from, i, 475.
Yule cakes, i, 526.
—— gifts, i, 478.
YULE CLOG *or* BLOCK, burnt on Christmas Eve, i, 467-71.
—— lines on, from Herrick's Hesperides, i, 470-1.
—— lighted with the remains of a former clog, i, 471.
—— the counterpart of the Midsummer fires, i, 471.
—— marked by bandages, i, 468.
YULE DOUGHS, MINCE PIES, CHRISTMAS PIES, and PLUM PORRIDGE, i, 526-32.
Yules, person's age reckoned by, i, 478.

Ziz, fabulous bird so called, i, 171.
Zopata, ceremony so called in Italy, on St. Nicholas's Day, i, 420.
Zug, in Switzerland, fête of the bishop and his scholars at, i, 427.

THE END.

LONDON:
PRINTED BY W. CLOWES AND SONS, STAMFORD STREET
AND CHARING CROSS.

00083274

Digitized with financial assistance from the
Government of Maharashtra
on 04 April, 2016